

The
Weltmer Brief Course
in Practical Psychology

A Key to Success, Health and Happiness
In
Thirty Lessons

By
THE WELTMERS
Sidney A. Weltmer Ernest Weltmer

Special Edition, Revised
1 9 2 4

First Edition July, 1924
Second Edition, November, 1924

The Weltmer Institute of Suggestive Therapeutics
Nevada, Missouri, U. S. A.

FORM A HEALTH CLASS!

This Course is written for those who are seeking the Truth, who want to heal themselves and help those of their own family to health.

This Course is **not** intended to fit you to take up the practice of Suggestive Therapeutics as a profession. For those who wish further training in this vital work so they can take it up as a profession, we refer to the Complete Correspondence Course or to the Clinical Class Course of the Weltmer Institute.

In other words, this is a brief Course, the first step in teaching you about the great Laws of Life; teaching you how you can attune yourself with them to gain health, happiness and success.

* * * *

To get the most out of this Brief Course, we urge you to form a class of interested friends. Two, three or more, studying together, will gain much more from it than if each person studied alone.

Such a class can meet twice a week to read aloud and discuss the many vital truths contained in this Course.

Through such discussion, all members will receive greater inspiration and help. Remarkable healing results are secured through such class work.

If you are not in a position where you can form a class, then we suggest that you read this Course aloud to some member of your own family.

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The Weltmer Brief Course in Practical Psychology

INTRODUCTION

Our purpose in these lessons is to give you a knowledge of how to become healthful and happy. To learn this, you must understand the Laws of Being, the Laws of Life and the powers of mind and thought.

We teach you how to heal yourself and others without the use of medicine.

We put you in possession of a helpful method that will enable you to secure a response from the sick and distressed who have failed to respond to other methods used to relieve them.

It is the purpose of this system of healing to help all who need it, and who have not found help because they have been unable to respond to the remedies heretofore offered.

You are asked to do only such things as ripe experience has proved practical. You are asked to accept nothing, but to try everything. You are not asked to make experiments, but are given a few plain reactions which, when followed, invariably produce results.

The Science of Suggestive Therapeutics is based on the principle that thought controls the body according to the natural law of Being; that this law exists as the cause of all created things; that its operation, unperverted, perpetuates and governs all things perfectly. Sickness in every form, physical weakness in every phase, is the result of violated law, insofar as this law relates to the body.

The repair of the body, or the regaining of one's health, or the recuperation of one's strength all depend upon reinstatement of, or a return to, compliance with the law.

This science teaches you how to comply with the law, and how to teach anyone else how to comply with the law.

Drugs, medicines, or applications of any kind do not in any case or under any condition, heal the sick. There is something in each individual which reacts to these remedies—that something is nature. Nature heals the sick.

The whole science of healing is devoted to securing the most effective means of approaching nature, appealing to the natural healing powers in such a way as to secure a favorable reaction.

The history of drug medication is one of research throughout the kingdoms of nature, seeking first in the vegetable and mineral kingdoms for remedies to administer to the body in order to secure beneficent reaction.

In later years medical research entered the realm of the animal kingdom and studied the serums of human and animal bodies. Through this means were discovered many remedies to which nature seemed to make favorable reactions.

All the while man was coming closer to an understanding of himself until finally he reached the conclusion that the nature which makes reaction is himself—nature manifest in the human individual.

The power by which nature reacts is mind. Mind is the power to react and the only power in existence that can react is mind.

Anything that influences mind from without is suggestion. Suggestive Therapeutics is the art and science of giving such suggestions to yourself or others as will awaken the healing response. When such response is awakened there is no such thing as an incurable disease, no such thing as a hopeless case.

Mind in its entirety is infinite, acting through all things in nature.

The universe in all its parts, animals, plants, minerals, or planets, is controlled by an intelligent, indwelling force or governing power which we call Universal Mind—a phase of Infinite Mind.

All things having objective existence separate from each other, are perpetuated, renewed, and repaired by the same power which created them according to the law of their natures, which is Individualized Mind—a phase of Infinite Mind.

Individualized Mind as we study it in man is the mind of embodied Being. Embodied Being, occupying a physical organism, is called Ego, which is the man himself. It is Ego that uses Individualized Mind.

The greater part of this power of Ego is used unconsciously, but intelligently. This is the unconscious mind of man, by which Ego governs the organic processes, and from which conscious mind is developed.

By a process of conscious evolution Ego brings into expression its potential powers.

The chart on page 10 is a diagrammatic presentation of the evolution of consciousness.

The careful study of that chart will enable you to understand how man evolves from a potential to a manifest state of working consciousness.

The man who understands the source of conscious motive powers and methods which so largely determine his relations to the world is master of himself.

When you thoroughly understand and are able to apply these lessons you will find that the conditions which before have been insurmountable obstacles now have become stepping stones on which you mount to dominion.

Study carefully the first lessons on the elementary concepts of psychology. Make yourself familiar with the phases of mind. Learn to use the terms, "Infinite Mind," "Universal Mind" and "Individualized Mind" correctly.

You will see that we speak of man as manifesting Infinite Mind through Universal Mind by means of Individualized Mind. Thus man may be dealt with from the viewpoint of either Infinite, Universal or Individualized Mind.

It is exceedingly important that you learn to understand these different viewpoints and the powers implied in each of them.

When your thought of yourself is confined to the realm of Individualized Mind you cannot rise above the world of things.

When you achieve consciousness of Universal Mind and learn to think in cosmic terms, then you can attain to cosmic consciousness with the powers of Universal understanding and all that belongs thereto.

When you learn to think of yourself in the terms of Infinite Mind and realize yourself a part of the Infinite, you then attain to the Christ consciousness with all the powers of a Son of God.

In the lessons of this Course we give you carefully prepared instructions for using the mind to think right thoughts, to feel right feelings, and to perform right acts, by which you may overcome all inferior and unworthy tendencies in your nature, bring into expression your deepest powers of mind, and through wise obedience to natural law make it your servant to prosper you in health of body, mind and spirit.

In these lessons we teach you to speak the healing word with the power that the authority of knowledge alone can give. We teach you to think the healing thought with the consciousness of Omnipresence. We teach you to pray the healing prayer in conscious communion with God indwelling, the Healer of all man's ills.

We teach you to obey the command of Jesus "lay hands on the sick" with the assurance that you may count on the Divine promise that "they shall recover."

We teach you how to regulate your life by the laws of nature.

These are lessons in an exact science, the trust-worthiness of which has been proved by our own experiences of over twenty-eight years and the successes of students recruited from every walk of life.

We teach the man of scientific cast of thought to use the knowledge of psychology according to exact rules. We teach the humanitarian to express the love he feels for mankind in blessed words, thoughts and deeds.

We teach the man of religious vein to practice the precepts of Jesus.

Study these lessons patiently, with trust in your power to understand, appropriate and use them.

It is well to realize in the very beginning that you will not get their full fruits until after you have thoroughly digested and assimilated these teachings.

James wisely remarked, "We learn to swim in the winter and we learn to skate in the summer," meaning by this that it is not at the time we are practicing that we acquire skill but only after we have organized in the nervous system the separate actions of which the practice consists.

This is also true of study. You get the value of your study only after it has been organized in the nervous system, or as we

put it in terms of psychology, only after it has become a working force in the unconscious mind.

While it is important that you master the text and that you understand the statements of these lessons, it is of far greater importance that you develop the attitude of mind, the deeper understanding, the intuitive insight which will enable you to develop and use the deeper powers of your being.

You can profitably do a great deal of this study alone, but if you would attain the greatest benefits from it you should organize a group of earnest students like yourself.

If only two or three of you can get together twice a week, read your lessons aloud, discuss them as to their inner meaning, and talk over your experiences in developing the deeper powers, you will make much more rapid progress, especially in the development of the Universal or Cosmic consciousness.

Be sure to do this in the spirit of love. Remember Jesus' promise, "for where two or three are gathered together in My name, (that is, in the name of the Indwelling God which is manifested as love for all mankind) there am I in the midst of them."

The Weltmers

Sidney A. Weltmer.

Ernest Weltmer.

LESSON ONE

MIND, THE GOVERNOR OF LIFE.

Students of philosophy, natural science, and life have discovered that in every part of creation all changes and conditions are under natural laws.

Newton has named one of these laws the universal law of gravitation, others of these laws he has called the laws of motion. The laws of chemistry, Kepler's law, and a thousand and one other natural laws are known to science.

It seems rather strange, but nevertheless it is a fact, that while men have been devoting their energies and genius to the discovery and statement of laws of nature as concerned with the heavens and the earth and all things therein besides man, this most fertile of all fields, human nature, has been sadly neglected.

No one has done for human life what Newton did for mathematics and what Kepler did for astronomy. We still live in the shadow of the traditions of the folk-lore of the race. We still try to govern our lives by what dreamers and seers have told us rather than by the findings of experimentation and exact thinking based upon such experiments.

We are learning better now. We have begun to realize that the laws of mind govern all the events of human life, with the same predictable certainty as the laws of chemistry, physics and astronomy govern the bodies dealt with in those sciences.

Mind is the organization of the natural laws of life. Understand the laws of mind and you understand the controlling principles of life. Learn to use the laws of mind and you learn to control life. Master and learn to apply these laws in your own life and you can make your life what you wish. Fail to do this and the same laws will determine your life according to circumstances of environment, the chance suggestions of your friends and the suggestions of sense.

The first principle to be mastered in order that you may assume control and learn to use the powers of your mind for the fullest expression and mastery of life is this:

Your mind is your natural means for governing the expression of your powers of life. Your mind is your mind. You do not get it from your mother or father, your teachers or from books or from the things around you. Your mind is your natural ability to govern the processes of life, to determine the direction that your desires shall take.

You are its owner, its only governor, its master, when you choose to be, and when you comply with its laws. Furthermore, you must not only realize that you can not get your mind from any outside source, but you must also realize that you can not get your power from any outside source. You may find limitations outside, but you will not find your powers outside. You will find your powers within.

Your life consists in the expression of yourself into the world, with the adaptation of those expressions to the world. Your mind is your means for expressing yourself, your powers, possibilities and privileges, and for adapting your expressions to the conditions of environment.

From the world you can learn something of method and conditions of expression and the conditions of adaptation, but the expression is your expression, the adaptation is your adaptation, when you learn to think right.

When you do not learn to think right, you express yourself with the feeling that even your expression is according to the necessity of the world and that your adaptation is not a process of your own, but is a process of the world acting upon you.

When you live in the consciousness of possession of your mind and body, when you

live in the consciousness that your power is your own power, that you belong to yourself, your life is the life of a master.

When you live in the consciousness that your world lays down the rules and forces upon you the conditions of life, you live the life of a slave.

No matter where you are, nor what you do, you may live as a master by thinking right, or as a slave by thinking wrong.

When you learn to live as a master in any environment or occupation, you soon find yourself enjoying the prerogatives of mastership, one of which is freedom to choose where and how you shall live.

So long as you live, no matter where, in the consciousness of a slave, you will find yourself bound to do as slaves are, to live where and how your master bids.

Learn the laws of mind—the laws that govern your thinking, the laws that govern your expressions in every phase of life, mental, physical, and spiritual.

The purposes of the laws of mind are manifold. Some of them are manifested in consciousness, as in the reactions we make to the conditions of environment and the processes by which we carry out our conscious plans. Others are manifested in the unconscious, as the processes by which our bodies are (1) created, (2) perpetuated, (3) renewed and (4) repaired. It is upon these four unconscious processes resulting in creation, perpetuation, renewal and repair, that we depend for healing.

You must understand that the laws governing the development of your body from its single cell beginning, are laws of your own nature. They are not laws of your mother's nature, nor laws of nature in general, but they are laws of your own nature whose body they affect. They are the laws of the unconscious mind and they remain a part of your unconscious mind throughout life.

You build your body according to your unconscious knowledge of how to build a body, and you continue building your body

until it is complete. Keep this in mind. We cannot too strongly emphasize it.

You built your body and you can rebuild it. Not only do you build your body, but you perpetuate it, and by constantly replacing its chemical wastes maintain its life.

This is one of the most wonderful facts we know and yet ordinarily we pay no attention to it. We take it for granted, we give it no importance in our thinking and fail therefore to profit by such thinking. In fact, instead of thinking such helpful thoughts as that we are the builders and the perpetuators of our own bodies, and have absolute control over them and their substance, we ordinarily think hurtful thoughts about our pains, difficulties and disasters, and so magnify them.

Think of this; we take a few pounds of carbon, nitrogen, oxygen, hydrogen, sulphur and a dozen other less important chemical elements, in the forms of certain compounds and we endow these chemical substances with life.

Not only do we build up the organs and parts of the body from the raw materials of life, the food compounds, but we perpetuate it according to the plan by which we first built it.

We must realize that under all conditions of health and disease the body is constantly changing its material substance, yet the bodily appearance and powers do not change except for the gradual changes of maturity and finally of old age.

On the whole, the form and powers of the body are perpetuated through many hundreds and possibly thousands of renewals of the material of which the body is built.

This ability to perpetuate the body according to the plan of its building is a power of the unconscious mind subject to those powers which influence the unconscious mind.

There can be no doubt that the function of perpetuation can be influenced to make our bodies more nearly perfect, when we think thoughts which seek such an expression. Thinking of ugly things and of

old age will make our bodies less perfect and make them grow old in appearance.

Fortunately this function is an unconscious one and cannot be readily impressed by the conscious thinking, so we are saved from many of the ill effects of wrong thinking, and we are assured of the good effects of right thinking if persisted in long and strongly enough to affect the unconscious mind.

Usually we think of our life as coming from the body, while as a matter of fact we endow the body with life. Its substances are being constantly replenished by our foods, they are constantly being carried away in the wastes of the body, so that what last month was so-called dead matter, today lives according to our lives, our moods, our fears, our purposes, and tomorrow passes away as wastes to again become what we call non-living matter.

The life of your body is your life in your body. One great teacher has said, "The life I now live is the life of God in me. The realization of this makes me every whit whole." Paul Ellsworth, speaking this over the body of his dying child brought him back to life and health.

There is magic in such a thought, the magic of self-realization, the magic of resurrection.

See that you understand fully the meaning of the laws of creation and perpetuation, and that you learn to think in the terms of the promises of these laws rather than in the terms of the threats of the memories of the unpleasant experiences that may have been your lot.

Not only do we create and perpetuate our bodies under the control of these mental laws, but we also renew materials that have been lost by waste and by disease.

The unconscious mental law governs renewal. When understood and trusted, when you realize that any waste can be made good, that any loss can be restored, that it is the purpose of the Divine law of the unconscious to create and maintain your body according to the Divine Plan

and when, trusting this law, you think only constructive thoughts, you allow the unhindered action of the unconscious law of renewal to restore all your bodily losses.

Under such conditions of right thinking you can meet long continued over-work and excessive strains without loss of weight and strength, and rest will not only restore what you have lost, but will give you an increase of material substance and power.

The fourth function in which we are especially interested is in some degree a consummation of two of the others, perpetuation and renewal. Repair, however, is especially concerned with the healing of injuries and the ravages of disease, while renewal is concerned mainly with the restitution of chemical losses due to normal activity.

Repair may not always be as complete as necessary to the restoration of some of the more highly specialized tissues such as muscles. But even when scar tissue takes the place of lacking elements the integrity of the body usually is restored and under proper conditions of mental and physical hygiene, the function of the part usually is regained.

It is this unconsciously controlled function of repair upon which the surgeon depends after he has removed some offending part, or has replaced in their proper position, parts that have been injured, as broken bones. Without this natural function, no surgical operation would ever be successful; no healing could ever take place where waste and loss of tissue had occurred.

The function of repair is governed by the same Divine Plan that directed the creation of the body in the first place and continues the model of the function of perpetuation throughout life.

This is a Divine Plan. It originates in the purpose and the thought of God. Every natural power of the unconscious law of life is striving to create, perpetuate, and when necessary, repair our bodies according to this Divine Plan.

Not only is the unconscious man striving to keep the body as good as it was in the beginning, but he is constantly striving to more and more nearly approach the perfection called for in the Divine Plan. This leads the growing youth to take an interest in exercises. This leads the woman and the man to constantly seek out better ways for the improvement of their physical appearance.

Sometimes these desires take queer turns in the conscious mind, but if we can learn to trust them and leave them alone in the unconscious they will carry us directly toward the goal of physical perfection.

One of the dangers of sickness is that you accept some diseased condition as your lot, thus allowing it to become chronic through adaptation to an abnormal condition.

You should never accept as belonging to you any abnormal condition whatsoever. Remember that nothing belongs to you that is not in harmony with the Divine Plan and the purpose of the Divine Plan is always perfection.

Continue in the attitude of protest against any and all abnormal conditions. In this way you will continue to make an effort toward recovery. While if you accept some disease, you stop such efforts and become a victim of chronic diseases.

One of the worst things you can ever do is to learn to think of any abnormal condition with the sense of possession. It is fatal to think "my rheumatism", "my neuritis", "my stomach trouble", "my headaches", "my constipation".

In yesterday's mail came a letter from a woman who had been examined and diagnosed by a method which in nearly all cases finds the patient either a victim of, or threatened with, cancer. The diagnostician told this woman that she was threatened with cancer. She writes that she has hardly slept since that time from worry over her impending doom.

She had accepted cancer as her lot and through her worry she was disturbing every function of life. While this probably never

would cause the development of a cancer, at the same time it would disturb the working of the unconscious law of perpetuation, renewal and repair, with the result that if she really has a tendency to cancer, she might develop it, or if she becomes exposed to any other form of physical danger she may succumb to it.

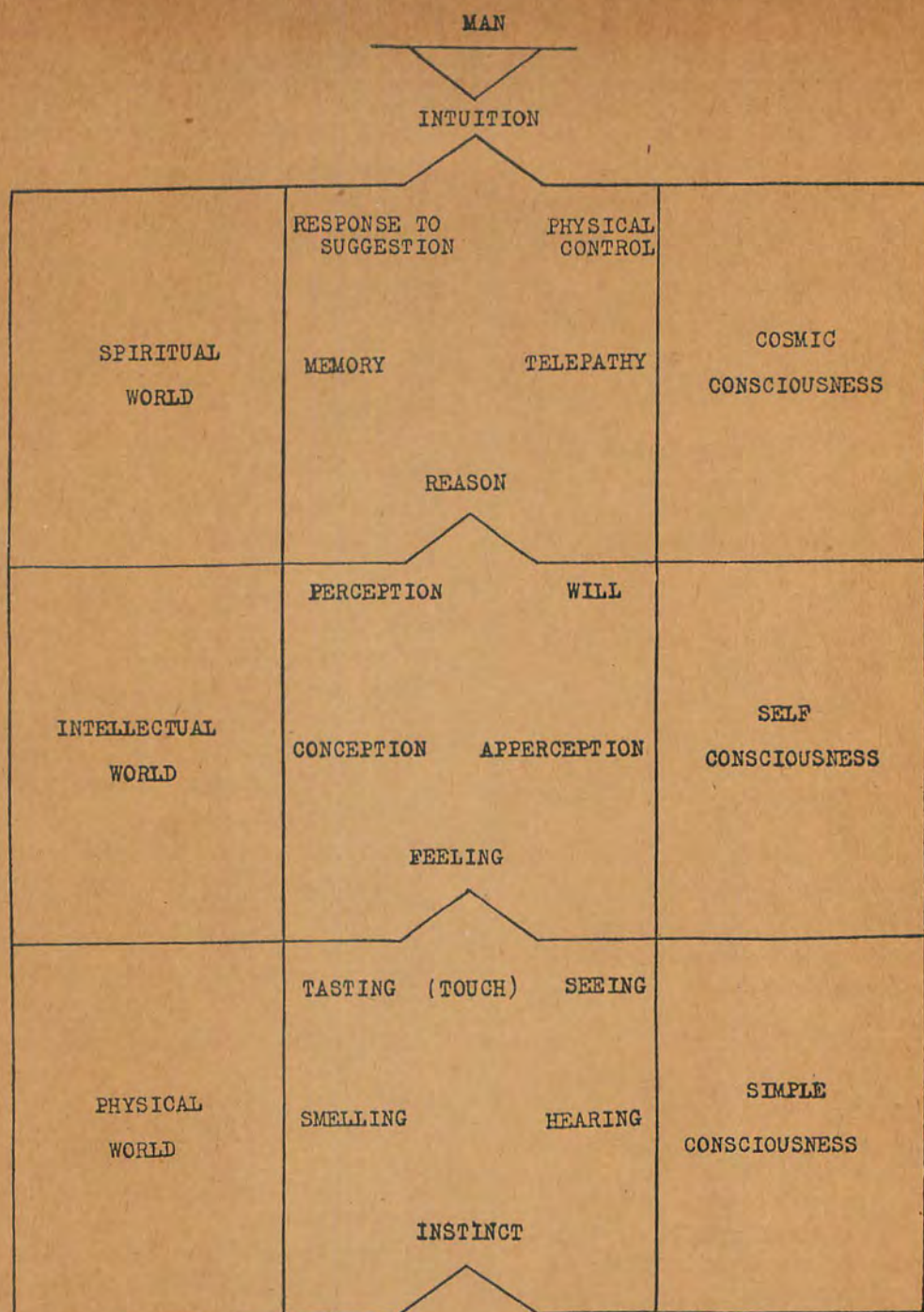
We immediately wrote to this woman that she must never allow such a thought to fasten itself in her mind. She must know that she is superior to all influences of such hurtful suggestions and that even though she were threatened with cancer, which she probably is not, she nevertheless has in her nature powers that are constantly striving toward the perfection of her physical manifestation, which when trusted, can overcome all ills. Such powers can meet and master every danger to health and life.

The unconscious law of perpetuation, renewal and repair supplementing the primary law of creation, all governed by the Divine Plan, make you almost impregnable to diseases of any sort whatsoever, when you think right and obey the laws of nature.

It is not necessary for you to talk yourself out of a belief in the reality of matter or any other rational idea in order for you to be able to exercise the power of this law. What you need to do is to learn to understand and realize your power to overcome all enemies to health and life.

The General who would attempt to win a war on the basis of contempt for his enemy, would be very foolish indeed. He must know his enemy's strength, but he must make himself stronger, reinforce any weakness he may discover in himself and prepare himself to overwhelm his enemy no matter how strong he may be.

You have unlimited power at your disposal. When you think in accordance with the Divine Plan you have Omniscience to trust. You have Omnipotence to draw upon. No enemy or disease can successfully cope with you. You need not concern yourself about the particular nature of the destructive forces you are meeting when you learn to appreciate and trust your own natural powers.



THE EVOLUTION OF CONSCIOUSNESS

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A scheme of the evolution of consciousness. In the lower section, we find mind dealing with the physical world through the senses and arriving at simple consciousness, "simple" because mind here deals with single or separate things.

Through the senses of the physical world mind arises to expression through the conscious faculties of the intellectual world and becomes self-conscious, knowing the self from the not-self.

From the conscious faculties, mind rises to expression through the unconscious faculties and in the spiritual world, knowing the unity of life, the omnipresence of mind, its comprehension of all truth, and the fulness of its power, has cosmic consciousness.

Finally having ascended the ladder of the evolution of consciousness to its topmost round, mind is able through intuition to find full expression as man, the son of God.

Now study the chart from the basis of the "worlds" of the left-hand column.

In the physical world, (left-hand column), mind senses, (central column), and acquires simple consciousness, (right-hand column.)

In the intellectual world, (left-hand column), mind thinks, (central column) and becomes self-conscious, (right-hand column.)

In the spiritual world, (left-hand column), mind knows, (central column), and attains cosmic consciousness, (right-hand column).

LESSON TWO

THE LAWS OF MIND

Mind is the power to know, to do and to live.

It is the only power possessed by man or any other intelligent being that can act and react. Its actions and reactions produce all of the changes manifest in nature or expressed in life.

The study of psychology is the study of the actions and reactions of mind:

First, in the material world and through the physical body in which man dwells.

Second, in the world of intellect in which relations and ideas are studied and understood.

Third, in its completeness in the spiritual phase of man's existence.

THE ORIGIN OF CONSCIOUSNESS

There are two general theories of the origin of consciousness. The materialistic or rational concept is that all knowledge we acquire through the process of the faculties of intellect is derived from the reaction of the brain and nervous system to impressions from the physical world.

A study of this theory leads one naturally to the conclusion that mind cannot exist where there is no physical body.

The idealistic theory is that man is a spiritual entity, or ego, a potential nature, which has the capacity in its expression, or unfoldment to know, to do and to be. It is a complete being sharing the nature and powers of its Creator and it is in fact, the Creator of its own life.

SIMPLE CONSCIOUSNESS

Ego begins physical life in what appears to be an unconscious or sleeping state. It begins its evolution by awakening to the things in its immediate environment.

At first Ego has no channel through which it can acquire consciousness except through the organs, functions and powers it can put into action in the physical body.

THE SENSES

It acquires a consciousness through its senses, tasting, smelling, hearing, touching, seeing, etc. This is the form we call "sense consciousness" or "simple consciousness". In this consciousness, reaction is ruled by instinct. This is, for instance, the consciousness of the infant, which knows only its own animal nature and knows itself by the name its parents call it.

The child before birth has very few sensations and only very simple feelings. After birth and for probably a period of some weeks its experiences are almost wholly confined to simple sensations.

COMMON SENSATION

Sensations are those simple phases of experience which constitute your primary mental reactions to certain conditions of the world about you. Material objects make pressure on your body and you react with that peculiar experience which we usually roughly describe as sensation of touch or pressure.

If the object abstracts heat from your body, you say it is cold; if it gives off heat to your body, you say it is warm; if it is sharp or has sharp points on it, you say it pricks or cuts. All of these terms describe conditions of your body as a result of contact with different objects.

These are four kinds of experience. They used to be classed as phases of one sensation, but since it has been determined that different nerves and different brain centers constitute the physical basis of each different phase of experience, it has become the fashion among psychologists to classify each of the experiences as a different sensation. As phases of experience they are certainly very different from each other.

The experiences of cold and heat are not at all alike, although they do shade from one into the other. The experience of pressure and the experience of prick or pain are also very different, although they are

closely related, both as to cause and sequence.

These special types of reaction appear to be made possible by the nature of the tiny cellular organs on the ends of the sensory nerve-fibers. One kind of end-organ, as they are called, will respond to pressure, another to a sharp point or edge, another to loss of heat, another to increase of heat, etc. Some very special end-organs have been developed, as the taste-buds in the tongue, the olfactory sense in the mucous membrane of the nose, the organ of Corti in the ear and the retina of the eye.

Other forms of sensation are found in the circulatory systems, respiratory system, muscles, tendons, joints, digestive system, urinogenital system, and subcutaneous tissues.

TASTE

The tongue has four different forms of end-organs on its sensory nerves. One of these reacts to salty solutions, with that experience we call the taste of salt, a second to bitter, a third to sweet and a fourth to sour. These taste organs respond only to the stimulations of substances in solution and since they are buried in the surface of the tongue, we usually place the tongue strongly against the roof of the mouth in order to force the solutions somewhat into the tongue surface, when we wish to taste carefully.

In addition to taste sensations, the tongue has those different forms of sensation which are ordinarily called common or touch sensations, as heat and cold, pressure, prick, the sensations of peppery stimuli and oily substances.

SMELL

The nerves of smell have their end-organs in the upper part of the nose. They are responsive to gases only. Solutions do not affect them, as gases do not affect the taste-organs.

There are about forty different kinds of smell-cells, which give us by their simple and mixed reactions all of the numerous odors, which characterize our experience with flowers, foods, etc.

All those experiences which we call the

flavors of foods are in reality smells; although we usually think of them as tastes.

Ordinarily, the gases which excite the sense of smell reach the upper part of the nose in small amounts, because the main current of air passes below this region. Therefore, if we especially wish to smell something we draw the air into the nose with a sniff, which causes it to be deflected upward by the turbinate bones so that the sense of smell is much more strongly excited.

SIGHT

The optic nerve has a very elaborate end-organ, the eye. Its essential part is the retina, an expansion of the optic nerve in the back of the eye.

The retina has a rather elaborate arrangement of special cells called rods and cones. The rod cells scattered all over the retina are responsive to all intensities of visible light without reference to wave length. The cones, found only in the central portions of the retina, are selectively responsive to certain wave lengths of ether vibrations.

There are three classes of cones. One class reacting to ether vibrations around 450 billions per second gives the primary color of red, another around 526 billions per second, gives the primary color of yellow, and another reacting to ether vibrations of 640 billions gives the primary color of blue.

The combination of these different primary color experiences results in all of the numerous shades and tones of color that we know in visual experience. The lack of either class of cones will result in blindness to the color quality, which depends upon their action. Lack of all of the cones in the eye gives total color blindness.

The area of clearest vision is a small spot in the center of the retina. However, the edges of the retina are more susceptible to stimulation by faint light than the center of vision.

In order that light may be presented to the retina in the forms of the objects of the environment, it is necessary to have the

rather elaborate apparatus you built around the retina. This consists of the elastically rigid ball with a window, the cornea, in front, back of which is an adjustable curtain for controlling the amount of light. Back of the opening in the iris is the crystalline lens. In order to hold the whole structure in its form and maintain every part in its place there is the aqueous humor in front and the vitreous humor behind the crystalline lens. In order to protect this delicate organ, the lids are provided.

In addition to affording protection, the lids also keep the cornea moist and transparent. The eyes are further provided with muscles for moving them and an elaborate nervous co-ordinating mechanism for regulating their positions in relation to each other.

The eyes have five nerves, four of which are to the eyes alone. They are exceedingly important not only from the standpoint of experience and our reaction to environment, but also from the standpoint of health. Eye strain and abuse are frequently causes of ill health of different kinds.

HEARING

The nerve of hearing has an organ almost as complex as the eye. Its essential end-organs are of two kinds—the hair cells of the organ of Corti in the cochlea by which we hear tones, and the hair cells of the utricle and saccule of the vestibule by which we hear noises.

In addition to hearing, this nerve also has end-organs in the semi-circular canals which give us sensations of equilibrium. It is by means of this part of the auditory nerve that we "know straight up". These essential parts of the ear are in an exceedingly hard bone, deep down in the skull. These parts altogether constitute the inner ear.

Outside of this is an irregular cavity communicating below with the pharynx behind the nose, and behind with the mastoid cells. This chamber is closed on the outside by the tympanic membrane or "ear drum". It contains three small bones so arranged as to transmit the vibrations of the tympanic membrane to the inner ear.

The middle ear, as this part is called, is very important from the standpoint of health as communicating with the pharynx it is liable to infection.

A slightly bent tunnel passes from the middle ear to the pinna or auricle on the side of the head, which we ordinarily call the ear. This tunnel and the auricle together constitute the outer ear.

The outer ear collects air waves which it transmits to the tympanic membrane. The vibrations of the tympanic membrane are shortened in length and proportionately increased in power by the bones of the middle ear, which transmits them to the fluid of the inner ear, where the different kinds of auditory cells are excited. In some unknown fashion, the resulting nerve stimulation excites in the brain the experience of sound. There are some forty thousand different grades of these.

Sensation is entirely practical. It is not for the purpose of giving us a knowledge of the world, but only for the purpose of enabling us to express ourselves into the world and to relate ourselves to the world.

Of ether vibrations, science knows something more than twenty-seven octaves. We react with sensation to less than one. Of air vibrations, there are almost an unlimited number. We react with sensation to only those between sixteen and forty thousand per second. Of chemicals, there are twelve periodic groups. We react with smell and taste sensations, to only a part of three.

There is nothing in the world outside of minds like ours, like our sensory experiences. We know the world only through reason and imagination.

We have no direct knowledge of the nature of the world through sensation. If we could react to all of the different qualities of the world with sensation, it would seem very different. If sensations were truly representative of the qualities and conditions with which they deal, the difference would be greater still.

Sensation is a phase of experience, merely the basis for the adjustments of bodily life. The realities of existence are

not found in sensation and the man who does not learn to rise above sensation by imagination and reason will never know the nature of even the objects of sensation.

That phase of consciousness in which we deal with sensation is simple consciousness. You will find the study of sensation in any good modern work on psychology, such as that by Seashore, Pillsbury or Yerkes, interesting and instructive. The following studies and experiments for your use in personal or group study of this lesson, will assist you in getting a better understanding of sensory experience and your relation to the outside world. Do not limit yourself to these experiments, but make them just the beginning of development of experiments of your own.

EXPERIMENTS

1. Make a list of the number of objects in your environment of which you know something because of their odor. To what class of objects do these belong? Does the sense of smell appear to be of special importance in connection with any certain organic processes such as nutrition, respiration, reproduction, etc? Do you always heed the advice of the sense of smell?

2. There are only four taste sensations—sweet, bitter, salt and sour. Taste salt, unsweetened chocolate, sugar, and vinegar. Note the differences. Distinguish between the odor and the taste of the chocolate. Study the flavors of some one article of food. Flavors are always odors.

3. Test different objects when the nose is held tight so that no air can pass in or out of it.

4. Note the difference in "taste" of water, milk, cream, potatoes, apples, etc. when luke warm and when cold or frozen. What other sensations besides smell supplement the sense of taste in giving what we call "taste" to our foods?

5. Close one eye. Fix the other eye on some point and gaze steadily at that point. Then take three little pieces of paper, one reddish-pink, another yellow and another bluish-green, about the size of a dime. Hold one of these between your eye and the point at which you are looking and then move it slowly to the left with your eye still fixed on the point and see how soon the paper loses its color. This will be the limit of that area of the retina in which that color is seen. Repeat this experiment toward the right side and downward and upward for both eyes and for all three colors.

You will find that the area for the different colors is different and that in each retina there are distinct red-seeing, blue-seeing and yellow-seeing regions. Furthermore, you will note that you still continue to see the paper long after it has lost its color.

Close observation will show that the yellow paper appears brighter although gray, that is, lacking in color, the nearer it approaches the edge

of the field of vision. Can you imagine any special usefulness in such characteristics of the retina in a wild animal or a man in the jungle?

6. While still looking at the fixed point, bring one of your colored papers or your own finger nail up in line of clear vision and then move it away slowly outward with your eye fixed on the original point. You will notice that at a certain point the colored spot will disappear. This is because the image is thrown on the point where the optic nerve comes into the retina where there are no visual elements.

7. Try to discover the blind spot without some such experiment, as for instance, looking at the printed page with one eye. You will find no place on the page or in your one-eyed vision of the room, where you appear to see nothing, and yet, there is a considerable area in the field of one-eyed vision where you see nothing at all, the mind filling up this gap with objects of the rest of the field. In two-eyed vision, of course, there is no such hiatus in the visual field for the blind spots of the two eyes do not coincide.

8. Note the pupil of the eye in bright light and dim light and when looking at objects far away and near by. Note the relative directions of the two eyes in far vision and near vision.

9. Strike a chord on the piano and then learn to listen to each particular note of the chord separate from the others.

10. Strike a single note below middle C and learn to pick out the overtones by listening for them.

Touch as ordinarily described, is really composed of a number of sensations.

11. Take the fine point of a sharp lead pencil and gently touch the skin of the back of the forearm over considerable areas, every point being about one-fourth of an inch from the last point touched.

Note that you will find distinct areas in which the touch appears warm, others cold and others a prickly sensation. Note the difference between these three types of sensations and the sense of pressure.

12. With fine pointed calipers or carpenter's compass, note the difference in the ability to distinguish their points as two, when separated by some distance at the tip of the index finger, the forearm, arm, shoulder, middle of the back, and tip of the tongue.

At the tip of the tongue, the points can be distinguished as two when only one-twenty-fifth of an inch apart, at the tip of the index finger, when they are separated by one-twelfth of an inch. They may still be perceived as one when they are two or three inches apart, if both points touch simultaneously the skin between the shoulder blades.

Does the sensitiveness of touch in space perception vary in different parts of the body with the importance of these parts in contact of the environment? Is this a useful or useless arrangement?

We have given here only a few of the more simple methods of studying the sensory apparatus and processes by which we acquire the raw material of sensory experience. A study of these experiments will prepare you to better understand and train the thinking processes.

LESSON THREE

FEELING, EMOTION AND INSTINCT

Sensation represents our first reaction to contact with physical environment.

Sensation is not an end, it is only one of the steps in the processes which lead to the end for which all of these processes are maintained.

The real end we seek, when we respond to various conditions of environment by developing that experience which we know as sensation, is the bodily adjustment we make through the muscles and glands.

It may seem to you that you touch the stove merely to find out if it is hot, or as if you tap the bell merely to see if it will ring, or that you look out the window merely for the scene, and so far as your immediate experience goes, that really is the object you seek.

But on the whole, you have the ability to determine which objects are hot in order that you may avoid them, you have the capacity for hearing sounds, in order that you may identify and react towards objects which are sources of sound, and you have vision, which shows you the appearance of your surroundings, in order that you may avoid enemies and find friends in those surroundings. Sensation, therefore is merely a means of expression and adaptation.

A close study of your sensory experiences will show that even the most simple of them have another quality besides the total of those qualities we call sensations. For instance, take such an object as an orange. The experience of this object not only has the sensory qualities of color, temperature, pressure or resistance, volume, weight, (forms of muscle, tendon, and joint sense), and the anticipation of its taste and smell, but added to these sensory qualities we have another quality of experience, which makes this experience of the orange peculiar to us. We find a "feeling" of like or dislike, of pleasure or displeasure, pleasantness, or unpleasantness.

This feeling varies with our own condition independently of the sensory phases of the experience. For instance, if you have eaten no oranges for weeks and you find yourself eager for this food, you have a very strong pleasant feeling in connection with the sensory experience. If you have just eaten two or three and find yourself satiated, the feeling may not only be lacking in pleasantness, but the experience of the orange may be unpleasant. If, for some reason or other, you have developed an "aversion" to oranges, it may be very distinctly unpleasant. Yet the sensory phases of the experience will in no degree differ because of your attitude.

There are two or possibly three kinds of feelings. There are pleasant feelings and unpleasant feelings, and some psychologists think there is a class of neutral feelings. This third class, however, is so difficult to define and its very existence is so uncertain that we will treat it as if it did not exist and say that there are really only two classes of feelings, pleasant feelings and unpleasant feelings.

Now let us see what are the differences between pleasant and unpleasant feelings. If you were to place your hand on an automatograph, a sort of swing hung from the ceiling, which gives your arm perfect support and unlimited freedom of motion in two planes, which it records on a moving tape, you would find that every time any sense stimulation or idea aroused unpleasant feeling, your arm involuntarily moved toward your body, every time the feeling became pleasant, the arm moved away from the body.

If you study the activities of your glands, as by chewing crackers or dry rice, you find that when your feelings are pleasant, you secrete more saliva, when they are unpleasant, you secrete less.

What is true of the salivary glands is true of all of the other glands of the body,

as the sweat glands, kidneys and glands of internal secretion.

The heart beats stronger, breathing is freer, you take longer steps, swing your arms more freely, smile more easily, secrete more generously, the gastro-intestinal activities are more vigorous, when your feeling state is pleasant, less when the feeling state is unpleasant.

Thus we see that certain tendencies to action are associated with each type of feeling.

A close study of these activities will prove that when our experiences with any certain objects are pleasant, we have a tendency to move toward them, when they are unpleasant we have a tendency to move away from them. We have in this the explanation of feeling.

Feeling is the type of experience which determines choice in animals having volition who have not yet learned to, or do not think. It continues to be useful in governing reactions to unimportant or ordinary conditions, even in the lives of those who do think. Feeling is therefore a forerunner of thinking. It may be a substitute for thinking.

Feeling is also useful as an indicator of the organic value of our thinking. While feeling is a state of experience and therefore mental, it originates in the body. Any certain feeling can be analyzed into its component sensory and memory elements.

There are certain processes on which life depends, going on in the body at all times, such as breathing, digestion, the beating of the heart, the movement of the blood, secretion by the various glands, and nervous processes.

These processes normally do not give rise to distinct sensations. However, when they are all working properly we have a sense of bodily well being. When any of these processes are disturbed we suffer various degrees of discomfort from a general feeling of indefinite illness to severe pain.

These conditions usually affect one or

more organs, probably only indirectly affecting the rest of the organs. Thus in disease we have a more or less distinct pain and discomfort in one region and a general disturbance in the rest of the body.

The unpleasant feelings arise from a transient slight general disturbance of organic processes. Very rarely does such an effect have a limited or local manifestation. In this way the feelings are quite different from diseases and yet they resemble diseases in their origin.

In fact, any feeling of unpleasantness indicates some degree of disturbance of the natural organic life process; the action of the heart is interfered with, it beats too slowly or too rapidly.

In anxiety or fear the secretions are diminished or sometimes abnormally increased. The distribution of the blood is irregular and changeable, as may be noticed by the paling or flushing of the face, the coldness of the hands and feet, the disturbance of breathing and the looseness or tension of the general muscular system.

Ordinarily these disturbances are not so profound as to constitute a condition of disease, and yet they are of the same type and sometimes are frankly pathological. The sensations resulting from such disturbances of the natural organic processes (and you will note these are the fundamental processes of life) result in that phase of experience we call unpleasant feeling.

Please note that unpleasant feeling is the result of the disturbance of the organic processes, not the cause. When you have unpleasant feelings it is because you have already disturbed the life processes, not merely a threat that the life processes are going to be disturbed, but the proof that you have already produced disturbances in your body which, if more severe, would be a condition of serious disease.

Unpleasant feelings are warnings that the life processes are being disturbed. You

should give them the same sort of attention that you should give to actual pain or crippling disability. Not only should you put into immediate practice the principles of good hygiene that would remove the cause of this disturbance, but you should also apply a remedy and continue in its use until you have effected a cure.

The hygiene indicated in this condition is to cease thinking such thoughts as produce unpleasant feelings. The cure consists in either allowing the normal courses of nature to assert themselves or in stimulating them to increasing activity and placing yourself in such a position as favors the production of thoughts which will produce pleasant feelings.

Pleasant feelings, like unpleasant feelings originate in the body, but they result from exactly the opposite conditions to those which produce unpleasant feelings. Pleasant feelings result from mild stimulation of the normal life processes. They are a result of a heightening or increasing of these processes. They indicate an increase in health.

Take an illustration from your own life: You have been housed up by a storm for several days, but at last comes a bright crisp day, when the air is fresh and stimulating. You are free from all duties, you feel the call of the outdoors. You put on some old things and go out for a tramp. The smooth flow of your energies through responsive muscles and tingling nerves is a source of increasing pleasure.

You walk sharply up the slopes, jump the ditches with a feeling of vigor. You whoop with overflowing animal spirits. A study of your heart action, your breathing, secretion, blood circulation and the evolution of energy in the cells would show that all of the fundamental life processes are undergoing a mild, wholesome stimulation. The result is pleasant feelings.

You come to the end of your walk and turn homeward. Immediately you think of all the unpleasant duties waiting you and of the burdens you will have to take up again

as soon as you get in, and at once it seems to you that you have gone a long distance, you have a long distance to go back.

You are tired, your steps are lagging, you feel badly. A study of the fundamental life processes will show that now these same processes are depressed. Where before your state was one of increasing life expression and abounding health, now it is one of decreasing life expression and if the condition were severe enough we would call it disease.

This comparison applies to all pleasant and unpleasant feeling states. No matter what is the cause of the pleasant feeling, it results from the mild normal stimulation of the fundamental vital processes. The unpleasant feeling results from mild interference with, and depression of, the fundamental vital processes.

We might put this in another way: When the thought processes and reaction tendencies are in harmony with the basic life processes, pleasant feeling states will result. When the thought processes and reaction tendencies are in disharmony with the vital processes, unpleasant feeling states result. That is what is meant by harmonious and inharmonious thinking.

This is why association with harmonious companions and living in a pleasant environment promote health, whereas living with unpleasant companions and in an environment which we do not enjoy, causes disease.

Remember, when you find that an environment is pleasant it is because your reaction to it is a wholesome one. When you find an environment is unpleasant you are merely saying that your reaction to it has disturbed your life processes and induced in you an abnormal condition. Avoid the causes of unpleasant feelings.

THE EMOTIONS

In the feelings the sensory element of the experience predominates, but in nearly all the feelings there is to be found more or less of an idea or thought content.

Thus, in the illustration given, as long as you were conscious of freedom and of going away from the dreaded duties, your feelings were pleasant. As soon as you thought of returning to them, your feelings became unpleasant.

When the feelings are of a more lasting nature and the intellectual element more important this makes the feeling state more or less permanent, independently of the bodily activities and environmental conditions. We no longer call this state feeling, but give to it a new name. We now call it emotion.

These are the differences between the feelings and the emotions. The feelings are transient and leave slight after effects. The sensory element predominates. The emotions are lasting and strong feeling states which persist from one crisis to another, more or less independently of environment. The thought element predominates.

All that has been said of the feelings from the standpoint of health applies to the emotions with even greater force. The emotional states are stronger and more lasting feeling states and indicate more profound bodily stimulations or disturbances.

There is a cumulative effect from the piling up and repetition of these disturbances. This develops an attitude of mind or habit of emotional reaction which tends to make the disturbances easier to induce.

In the unpleasant emotions a vicious circle of unwholesome feeling may become established. Thus, an experience of some sort causes a disturbance of the vital forces, this results in an unpleasant feeling which results in still further disturbance of the vital processes which results in more unpleasant feelings which causes more disturbances of the vital processes, which results in unpleasant feelings and so on until something breaks this circle and arouses the victim.

When you cultivate unpleasant emotions you are cultivating a most serious form of inebriety, the vicious effects of which are in proportion to the unpleasantness of the feeling state.

The pleasant emotions on the other hand, promote good health and are powerful in proportion as their feeling states are strong and their habitual tendencies persistent.

It might be remarked in passing, however, that even the pleasant emotions do not produce the energies of the vital powers; they result from the stimulation of these processes. Continued stimulation will result in the using up of these vital energies and work a sort of harm not much less grave than the more directly hurtful unpleasant emotions.

Life is no more to be lived in eternal smiles than in eternal frowns. Smiles in season, calm, unemotional, courageous work and striving after the high goals of life are required for full power and normal living, for thus you learn to use the higher powers of mind.

THE INSTINCTS

The instincts are those habitual modes of reaction to standard conditions of environment which do not have to be learned. These are the race habits of reaction, some of them are associated with unpleasant feelings, but most of them are associated with pleasant feelings. In fact, pleasant feeling is usually the result or reward of instinctive reactions, so long as these are adequate to the needs of the occasion.

For an animal, or a very low type of man living in a state of nature, instincts are usually sufficient to determine all reactions. But for the higher type of man living in an environment which he has only lately modified or moved into, instinct will no longer serve; there are lacking the normal environmental stimulations and a proper adaptation of reaction to existing conditions.

When the Expanding Purpose in man's life took him out of the jungle, or rather caused man to remove the jungle and to develop the broad fields, the cities, machinery, and the books of civilization, it developed at the same time substitutes for feeling and instincts as means for the

government of the expressions and adaptations of life.

Imagination which sees ahead, reason which plans and tests, take the place in adult civilized man of feeling and instinct in the animal and child.

Many men have never grown out of the animal and child stages of existence, but are still animals and children, or at the best, savages in their life reactions. They have a thin veneer of civilization, but a great core of brute savagery and any severe crisis soon breaks off the outer shell and leaves them stripped to the naked flesh of their barbaric natures.

Feeling, emotion, and instinct have all been of primary importance in their day, but their day for the dominance of life has passed.

They still have important places, we still depend upon them for the running of some of the processes of life, and for showing us when we are running our lives according to the organic law.

But we must make them take and keep their proper places and govern our lives by the illumined vision of the spiritually awakened, by the creative imagination assisted and regulated by reason.

EXPERIMENTS

You will find the reading and study of this course of great value in itself, but to get its utmost value, you must apply its teachings and you must train your mind.

You can carry on this mental training fairly well alone, but you can do far better if you can organize a group, even as few as three or four, but preferably a larger number.

Select one of your number as a leader and proceed with your work in a methodical way. You may have the same person as teacher night after night or you may each one be leader in rotation.

For those who wish to make a special study for the purpose of teaching classes from this

Course, we advise that they take up the Complete Correspondence Course.

The following drills for mental training are intended to be suggestive rather than complete. You are expected to invent others of your own, after you have become proficient in the use of these drills.

FEELING

1. Arrange a number of couples of stimuli, such as a true chord on the piano and a discordant group of notes; the smell of a rose and the smell of an onion; a picture of beauty and a picture of ugliness.

Note the reactions, how one is pleasing and the other displeasing. This inner reaction is feeling, which is either pleasant or unpleasant.

2. Arrange a strong cord from the ceiling of the room with loops at the bottom in which the arm and hand can be hung at rest. Seat the subject at the table so that when the arm and hand are hung in the swing, a pencil in the fingers will barely touch a paper on the table. Have the subject close the eyes or at any rate keep them away from the paper and leave his arm perfectly at rest.

Now in some way give him an unpleasant stimulation. Note that the hand will move toward the body. Give a pleasant stimulation. Note that the hand will move away from the body, as shown by the mark on the paper.

There is a simple apparatus (the Automograph) that will make this experiment more accurate, but this method will work very well if the subject will keep the hand still.

3. Once you find out how to do this experiment, you will then find that merely thinking of something that would cause displeasure or pleasure will give the characteristic reaction and show the telepathic sensitiveness. This is one of the most delicate of all methods for testing telepathic sensitiveness.

Pleasant feelings result in stimulation and expansive action; unpleasant feelings in depression and restricted action.

4. While you are thinking of something pleasant, see how many crackers you can eat and swallow without drinking in a given period of time. Then note the decreased number when you are thinking of something unpleasant. This shows the effects on the glands of those thoughts and experiences which are marked by strong feelings.

5. Count the number of steps you take when walking a measured distance, when you are feeling fine, and then when you are feeling bad. This will show the effect on the muscles.

What does this experiment indicate as to the therapeutic importance of feeling? What practical application can you make in your every day life? In what feeling should you meet your friends, do your work, live your life?

LESSON FOUR

THE CONSCIOUS MIND

Part One

Sensation supplies the raw materials of the knowledge of conditions of physical life.

Feeling, emotion, and instinct direct the reactions of simple creatures.

In the higher forms and all more highly developed persons, conscious thinking takes the place of feeling, emotion, and instinct as a guide to reaction.

Thinking as a means for reaction gives a greater variety of expression and adaptation, enables the thinker to meet more different kinds of conditions with successful reactions. Thinking makes it possible to meet new or unusual conditions. Feeling, emotion and instinct are of value only in the presence of standard, common situations to which the race of the actor has long been subjected.

In many ways, thinking is a vastly superior mode of reacting to environment and represents one of the greatest steps in life development.

In the life of each person, the same order of development is observed. For the new born babe, sensation and feeling constitute the whole range of its experience. Instinct governs its actions. As it develops, it acquires one after another of the thinking powers.

Infancy, childhood and adolescence should develop all of the different thinking powers and should teach the person to use them. Frequently, they do not.

Many persons come to maturity almost as deficient in the ability to think as a little child. They still react to environment on the basis of sensation, feeling, emotion and instinct.

The future of man, as man, lies with the thinkers, those who learn to rise above sensation, emotion and instinct. The future of man, as one of the higher animals, lies

with the grown-up children of the race, who develop their bones and muscles and the basal parts of the brain, but fail to develop the higher powers of the conscious mind.

While organic development and even mental development depend upon the powers of the unconscious mind, the highest expression and the most successful adaptation of your life are possible only with the well trained and self-governed conscious mind.

Your animal body will not make you anything better than an animal; it takes your human mind to make you man. Even from the standpoint of one interested primarily in his own health and the health of others, this is true.

There are a great many ways in which we might demonstrate this fact. For instance, consider the use of one of the strong emotions—rage. In the primitive man, or the lower animals, this state of mind is a preparation for ferocious attack or defense and may well serve to bring about victory over some important enemy.

In civilized man, there is no proper outlet for the energies which are involved in such a strong feeling and the result is that the organism is prepared for a combat, which is either delayed or does not take place at all. Those substances which would prove useful in physical combat act as poisons when retained in the blood.

Thus, the man who lives under the conditions of civilization where his fighting is done for him by lawyers, policemen, soldiers, or with such weapons as money or the pen, no proper outlet is afforded for the chemical stimulants that are thrown into the blood in a state of rage or strong fear.

Therefore, it is obvious that it is to the advantage of civilized man to replace rage with some appropriate means for determining his reactions to his enemies.

We have another important illustration in the disastrous effect of feeling as a basis for decision. The man who attempts to make a decision on the basis of feeling frequently finds himself in such a complex environment, and with so many different warring feelings influencing him, that he is unable to make a decision and come to some form of action.

In a state of primitive nature, failure to act promptly usually would result in his destruction, or at least to his great disadvantage. In a state of civilized nature, he is protected by the social organization from any immediate disastrous results of indecision.

He is thus allowed to go on with one set of tendencies pulling against another set, wasting his energies, using up his life forces and wasting life and opportunity. The only cure is to put reason, imagination and the higher powers of mind on the throne, let them collect the evidence on which the decision must be made and then make the decision.

So long as you allow yourself to be ruled by your feelings, you will find decision difficult to make; you will find your mind an arena in which conflicting feelings fight an interminable battle while enemies plunder your wealth of life, opportunity and power.

Furthermore, a well trained and highly developed conscious mind is necessary for the understanding of the civilization built up by superior minds.

A great proportion of the average run of men do not in the least understand the civilization in which they live. This is one of the reasons why our civilization has not shown by its results that it really deserves to be called "civilization."

It is not so much that its fundamental institutions are wrong, as that the majority of men are not able to use them. Our best thinkers have produced an intricate, complex machine that must be kept in fine adjustment and must be properly manned to work well. When manned by men who

feel instead of think; who act on instinct instead of reason, it regularly breaks down and produces an inferior grade of output.

In spite of Jesus, Buddha, Plato, Shakespeare, Emerson, Edison, and thousands of other men of all the different walks of life, who have given us their ideas and the machinery for expressing them, we still have worry, born of the primitive passions; we still have rape, murder, and other crimes of the ungoverned emotions. And we will continue to have them so long as men continue to rule their lives by their feelings.

To which class do you belong? You answer this question every day by your manner of reacting to the conditions of your life, not according to your desire, not according to your pride of self, but only according to whether you govern your actions by your feelings or by reasonable thinking.

The mental processes which lift you above the animal and then above the child and finally above the savage are, (1), perception, (2) conception, (3) reason, (4) will, (5) apperception.

PERCEPTION

To the infant still confined to pure sensory experiences, the sensation, red for instance, is merely an undefined experience of redness. A sensation of smooth, cool firmness is nothing more than this. A certain pleasing odor is merely this particular pleasing odor. A certain pungent, pleasant taste is nothing more.

When these experiences, however, have been repeated, and have been organized so that the baby mentally reacts to all of these different sensations with one experience, we find the baby taking the first step in the use of the conscious mental faculties. It is now using the faculty of perception, and this first organization of sensation is a percept.

Forever afterwards that particular spot of redness will be the redness of an apple. Those certain touch sensations will be the coolness, firmness and smoothness of an apple. Those muscular experiences of feeling about and over the apple, and of

grasping it, will be the form and size of an apple. That odor will be the odor of an apple. That taste will be the taste of an apple. Presently any one of these sensations will bring before the mind of the child all of the missing qualities and present the whole apple in consciousness.

The child's experience now contains something more than the sensations through which it knows the apple. It contains a mental representation of the whole apple which we call a percept.

This method of dealing with sensations soon replaces the method first employed, and before the child is at all well grown it has passed the possibility of normally having simple sensations. Forever after sensations give knowledge of the qualities of things or percepts.

For instance, you hear a sound; it is the sound of something; you see a color, it is a color of something; you smell an odor, it is an odor of something, etc. You are dealing with percepts.

A number of these percepts are of fundamental importance. Some are very complex in origin.

Take for instance, the perception of spaces or distances. This perception originates in the experience of walking from place to place, in reaching for things, in unconsciously noting the shade of color, the size, the dimness or clearness with which we see.

After a few years of experience of things in the ordinary way, we come to always place each object at some distance and to confine every object to a certain amount of space. This space is not seen with the eye, but it is seen with the mind, and it is generally perceived as the things that occupy it.

Auditory space perception depends upon two ears, and the difference of the strength of the sound in the two ears. We do not perceive the sound as coming stronger to one ear than the other but we do perceive it as coming from some certain point in space because of the inequality of the stimulation of the two ears.

The percept is the experiential representation of the external thing which may be a material object or merely the space and time in which material objects exist.

After we begin to form perceptions, they constitute the raw material of our conscious thinking. The perception of an apple is useful to the child only in connection with a particular apple, either present or remembered.

A feeble minded person may never go beyond this state of mental development, and may never be able to deal with things except as perceptual objects. For instance, a feeble minded boy when asked to spell box, spelled it correctly—"B-o-x, box", but when his feeble minded sister asked him to spell a pile of them, he spelled "B-o-x, box, b-o-x, box, b-o-x, box".

He was unable to deal with them except as individual percepts. The normal person very soon learns to abstract percepts from objects and then through dealing with these percepts to combine them in a more complex organization called a concept.

CONCEPTION

The child who eats a red apple today, a yellow one tomorrow, a green apple on the next day and then on the day following, stewed apples, soon abstracts the idea of apple from any particular apple or apples. He now has a concept—a mental representation of a class of objects.

It is only a step further to find the common qualities of apples, plums, strawberries, and peaches and so to organize experience into the broader concept "fruit." The next organization would be that which combines in one idea the common qualities of all the vegetable world.

Scientific education is to a very considerable degree a process of first discovering the common characteristics and relationships of all different objects, and then of reducing the number of terms necessary to deal with the physical world.

Its ultimate result is always to reduce all physical things to one term, as for instance "physical" and thereafter to be able to speak of the physical universe. This process of organizing percepts is the process called conception, one of the most important of all mental processes.

EXPERIMENTS

The conscious faculties are subject to training. Practice the following suggestive exercises, and then as soon as possible add to them exercises of your own devising for the training of the conscious faculties.

Remember when you are training your conscious mental faculties, you are training yourself to control your life, to determine your destiny according to your choice.

PERCEPTION

1. The leader or teacher places a number of objects on a table, covers them with a cloth and then seats the other members of the group around the table. When the observers are ready for the experiment, the leader removes the cloth for ten seconds, then replaces it. Each of the observers now writes down all the things he has observed and all of the details he can remember. Compare your notes and see how much difference there is in the observational powers of different members of the group.

Study the differences in your percepts. You will find that some perceived one sort of details, others a different sort of details. Some will get general ideas of the object, and others particular points. This will give you an index to your habits of observation.

2. Now make a comparative study of the value of different kinds of observation. See how it would be to your advantage to observe some things in a general way, others in a detailed way. Decide which form of observation is most profitable.

As a means for training in observation follow out the lines suggested by this study, and at each succeeding lesson devote some time to training in perception. Continue to train until you have learned to see all the important points of any object instantly.

You will soon learn to observe so correctly that you will be able to note all the important details of even an unfamiliar object with only one second of exposure.

Practice looking into a show window and then enumerate and describe all the objects in that window after only a glance. Learn to note all of the characteristic expressions, condition of skin, clothing, general appearance, health, mood, and other characteristics of a stranger you have seen for only a moment.

Learn to observe things closely without sitting in judgment upon people. Do not become too critical. Learn to take things as they are without thinking how much better they could be, unless you are dealing with yourself, and you are actually going to make some effort to change yourself in these points.

3. Have someone close both eyes. Click a small piece of stiff paper or a toothpick centrally above the head and have the subject point to where he hears it. If he points to one side of the center, this indicates that the ear on that side is the better of the two. By moving in the other direction with the object, you will find a point at which he will hear the click in the center. This will indicate the degree of difference in the acuteness of the two ears.

4. With the subject's eyes closed, have different persons in different parts of the room make simple, unusual noises, such as clicking a card or a toothpick, and see if the subject can locate their direction.

5. Repeat the experiment with complex sounds, such as speaking words or the closing or opening of a door.

To what degree is auditory space dependent upon familiarity with and the complexity of sounds heard? The peculiar shape of the ear enables us to analyze and locate complex sounds in space. Simple sounds can not be so easily located in this way.

Your success in life depends to a very large degree upon your ability to see with your mind what comes in the range of your senses. Learn to see with eyes that are open, to hear with ears that are unstopped; to speak with a tongue that is informed and governed by a mind. Learn to observe clearly. This is the very foundation of learning. Training the faculty of perception is training in observation.

CONCEPTION

6. Observe some complex scene, as a show window and classify the different objects that appeal to you. Try to group them into as few classes as possible. Can you reduce them all to one class?

7. Determine, by direct experiment, close observation, and the careful study of your own reactions and the reactions of your fellow students, whether it is best for the merchant to put many things or only a few things at once in a show window. What is the disadvantage of having a great many objects? How does this delay decision on the part of the observer? What is the advantage of many objects displayed at once?

8. Study the effect of the clothing worn by people in your observation of them. Do you find that some people dress so that you get a clear idea of their personalities? Do other people dress so that your idea of them is confusing? Is it important what impression the clothing gives? How do ornaments carry out the general effect or disturb the general effect?

How can you apply your observations to your own clothing, as a means for increasing your attractiveness and for making a favorable impression upon your associates?

9. In class work, either present the names of a great number of objects of different classes, or present the objects themselves when convenient. Classify them. Learn to do this quickly. Study the basis of your classifications. Is it advantageous to classify things according to use, form, color or their importance in your life?

What classification is best? What is the reason for classifying at all? What relation does this bear to reaction?

Learn to classify justly. Note the influence of your prejudices on the classifications you make. Practice in conception will fit you for dealing with the world in a scientific attitude.

LESSON FIVE

THE CONSCIOUS MIND.

Part Two

REASON

In order to organize percepts into any proper system, and to make a concept true to the class it represents, the thinker must have discriminative power, he must be able to compare percepts and distinguish differences and similarities, form judgments as to proper values and decide which belong in the class he is forming.

Let us take for instance, our apple. If we place an apple and tomato side by side, we find them very similar in appearance. We examine their blossoms, or cut them open and find quite marked differences. We decide they do not belong in the same class.

On the other hand if we place an apple and the seed pod of a rose side by side, they appear very different. Yet if we examine their seeds and blossoms and leaves, we find many points of similarity, and finally decide that they belong in the same large class of plants.

This sort of comparative study of different plants leads us to place the tomato and the potato in the same class, the apple and the rose in the same class, and because of more general common characteristics we put all of them in a still larger class called plants.

The process of thinking, by which we arrive at such conclusions, is called reasoning. Reason has a great many different uses and applications and should be, although we are compelled to say that it is not, the basis of all voluntary action.

The mental differences between men are to a very considerable degree the differences in the soundness of their judgments and the facility with which they employ the faculty of reasoning in meeting unusual conditions in life.

WILL

It is not the function of mind merely to perceive, conceive and reason. These are only the mental steps preliminary to action, and mind serves the highest function in these processes when it enables the thinker to make right action. We think in order that we may act right.

If life were simple and presented only one course of action, any further mental processes would be unnecessary. However, life is never simple; life is always complex to complex man.

This is one of the chief human characteristics that man, being complex, touches the world at so many different points that life is always exceedingly complicated. There are always a number of possible courses of action. It is necessary, therefore, that there should be some means for coming to a final decision, when reason does not make such decision unnecessary.

The power to make such a choice—to determine definitely upon a course of action, and to hold the mind fixed in the direction of its thinking until action can be performed, is called will.

The power of will is merely the ability to choose and to continue with a line of thought.

The energies which have mistakenly been attributed to will, are the energies of thoughts themselves.

APPERCEPTION

As we have seen above, the physical world always appears to man as exceedingly complex. The environment never presents to him just one thing at a time, but always a great number of things and each of them has a great number of qualities.

To the lower animals these things probably do not appear so complex. They perceive only a few qualities of the things to which they have capacity for reaction.

In order that man may perceive properly the particular quality with which he is at the moment dealing, and yet not miss any other points which may become more important to him, or which he may need to consider in dealing with the principal quality, it is necessary for man to be able to hold one thing, or one quality of a thing in the center of the field of attention, and yet give a sort of secondary attention to other things and qualities.

These objects of secondary attention form a sort of mental background for the foreground object in which he is chiefly interested.

As we have seen, the power of dealing with one thing through the organization of the sensations through which we come in contact with it, is perception. The capacity for placing all other qualities or things in the mental background is called apperception.

Apperception plays a useful part not only in preventing us from missing anything that might be important without having to give it too much attention when we are busily engaged with something else, but it also serves by adding the rest of the qualities needed to make a percept complete.

A great deal of our understanding, in fact we might almost say the whole of our understanding, depends upon our ability to apperceive the secondary or background qualities of the things we are studying.

Apperception further reinforces the function of conception by uniting things in space and time which conception might not so unite, and it adds force to the tendency of conception to lead the thinker into the spiritual world of cosmic relations.

It has been said that apperception shows us the other side of the horse, the inside of the house, a part of an object hidden from the eye. Apperception supplements

observation and adds past experiences to make it complete and understandable.

You perceive your friend, you apperceive his environment and your past knowledge of him which would explain his being in this environment and engaged in his present occupation.

You perceive the more obvious phases of his expression and manner, tone of voice, etc. You apperceive those elusive shades of expression which really do more to determine your attitude and reaction toward him than your perception of him.

We often think we have formed intuitive judgments of people when as a matter of fact, we have only apperceived actions and characteristics which either enrich the percept or prove it wrong.

Apperception is an important element of our experiences no matter with what we are dealing. The ability to correctly apperceive or "take in" the otherwise unnoted features of an object of experience is equivalent to the ability to make accurate observations and to form correct judgments of men and things.

CONSCIOUSNESS

Consciousness is a simple state of experience and as such cannot be described or defined, it can only be referred to. You can understand consciousness only in so far as you have been conscious and remember the experience.

Therefore, we are not attempting to define consciousness, we are only attempting to refer you to your own experience and to help you to arrange, classify and interpret that experience.

Consciousness is awareness of a state of experience. When the whole of your attention is given to some simple sensory experience, as a color, taste, smell, touch, so that you are unaware of even the source of that sensation or of yourself as experiencing it, your state is described as one of pure sense consciousness.

This state rarely occurs in its pure form in the adult. It is characteristic of the

very young infant. Usually you see, hear, otherwise sense or think of, objects, perceptions, concepts, ideas. Your state of consciousness is more complex than that of simple sense consciousness.

Very low types of creatures and undeveloped humans may be conscious only of objects of observation. For instance, the animal sees its food, it is aware of its own desire, it knows its own sensations. Objects associated with these sensations all probably have the same value, that is, they are all objects of consciousness.

It is only when the mind reaches a considerable degree of organization and high development that it is possible to be conscious of the self, or subject of consciousness, as well as the object of consciousness.

The little child perceives the world and objects of its experience before it perceives itself as that which has the experience,

At first the child calls itself by the name its parents call it. It is only after considerable development that it learns to call itself "I" and to know itself as a real entity, the center of its world, in a way separate from the world as the observer of it.

The culmination of the processes of conscious mind is reached in the development of self-consciousness. You are a part of the universe, but so far as you are concerned you are a peculiar part, at its center and the chief source of its meaning; master or slave principally according to the relative values you give to yourself and to the rest of the world.

To be self conscious with a consciousness of your power is the beginning of mastery. To be self-conscious with a sense of weakness, to feel that the not-self is more important and more powerful than the self, is to be apologetic toward life, to be bashful, timid, weak.

When you become truly self-conscious, when you learn to know your inner self, you will find that which Jesus called the Kingdom of Heaven; you will realize your relation to God and you will find power, mas-

tery, the sort of self-consciousness that enables you to forget yourself because you are so sure of your own worth.

EXPERIMENTS

REASON

1. Let one of the students perform some complex action, if possible unfamiliar to the class, and suddenly stop upon a signal from the instructor. Observe these actions, make a note of what the actor would have done if he had not been stopped. Then determine why each of you believe that particular action would have followed.

2. Place on the table some broken kitchen implement as a coffee pot with a loose top, for instance, with the pin of the hinge missing. Also place on the table some sealing wax, a hair pin, a hammer, a pair of pliers, a screw driver, a bottle of glue. Each student mentally repairs the coffee pot, making note of the process by which it is done and the articles used. Why do you use certain articles rather than others?

You will call the explanations you give for choosing certain articles "reasons". What sort of reasoning is this? We have two kinds of reasoning; inductive reasoning in which conclusions are drawn from a great number of similar facts and conditions and deductive reasoning in which you start with such a conclusion and reason to a certain conclusion applicable to this particular case.

Did you use inductive or deductive reasoning or both, in arriving at the conclusions on which you based your actions in the repair of the coffee pot? Is it practically of any importance to determine whether your reasoning is inductive or deductive? Is it not more important to reason than to label the particular kind of reasoning you are doing?

Many persons think they know a great deal about reason when all they know is what some book says about it. Many other persons know far more about it and use it to much better advantage who do not even know a name for it, let alone what particular brand they are using.

3. Devise experiments which will meet the following conditions: Reason is always required in order to make a difficult choice, or where there is some element lacking necessary to make a choice effective, as for instance, if the right materials for repairing the coffee pot were not present, reason would be called upon to find in your past experiences memories of something that could be used. Reason must determine whether the different things that are presented to consciousness by memory as a possible means for making the repair will do what is required of them.

4. Study your daily actions to find out and determine how often they are reasonable and how the greater use of reasoning would save you from making mistakes.

Learn to reason and then instead of continually having to experiment with things themselves you can perform your experiments in your mind, saving time, energy and materials.

Men who succeed are men who observe correctly; who classify and observe in agreement

with nature; who do not allow the unimportant background elements of experience to take the place of the central perception; who choose quickly and abide by their choice; who use reason to determine that their choices shall be wise ones. These are the men who succeed.

WILL

5. Recall some experience in which you had to make a difficult choice between two alternative actions or things. Endeavor to discover the basis of the choice you finally made. Consider whether you could have chosen differently. If so, what would you have been obliged to do in order to change your choice?

6. The instructor should place on a table two articles of food or drink, or other articles of the same class, and as nearly as possible equally desirable, covered with a cloth. Remove the cover for a few seconds while each of you makes a choice. Let each determine why you chose the one you did.

7. Repeat the experiment with the difference that each forces himself to choose the other object. Study your mental processes to see if you can determine how you were able to make a different choice. What did you do to make a different choice? What was the consideration?

8. Now, instead of two objects, place on the table a number of objects of a class, as for instance, an apple, orange, banana, peach, pear, a bunch of grapes or any other similar group. Then again expose the objects and let each student now choose one and determine whether your choice is delayed or still made as quickly as before.

9. If you repeat your original choices remove this object and repeat this experiment. Is it more difficult to make a choice with only two alternatives or with many? To what degree do previous experiences, prejudices and likings influence choice? Can you choose without reference to these? Can you choose contrary to your wishes and feelings?

To what degree do your actions depend upon your power to choose? Study your own processes and determine whether you make similar choices between different classes of things presented in consciousness.

Once having chosen a line of thought you then express it with the power of that thought. Will is the ability to continue to choose the same thought until the desired result is achieved.

To cultivate will, cultivate making definite and prompt choices. Learn to know your wishes. Learn to choose and abide by your choice. In order to have a strong will you must have a concrete, definite, continuous purpose that draws its power from your deeper nature, and that unwaveringly fixes the destination of your life activities.

Your life purpose is a desire which is cultivated by planning and by continuous work toward the attainment of its goal. Great achieve-

ment is impossible without a definite purpose, in which you feel that you realize your own life. It must be your purpose and it must be a purpose to which you are faithful. You can never have a strong will on any other terms.

The apparent strong will of those who lack a fixed purpose is rather wilfulness, crankiness, obstinacy, lack of adaptability, combativeness. A great many people pride themselves on a strong will who have no will at all, for they have no power to choose against some of their own feelings. They are not masters of themselves. They are not masters of their own power to choose, but they think and act under the control of some feeling of the lower nature.

Study choice and will, until you thoroughly understand the basis of your own choices. Determine whether you are choosing according to some unworthy desire, according to some life purpose or according to a chance suggestion of feeling and environment. Make yourself master of life by making your thoughts and actions harmonize with your central life purpose.

APPERCEPTION

10. Glance at or remember some certain object. Describe it as you first think about it. Then add to this first description as many more qualities and as many characteristics of the surroundings as you can remember.

You will find that an effort will enable you to add a great deal of information to your first description. You really have seen much more than you are at first aware. This auxiliary or supplementary material is the appercept. The process of seeing and placing this in relation to the percept is apperception.

Study the appercept to determine its value in perception. Is apperception necessary to clear perception?

11. Observe some object. At the same time endeavor to give equal attention to all of the surroundings and to all of the characteristics of the object. Then study the result and determine whether it is advantageous to see every part of a scene with equal clearness, or whether it is best to pick out some one or few qualities, allowing the rest of the elements of the scene to occupy the background position of an appercept.

Do the higher mental processes to any degree duplicate the relations of perception and apperception? Is it advantageous to have some ideas standing out clearly while others merely furnish a background for these central ideas?

We have a parallel series in the point of clear vision in the middle of the retina with dim vision around the edges; the percept seen clearly, while the surrounding appercept is dim, the central idea of a group of thoughts presented clearly while the clustering associated ideas are only slightly known. Is it probable that there is any connection between these three similar relationships?

LESSON SIX

THE UNCONSCIOUS MIND

Part One

Comparatively few of the life processes are conscious.

Conscious mind, important as it is, bears about the same relation to the unconscious mind that the foam on the surface of a pool bears to the water below. The currents, the power of the stream, the very foundation and source of the foam is in the hidden waters of the pool—not in the foam we see on its surface.

Even the faculties of the conscious mind, as the movements observed in the foam, depend upon the underlying invisible currents.

The source of your power is unconscious. The larger part of your life processes is unconscious. Those powers of mind which govern these unconscious life processes, such as growth, development, repair, healing, nutrition constitute the unconscious mind.

You build your body, you determine the form, size, strength, powers and functions of every organ in it, and yet you are entirely unconscious of the processes by which you do these things.

Most of the motives which influence your conscious life spring from the unconscious mind. In fact, the powers of life are all unconscious. Some of their processes produce consciousness, but the conscious mind is a product of the life process—not a cause of it.

The conscious mind depends upon and is closely related to the unconscious mind.

A striking example of the relation between the conscious and unconscious faculties is found in the faculty of reason. While reason belongs to the conscious faculties, it nevertheless is probably more than any others of these, unconscious in its operations.

A close consideration of those mental processes we have been studying as the faculties of the conscious mind will show us that much of their work is done below consciousness. For instance, a great deal of the process of perception is carried on unconsciously.

A great deal of the process of reason takes place we know not how, the first conscious result being a judgment. It is often necessary for us to inquire closely into the matter to discover on just what our judgment is based.

Those mental operations which do their work below consciousness are the faculties of the unconscious mind. They are (1) response to suggestion, (2) memory, (3) intuition, (4) physical control, (5) telepathy,

RESPONSE TO SUGGESTION

We have told you that the function of mind is to direct the activities of life; first, for expression, second, for adaptation of expression to the conditions of the world.

In order that mind may be able to attune the personality to the world, it is necessary that it be responsive to the impressions of the world and to its own processes.

If the child made no response to the suggestion of the apple, it would never be able to perform the actions which would make it profit by the existence of the apple. If it made no response to the suggestions of its friends, it would never form those close social relationships, which are so important in personal life.

Furthermore, if it can not respond to the suggestions of its own past experiences, it can never learn better ways of thinking and acting. This faculty of responsiveness which enables us to attune our processes of expression to the world is called response to suggestion.

You have an unconscious ability to respond with appropriate reactions to the suggestions of your own thoughts and the suggestions of environment.

MEMORY

One very common phase of most of our experiences is a sense of familiarity with certain parts of them. We know that nearly all of our experiences have a central theme, which appears new and less familiar, which we call "the present".

Around this central "present" are clustered a great number of more or less vague phases of experiences which are familiar and which we call "the past".

Frequently, even the central element of an experience is a renewed phase of a previous experience.

The process of bringing any phase of past experience back into the clear field of attention is called recollection.

That which makes it possible for us to recall some past experience and which constantly supplies the background interpreting material for other phases of present experience is memory.

Memory might be described by paraphrasing a law in biology as, the law of the persistence of the mentally existing. Once a mental fact, always a mental fact, of that personality. We never forget any least detail of experience. It may be lost to recall but it is not totally lost.

We see a striking instance of this in some peculiar persons and under extraordinary conditions. A case is recorded where a servant girl under hypnosis spoke classic Hebraic phrases which she had heard without understanding them when she was in the employ of a university professor many years before.

Although she had never been conscious of hearing these phrases, she had an indelible record of them in her mind.

This is true of all phases of experience, and of all human minds. You never really forget anything you have ever known.

INTUITION

Thinking and experience based on sensation give us information, but they do not give us knowledge or understanding.

We can get information from others and from the world through observation, but knowledge comes wholly from within.

That faculty by which we bring knowledge from omniscience into consciousness is intuition.

It is by means of intuition that we acquire knowledge just as by sensation we acquire information of the world. Intuition is the bridge between the conscious life and the omniscience of Being.

Let us borrow an illustration once used for another purpose. You may study some such subject as algebra, learn the rules, even apply them, and yet the whole subject remains dead and an unknown quantity to you. You have no realization of its meaning.

Suddenly, it is as if a light shines into your mind and the subject is forever after illuminated, full of meaning. You have gained a realization of what it is all about. Intuition has finally given knowledge commensurate with the information you got from the book.

When intuition once gives a full understanding of any subject, you find yourself master of that subject. Omniscience is available to all men. The man who learns to use intuition has unlimited knowledge at his command.

It is by intuition that we know in all cases. To intuit is to know. Sensation can not enable us to know. We may see, hear, taste, smell or otherwise sense some object for a long time before we know anything at all about it. Such knowledge as we gain of it is gained through intuition.

It is by the meeting of intuition and sensation and by the union of the information sensation gives with the knowledge intuition supplies that we learn to understand the world we live in and are able to make proper adjustments to its conditions.

When a man looks wholly without, depends entirely upon sensation and the sources of information he can reach through sensation, as contact with objects themselves and reading books that are written about them, or listening to teachers that are telling about them, he is filling his mind with information, but such information can never give knowledge.

When a man takes everything that sensation can give, both by direct study of objects and by the assistance of teachers and then to this he adds the knowledge that can be gained by becoming quiet and giving intuition an opportunity to work, he adds knowledge to information. Thus he learns more than men have taught him, or can teach him.

You live in two planes of life. You live in the relative and also in the absolute.

In the world of relations you know things in relation to each other. In the realm of the absolute, you know principles, causes, laws, all truth of both realms.

Knowledge comes from the realm of the absolute alone. It comes through intuition; it comes to him who has learned to listen to the inner wisdom; him who has made straight the way of the Lord, by faith, trust, unhurried, unworried thinking.

EXPERIMENTS

The unconscious faculties cannot be trained for they are perfect in their action, but you can train yourself in their use.

RESPONSE TO SUGGESTION

1. Divide the Class into two groups by giving them consecutive numbers. Let the odds count the pulse of the evens. Then let the instructor spend ten minutes giving suggestions that they feel excited, that their hearts are beating faster. At the end of ten minutes again count the pulse.
2. Repeat the experiment with the evens counting the pulse of the odds.

The experiment may also be made with each of you counting your own pulse, but this is not likely to be so satisfactory.

It will be found that some show a marked change, others very little if any change in pulse rate as the result of the suggestions received. This is a measure of responsiveness to this particular suggestion.

3. Let the instructor yawn widely and then observe the number of students who also yawn. This experiment must be made without warning.

4. Devise other original experiments to test responsiveness to suggestion. Study your own experiences, study them to determine how frequently your feelings, and to what degree your thoughts, are due to your responsiveness to the suggestions of environment.

A course of study will show that many persons are very responsive to suggestions of ill health and failure, but unresponsive to therapeutic or beneficial suggestions.

5. Note the attitude of mind and general feeling tone, and see if you find any connection between your feelings and responsiveness.

Let each of you make a note of your general feeling tone, study this in connection with your responsiveness to the experiments of the evening.

You will find you are responsive to good suggestions when you cultivate pleasant feelings; you are responsive to bad suggestions when you cultivate unpleasant feelings. Is it of practical importance to control your general feeling state?

MEMORY

6. Let the instructor read a sentence of ten words from the lesson, with the words mixed indiscriminately. Let each of you then write down as many as you can remember of these words and in the order in which they were read.

7. Read another sentence of equal length with the words in their proper relation. Write down immediately as many as you can remember in their proper order.

Does association of ideas assist recollection? The faculty of memory is perfect and under proper conditions the list of unrelated words could be reproduced as accurately as the words of the sentence. Is this exercise a training for memory or a training for the use of memory in recollection?

8. Read another sentence of about the same length, then turn to some other part of the course and read for five minutes about something entirely foreign to the test sentence. Then write as much as you can of the test sentence. Does the introduction of irrelevant material make recollection more difficult?

9. Repeat the experiment with the difference that after the test sentence is read, the instructor reads for five minutes in the lesson following the test sentence. Does the introduction of relevant material assist recollection?

10. Let each endeavor to recall the sentence in experiment No. 7.

11. Say to yourself, "I cannot remember, I cannot recall. I am losing my memory. My memory is poor". Repeat this for one minute trying to believe it. Then repeat experiment No. 7. Does a lapse of time interfere with recollection?

12. Now assure yourself that you have a good memory, that you can pay close attention, that you can remember everything you hear if you wish, that your memory is perfect and your recollection is efficient. Repeat for one minute try-

ing to believe what you say, then again repeat experiment No. 7. Does the attitude of mind toward memory and recollection influence the power to recall?

You must take into account the fact that in both cases the attention will be diverted from the test sentence. The success of the experiment will depend to a considerable degree upon your familiarity with it and your ability to forget the fact that you are experimenting. On this account it is necessary to repeat each of these experiments a number of times before you form your conclusions.

Observe the types of memory of different persons.

13. Let the instructor read a paragraph which presents a complete idea and then record as many of the words read as you can remember. Then have each of you write your own statement of the idea presented in the paragraph.

Do the same students who can write most of the words have the greatest ability to grasp and reproduce the idea?

It will be observed that some persons have a good recollection for words; some for ideas and a poor recollection for words.

14. Each of you review your past experiences during these tests and make a note describing your emotional state. Were you confused, timid, embarrassed, fearful, or at ease? Study the results of your work in connection with these feelings and determine whether the feelings are important in connection with memory and recollection.

15. Have two persons read aloud at the same time from two different parts of the Course dealing with different ideas. Then let each of you record as much as you can from memory.

Does division of the attention and confusion in the environment interfere with the accuracy of the recollections?

16. Devise experiments to determine whether some persons have better visual recollections than others and whether those who have the best visual recollections—that is the best recollections for things they see—have also the best recollections for things they hear.

Would it be of any importance to determine for yourself whether you recall best what you have read or heard read? Would this be of any practical importance to you in studying this Course? Can you learn faster by reading aloud?

INTUITION

17. Let the instructor read to the Class from new material, such as the Weltmer Institute Complete Correspondence Course, a section teaching some one definite point in right living, while you listen with consciousness of your power to know all truth, to understand all teachings.

After the reading, sit quietly relaxed, meditating on what has been read with the conscious feeling that the information thus received through the ear will be met from the absolute consciousness with an understanding or knowledge that will illuminate that information with realization of its truth.

Observe the result, the time required for arriving at an understanding of the material under consideration, and the manner in which understanding comes. Repeat the experiment a number of times and note any changes that take place, as, for instance, the shortening of time required for the action of intuition and the increased clearness of the knowledge received.

18. Repeat the experiment with the difference that you feel you depend entirely upon your conscious faculties and the ability of the instructor to explain the ideas under consideration. Instead of waiting in quiet meditation for intuition to act following the reading, give an immediate explanation.

Compare the results of the two experiments. Is quiet meditation a favorable condition for the action of intuition? Or is an immediate demand for explanation a more favorable condition? Do some persons understand better when they attempt to give an immediate explanation of something just read to them? Do others get a better understanding when they have time for meditation? Does intuition act for some persons in one way and others in another? Are there some certain definite rules by which intuition can always be made to act better and the same for all persons?

Devise original experiments for studying these questions.

LESSON SEVEN

THE UNCONSCIOUS MIND

Part Two

PHYSICAL CONTROL

When God sent His Son into the world, according to the Biblical account, He sent Him into an ordinary human body made of ordinary earthly material and associated Him with ordinary men.

God sent His Son into the world and made Him a part of the world for the time.

Man expresses Divine purpose in the world and his expression is of the world. For the time of his earthly life, he belongs to the world.

In order to achieve this result, it is necessary that man have a form which partakes of the earth, a mind which partakes of the intellectual world, and a spirit which partakes of the things of the spirit.

That which enables man, the eternal being, to embody himself and then use this body, is the faculty of physical control. It is this faculty which enables us; in the first place to take the raw materials of our foods and build them into a body which we endow with our life; in the second place, to build the kind of body we desire; in the third place to govern this body according to our purposes.

When we become able to exercise the full power of the faculty of physical control, we can build our bodies as we wish; we can rebuild them if the need arises.

TELEPATHY

There is a story told of two boys looking at a brick wall. The first one asked what the stuff was between the bricks, and the other informed him it was mortar.

His next question was, "Well, what is the mortar for?"

The second boy replied, "It is to hold the bricks together."

The first boy then objected, "Quit fooling, you can see it holds 'em apart".

In this same way, we ordinarily speak of space as dividing or separating things, when as a matter of fact, space binds together all space-conditioned things. Gravitation binds together all material things.

As space and gravitation unite all objects of the universe and time makes their changes characteristic series, so minds and all mental events are united. That which unites all mental events and makes them parts of series is memory.

In the mental world, memory is like time in the physical world, while telepathy is like space and gravitation in the physical world.

All our thoughts in some manner influence the total of human thinking and according to our thoughts we attune ourselves to the total of the world's mental activities and so make ourselves subject to influence by others who are thinking as we are.

Telepathy is to the spiritual and unconscious mind of man as the spoken or written word is to the conscious mind of man. Telepathy belongs to the spiritual world. It is a manifestation of a Divine and perfect law and perfectly operates only in the transmission of perfect thoughts.

Stand before a piano, press down the loud pedal and speak in perfect voice any vowel sound. The piano will answer with the same sound. If, however, your tone is imperfect, the piano makes only a confused murmur and does not speak back to you clearly.

When you are thinking confused, destructive, harmful and imperfect thoughts, the Divine and perfect law of telepathy, like the perfectly tuned piano, does not react to your mental confusion and your thought is not reproduced nor carried into the Divine mind.

This is a very important fact. Most people believe in influence from a distance, believe in the power of others to influence them, especially for harm.

The real reason for this is not that they understand anything about telepathy, or that they are especially interested in it, but merely that they find in their conscious lives many influences they do not understand and which seem to come to them from some unknown source. They are not willing to accept responsibility for many of their own purposes, desires and tendencies and telepathy seems to give them an easy way out. They are thus able to "pass the buck" to someone else. They feel that someone is prompting them to do these things they are ashamed of and yet continue to do.

We had two patients at one time, neither of whom knew the other was consulting us. Each complained that the other was forcing him to think unwelcome thoughts and forcing him to do shameful things. Each was afraid of the other and blaming the other. As a matter of fact, neither of them was trying to harm the other. Both of them merely happened to be that sort of shirk who is unwilling to accept responsibility for his own life and therefore seeks to blame someone else for his thoughts and actions.

Telepathy is a means for transmitting thought, but it is not a very efficient means under ordinary conditions. Years of careful experiments have proved to us that exceedingly sensitive subjects are required for the transmission of telepaths with anything like the clearness that the average person who thinks other people are influencing him, pretends to receive their commands.

This of itself would prove absurd the idea that other people are giving them their thoughts. No telepathic receiver has ever been able to receive thoughts with any such distinctness.

If you should imagine that someone else is causing you to think some certain thought and that thought comes at all clearly to your mind, and this experience is repeated more than once or twice, you may be sure that you are deceiving yourself. These thoughts

come from your own repressed desires and frustrated ambitions.

Furthermore, as we have explained above, only those thoughts in agreement with Divine purpose, those thoughts which are harmonious with God's universal laws, can be transmitted in full strength.

You have no need to fear the hurtful thoughts of others. You would be wasting your time and injuring yourself if you tried to send bad thoughts to others. You need not be afraid of any other man's evil thoughts. He is destroying himself if he thinks them and so long as you are thinking right thoughts, you are perfectly safe. Telepathy is a part of the Divine Plan and as such it is in keeping with the Divine order.

COSMIC CONSCIOUSNESS

When you learn to use the perfect faculty of memory and you reasonably respond to the suggestions of all manifestations of Divine purpose in the universe; when you express your life in perfect harmony with the Divine Plan and through the faculty of physical control make your body perfect and its adaptation to the environment therefore perfect; when you enlighten the mind by the correct use of the perfect faculty of intuition; when you realize yourself one with all minds and contribute perfect thoughts through telepathy to all minds, you rise to cosmic consciousness, awareness of your oneness with God and all of God's creation.

When you add to cosmic consciousness a consciousness of God's Eternal Being, potential of all that has been, is, and may be, source and end of your own life, measure of your power and understanding, you attain to the Christ consciousness, you enter the Kingdom of God, to which state all other things are added.

THE SUBCONSCIOUS MIND

A considerable amount of the unconscious energies find expression under the control of a mass of repressed, half-forgotten and temporarily unconscious desires, purposes, impulses and tendencies, which are stored in memory.

This part of the memory content exercises such a strong influence and is to such a considerable degree independent of truly unconscious and conscious mental processes that it is often called the subconscious mind.

A great many persons confuse the subconscious with the unconscious mind. No such confusion should be possible. The unconscious mind is the builder, the governor and repairer of the body. It is the supporter of all mental processes. It is by far the greater part of the mind.

The unconscious mind is not developed nor is it added to by repression. The unconscious mind is complete and it is perfect. Its energies may be misdirected; its processes interfered with by the conscious mind and its persistent effect the subconscious, but neither the conscious mind nor the subconscious constitute in any way a proper part of the unconscious mind.

The unconscious is the root of the plant; it is the hidden sap; it is the invisible process of life.

The visible stem, leaves, fruit and flowers are the conscious mind, which withers and dies without the unconscious. The form given by the grower's hand, the lopping off of branches here, the grafting on of branches there, the bending of this and the breaking of that other twig; all of these after-effects of the stimulations and interferences with the normal life processes are to the plant, what the subconscious is to the man.

The subconscious mind is the habit mind. It is made up of the tendencies, purposes, inhibitions and other influences of environment and training.

If you have stored in your subconscious mind certain wrong tendencies and habits; if you have filled it with fear, dread and anxiety, the subconscious is a veritable devil hounding you into a hell of regret.

If, on the other hand, you have stored your subconscious mind with clear, definite purposes, confidence, and faith, it re-inforces the unconscious mind in its work of manifesting the Divine perfection.

If you find that your subconscious mind is causing trouble, interfering with your normal life processes, begin at once giving constructive suggestions to yourself by thinking right thoughts, thinking of the things you desire, thinking of and planning for and working to bring about in your life, the realization of your dreams.

The subconscious mind is suggestible without limit. By learning and properly employing the laws of suggestion, you can make your subconscious mind an important means to the attainment of whatever you desire.

EXPERIMENTS

PHYSICAL CONTROL

1. Relax; now breathe deeply, and holding the breath, strain toward the feet, the hands, or the head, or any other part of the body, with a feeling that the breath is being sent to that part. Repeat this a few times and it will be observed that such a part of the body has become noticeably warmer, due to an increased flow of blood.

If there is pain in any part use this method for bringing ease and comfort to that part. It may require several repetitions, but if persisted in it is certain to relieve the pain.

Does the breath really go to the feet, hands or head or any part of the body? Can the breath leave the lungs? Since obviously it cannot, we must account for the effect on some other grounds. The freshly oxygenated blood is carried in excess to the part in question as will be shown by the following experiment.

2. Without changing the breathing, concentrate your mind on the feet, hands, head or other parts with the feeling that fresh rich blood will flow in excess to that part, bringing comfort, ease, and warmth. Repeat this experiment until any part of the body can be made warm and comfortable with one minute's concentration.

3. If it is desired to make the experiment more conclusive, provide a strong board six feet long and sixteen inches wide, with one-inch cleats nailed at the ends to prevent splitting. Near the center of this board, but about eight inches nearer the head end than the foot end, two twelve-inch pieces are nailed on its edges so they stand at right angles to the longer board. At the upper edge of these twelve-inch side-boards nail firmly a two-inch piece that stands out at right angles. Attach a hard steel plate to the under surface of each of these pieces.

Now procure from the hardware store two very large short wood screws. Set each of these wood screws on the forward edges of kitchen chairs, placing these chairs so that the bed-board will be supported on the points of the screws by the two steel plates on the under surface of the right angle two inch pieces that are fastened to

the side boards. You now have a practical "tilting bed".

Place one of the students on this bed-board and move him back and forth on it until he balances as nearly as possible. With some moveable object, such as a book, the balance can then be made perfect by shifting this "weight" as necessary. Have the subject lie in this position for fifteen minutes in order to get adjusted to the horizontal position, meanwhile balance him from time to time to keep his position as nearly horizontal as possible.

You are now ready for the experiment.

He is now to think of his feet as in the above test, paying no attention whatever to his breathing.

You will observe that although he is in constant swinging motion due to breathing movements, his feet are showing a greater downward swing than before, proving that blood has been displaced, toward his feet.

Have him now reverse the experiment to send the blood to his head, and you will observe the head swing down farther and farther each time, showing the movement of blood in that direction.

After you have become familiar with this experiment and have found some very good subjects, then you are ready to use the experiment for the study of telepathy.

4. Devise experiments which will show the effect of your thinking on various processes and powers of the body. Study the reactions to food, drink and water in different moods. Eat every meal, for a period of two weeks, with the consciousness of your power to take up the raw materials of your foods and build them into the kind of a body you desire.

Keep in mind while you eat, just the condition of body you wish for, all the while conscious that you can obtain from these food materials what you need to express your ideal.

Observe and report to your class at the end of two weeks the results obtained.

TELEPATHY

5. You all know how to play the "willing game." Have one of you leave the room and in his absence plan for him to do some particular thing, as, find a certain object, sit in a certain chair, open a certain drawer, or something of the sort. Blindfold him and bring him back to the room and make him do as decided upon. At first hold his hand.

6. After a few successes in this way then try it without touching him. Cause him to do what has been determined upon by "willing" that he shall.

7. After a subject has been so thoroughly trained that he can every time do what you "will" him to do, then divide the class by choosing up "sides", each "side" "willing" him to do a different thing.

Does the subject carry out the idea better when you hold his hand? If so, why? To what degree does unconscious muscular leading assist him? Are the subjects who are most successful when their hands are held the most successful when there is no contact?

Is it possible that unconscious direction by the involuntary expressions, movements, catching the breath, glances of the eyes on the part of the other members give direction to the subject? Have you taken proper precautions against all such means for unconsciously guiding the subject?

8. Does the contest of two different sets of commands confuse the subject? Is one "side" more successful than the other? If so, gradually shift the members of the successful side one at a time, to the unsuccessful side.

9. If, after such a change, the unsuccessful side begins winning, drop out the last person shifted, letting him take no part. Even have him leave the room if necessary, and then continue to shift until the unsuccessful side again begins winning. Then try this one person in contest with all the others to determine whether he was the cause of the success of his side.

Can one especially gifted sender overbalance a number of other less successful ones? Continued experiments should at least determine which members of the class are the best receivers, which are the best senders and whether some senders and receivers are more successful than other combinations.

10. Send telepaths to persons who do not know you are trying to influence them, suggesting to them that they write you some certain idea in a letter or that they make some certain statement they are not likely to make. Try this experiment with those who are near to you, with others who are less closely associated. Does community of feeling and personal interest assist telepathic transmission and reception?

11. Send telepaths of hope, strength and healing to some sick person. Observe the result. Can healing be accomplished by telepathy?

If you wish to contribute to the force of the world's thought, see that every thought you give to the world mind is a constructive thought, a helpful thought, a thought which will bless those who receive its influence. Such thoughts are in harmony with the Divine purpose and are reinforced by the Divine mind. Such thoughts are transmitted by the perfect law and echoing back to you will bring to you blessings of the kind they carry.

LESSON EIGHT

THOUGHT

Thought is the action of mind.

Every action of mind of which the form, purpose and power can be determined, is a complete thought. Lacking in any one of these elements it is incomplete.

An action of mind must have form, that is, the plan by which its purpose is to be attained; it is an expression of purpose; it must have power so it can achieve its purpose.

Thought is always either constructive or destructive; if it is of a constructive nature it is indestructible.

A constructive thought is complete and has its origin in the impulse of hope, which is the highest aspiration of the human soul. Constructive thought is always in harmony with Infinite purpose and is associative and cumulative.

Thought exists in a universal sense. The human mind is capable of receiving, translating, and transmitting thought direct from Infinite mind.

ORIGIN OF THOUGHT

Thought has its origin where life has its origin. Man's mind is one of the mediums through which it finds expression. Man is simply an individualized expression of the Infinite.

In Divine manifestation, thought finds expression as the essential nature of everything that has existence. Divine thought is always harmonious.

Every thought which has a definite constructive purpose attracts to itself out of the immeasurable thought world, all other like thoughts, associating them with itself, adding their powers to its powers. A constructive thought not only has the support of the individual who gives it expression, but associates the thought of every person engaged in constructive thinking along the same lines and adds to itself the strength of Infinite Mind.

The highest impulses of man are directly associated with Infinite Mind. Therefore, when a man thinks a thought contain-

ing a definite right intention, it is because he has attuned himself to the expression of the unchanging purpose of the Infinite.

The Ego, or real man, is satisfied only when it can act in harmony with Infinite Mind through constructive thought.

The result of constructive thinking is manifested on every plane of life. On the physical plane it brings health and strength; on the moral plane, virtue and high character; on the commercial plane, success; on the intellectual plane, power and accomplishment; on the social plane friends and fame.

Thought affects the body according to the nature and power of the thought. To think repeatedly of any certain part of the body, will affect the function of that part according to the nature of the thought directed to it.

Exercise without proper thought is far less productive than exercise taken with constructive thought.

Thoughts starting in a conscious intention to attain perfection will cooperate with unconscious thought in doing its work perfectly and definitely.

When a conscious thought is directed by a definite, constructive, unchanging purpose its possibilities are unlimited. The mind which is capable of formulating some particular, definite determination, has within itself the power to accomplish all things.

This is not a matter of forced striving; it is only necessary to form in the mind a clear concept of the constructive intention and hold that concept unchanged. "The Father indwelling doeth the works".

THE EFFECTS OF THOUGHT

All thoughts affect the body in some degree. The effects of those which do not intimately relate to the body are indirect.

There are certain trains of thought which produce attitudes of mind that have a very powerful effect upon the physical conditions.

For instance, thoughts which create in the mind a feeling of hope tend, by their effects upon the body, to rebuild worn out tissues and regenerate the whole man.

On the other hand, thoughts which produce an attitude of fear will tear down and in time destroy health.

To learn to control these thoughts and in turn, their effects, is one of the principal tasks of the student of the Weltmer Method. Replace discouragement with hope, forget your troubles and fears, entertain those thoughts which build up.

Put your mind in harmony with the Divine Plan and allow the healing power of God to restore you.

Hope is that passion or impulse that reaches out for perfection.

Hope is in harmony with the law of our being. Hope produces vibrations in the body which are constructive, and which tend to arouse the best in us.

Fear is contrary to the law of our being, interfering with the natural processes, tearing down and destroying.

Hope is strengthening, fear is weakening. Under the influence of hope one can sometimes perform feats that seem ordinarily far beyond one's power. Under the influence of fear man loses his natural powers and becomes a weakling.

THE VITAL PRINCIPLE

The vital principle of every thought is its intention.

It is the intention of the thought that brings the mind's power into expression. It is the intention which determines whether the thought you have accepted from Infinite Mind shall have power to bless and perfect you. Intention always gives direction to thought.

Intention is a definite purpose, and in the vocabulary of the Weltmer Method there is no word of greater importance than this word intention.

Concentrating all the power of the mind into one intention assembles to your aid all

the thoughts which are in harmony with that purpose.

Each person attracts to himself that which makes him efficient in the line in which he works.

The thoughts which move and control us are our beliefs. The thoughts we are able to control and use express our knowledge.

THE EFFICACY OF THOUGHT

The efficacy of a thought depends upon its steady intention in harmony with the Divine Plan. The thought which is not in harmony with the Divine Plan is not a complete, universal thought. It is only a partial expression of a Divine thought, and therefore, it is lacking in the perfect power of thoughts received from Infinite Mind.

Divine and perfect thoughts expressing intention in perfect harmony with the Divine Plan, may yet fail of their purpose through your not being receptive to them.

"Except ye become as little children, ye shall not enter into the Kingdom of Heaven".

You must be as unresisting, as simple of heart, as direct and earnest as a little child. You must open your heart to the gifts of the Father; you must receive these gifts with unfeigned joy.

When you know what thoughts to think, how to "think God's thoughts after Him," when you believe and live in such thoughts undisturbed by conscious questions, doubts and fears, these thoughts are bound in proper season to produce their perfect fruits in your life. It is well to remember that some thoughts like some plants do not immediately bear fruit. Some seeds sprout, grow, bloom and fruit in a few weeks, others may take many years before they reach fruitful development.

THOUGHT IN EVERY DAY LIFE

The statements of truth we are putting into these lessons are founded upon personal experience.

We believed healing could be accomplished by "the laying on of hands". We put our belief to the test. We proved that disease

can be healed through harmonious thought vibration. We discovered that by intention you can delegate the normal movement of life to your hand, and so transfer that vibration to the cells of a patient's body. We proved also that you can convey your healing intention to your own body by means of your hands, as well as by other vehicles of suggestion.

Through experience, we learned that you do things because you can; your mind accomplishes things because of the latent power within it. All the power you express is from within.

We learned that the power necessary to answer your own questions, to solve your own problems, or to work out your own ideas, lies within your own mind. Your belief in your ability to do a thing means that you have the power to do it.

You hold your destiny in your own hands. You can choose the thoughts which shall dominate you and make your life what you will. There is no achievement in the world's work that is not possible to you when you believe in your powers.

One great determined purpose, admitted into your life and left undisturbed, will become an irresistible, attracting power; gathering momentum not only from its immediate environment, but reaching out into the absolute and the minds of all past ages for wisdom and power.

If each of you could be induced to believe in your own possibilities, in a short time the world would become so wide awake that the age-old fetters of unbelief would be broken, the shackles of "I can't" would be rent apart, and instead of the cringing, groveling creature who has been a slave to every adverse suggestion of environment, you would attain freedom and express in the greatest possible degree your God-like powers.

Before you can attain anything like the achievement of which you are capable, you must be willing to know all of whatever you seek. You must be ready and willing to face the future, secure in the understanding that whatever exists in your potential

self is good and pure and true and that you may scale any heights you desire when you build for yourself a perfect ideal.

There is no joy, however great, no knowledge however far-reaching, no wealth however valued, that you cannot attract out of the great treasure-house of earth and Heaven, and make your own in reality, as they have ever been potentially.

Convince yourself through actual demonstration that the power to overcome all the ailments in human life lies within yourself.

Knowledge of the power of thought is a sovereign remedy for human ills, a sure foundation upon which to build human character.

SUMMARY

Thought is a complete action of mind, having purpose, power and form.

Thought had its origin in man's individualization of Infinite Mind.

Belief opens or closes the conscious mind to thoughts from the Infinite.

The possibilities of thought, governed by definite, unchanging purpose, are unlimited.

The power of thought depends upon the intensity of the intention of the thinker.

The hopeful thought is the power that heals.

Whatever the mind desires and chooses as its ideal, is furnished out of the thought realm.

Every action of the Infinite Mind is the natural prerogative of finite mind, and until man has come to know and consciously live such thoughts, he has not come into his full heritage.

Any thought that has in it the intention or purpose to help another, joins the thought of the Infinite, and cannot fail in securing favorable results.

The power upon which each individual must depend, is within him, and when he has awakened it and brought it into positive expression, he can take whatever he desires of God's abounding life which fills him and surrounds him.

One positive health thought has power to vanquish a hundred thoughts of an adverse character.

The men who do great things in the world are great believers in themselves.

There is no failure of honest effort.

Conscious knowledge of the ability to do, is the capital of the real man.

We must realize that we have about us and filling us every moment of our lives, a remedy for every human ill. Learn how to use Divine constructive thought, become its efficient agent.

ILLUSTRATIONS

Every change the hand of man has wrought in the surface of the earth and among the creatures that people the earth, stands as a monument to the power of thought.

It is constructive thinking that enables the pioneer to hew out a home in the wilderness, that brings the water of a mountain river to the parched, but fertile soil of the desert; that builds a city, a ship, a telescope, a temple, a printing press, a library, a civilization.

Whatever man is, more than the animal, he is by virtue of his power to think.

Rarely indeed, do we find a man who has the faith in himself and in his Creator to dare to believe in his dreams.

If you are a failure, learn to think constructively and to believe in your ability to succeed. If you are poor, learn to think in the terms of service and its ample reward and believe in your power to serve and your right to be paid for it. If you are sick, learn to think constructively about your physical and mental life, that is, learn to think of yourself as healthy and strong. Make every thought a health-building thought.

Consider the case of a man whose heart developed a bad leak. It became very much over-developed and enlarged in compensating this fault. He frequently had heart attacks of fainting and his physicians and friends expected him to die at any time.

He adopted the usual regimen but without results until he was taught to change his attitude of mind. When he

learned to think only constructive thoughts about his life and his heart, he began to improve.

He did everything with the thought "this will help my heart to get well." In a very short time, he had entirely recovered, the leak had disappeared, the heart was again of normal size and since that day this man has passed three life insurance examinations, and has done mountain climbing and "hiking."

Without constructive health-thinking in harmony with the Divine Plan, he most certainly would have gone the way of other men who have similar troubles. With constructive thinking, the ordinary course of therapeutic hygiene enabled him to recover health.

Take another man who half a dozen years ago was financially down and out. He was worse than broke. Today, this man is worth a half million dollars, every cent of it the result of business established on the confidence in himself gained through a study of these teachings.

This man learned to think "I can." He learned to think constructively. He entirely eliminated destructive thinking from his life program.

His fortune is to him the financial value of a half dozen years of constructive thinking. Bankruptcy was the product of the destructive thinking of the same mind.

Change a man's thought and you change his life. No man lives who can not succeed when he learns to think, and continues to think, constructively. No man lives who can not have more health and strength when he learns to think constructively.

The man who thinks destructively is digging a pit for his own downfall; the man who thinks constructively is building a monument for the celebration of his powers and abilities.

As you think in your heart, so are you. Think in your heart as you wish to be, for you will be as you think in your heart, no matter what you wish. Be perfect, even as your Father in Heaven is perfect.

LESSON NINE

THE EXPRESSION OF THOUGHT

We think in order that we may act. First for the expression of the Divine purpose which is the reason for existence. Second, for the purpose of adapting our expressions to the conditions of life.

Right thinking is thinking which results in self-expression which harmonizes with the conditions of environment.

Thinking which results in no action, or in disharmonious action, is wrong thinking. Thinking, even right thinking, is only the beginning of a process of which it is a part. It is not the whole nor even the most important part of the process.

The most important part of the process is right action, which must follow the right thought. The expression of thought is by means of muscles, or glands, or both.

You are dictating a letter. Your hands are quiet. Other hands than yours are writing down the words you speak; but even though your hands are not doing the work it is still necessary for your vocal apparatus which is principally muscular, to express your thought, or your thinking counts for nothing.

In most phases of life the connection between thinking and acting is still more obvious and the part the muscles play hardly need be pointed out.

No matter where you are or what you are doing, so long as you are living in the present state of existence, an embodied man in a physical, mental, spiritual world, your thoughts are expressed by means of your muscles and glands. These are your motor organs. These are the means for the expression of life.

In order that muscles and glands may be controlled, co-ordinated and made efficient organs for the expression of thought, it is necessary that the nervous system, with its brain, spinal cord and ganglionic centers and its nerves of sensation and nerves of

motion branching out to every part of the body from these centers, should be in good condition, capable of responding to impressions of environment, capable of co-ordinating the resultant impulses and of co-ordinating the actions which are to express your desires.

When nerves are overtaxed, poisoned or injured their usefulness is impaired. Lack of sleep may slow down all nervous processes, including conscious thinking. Coffee, tea and various drugs may quiet, stimulate, irritate or disorganize the thinking processes and interfere with co-ordination. Disease as in fevers and degeneration of the nervous system, may result in functional disturbances, or organic changes which greatly modify or even wholly destroy the nervous functions.

An interesting example of the importance of the nerves in experience and expression came under our observation the other day. One of our patients who has been paralyzed below the waist for ten years, from a spinal cord injury, now has sensation in her legs and feet, and stands and walks a little. She was telling us the other day how wonderful it is to feel her feet on the floor and how tall she feels.

She has so long been conscious of her body for only part of its length, she has so long seen the world from a wheel chair or bed, that now when she stands up the other people seem comparatively short and she seems extraordinarily long and tall. She says that now when she is lying in bed she sometimes wonders how the bed can be long enough to give her room; she feels she surely must extend beyond the end of it.

She has an unusually good mind, and has in spite of having had to live for the last ten years in bed or a wheel chair, made a substantial fortune by her own efforts. Yet with all of her mental powers she was not able to move a single muscle of leg or foot

until the nerves connecting her brain with those muscles had been restored to life. Now that she has good nerves her brilliant mind can govern her feet.

Her experience illustrates the fact that we control our muscles through our nerves. We depend upon the nerves and muscles for the expressions of our thoughts.

The nerve-muscle machinery of expression is exceedingly elaborate and complex. There are several hundred pairs of muscles in the human body capable of innumerable finely co-ordinated movements. Witness the operations of a pianist and think of the nerve centers through which these co-ordinations are effected. They are incomprehensibly intricate.

We think a telephone switchboard for a big city exchange is complex, but that is a child's simple toy compared with the human brain.

It has been estimated that if the human brain were exactly duplicated with wires for fibres, small enough to be barely visible to the naked eye, the structure would be some three hundred feet in all its diameters. We cannot imagine the complexity of such a structure closely packed with such fine wires.

Many persons think the human brain is chiefly remarkable for the number of cells it has in its gray matter. This is not the fact. There are fewer cells in a given mass of gray matter in the human brain than in the same amount of gray matter from the same part of the brain in any of the lower animals. The dog has more than a man; the sheep has more than the dog. It is obvious that intelligence does not depend upon the number of cells in the brain.

Man's brain is chiefly remarkable for the wealth of connections between its different parts. A certain stimulus coming to a dog's brain will give always the same reaction. A stimulus to the brain of a really wide awake man may be reacted to in almost any way. Man has a wider range of choice of reaction because he has a more complex brain switchboard than any of the

lower animals, just as a switchboard operator in a big city has a wider range of choice in the connections she can make to your call than if she, with the same mind, were operating a village switchboard.

One of the most important departments in a telephone office is the "trouble department." In this department a skilled mechanic's work consists in constantly watching the switchboards to prevent break-downs and to correct them when they occur. Yet he is dealing with a comparatively simple mechanism.

With the infinitely more complex machinery of the human brain we are consciously exceedingly careless; subjecting it to all sorts of overstrain; neglecting, abusing and mistreating it in every way. Yet the human brain comparatively rarely gets out of order. It usually does its work from birth to death in a very efficient manner. This is because the brain is cared for by the laws of mind working by the Divine Plan.

Yet even though the brain is so efficient and so nearly "fool proof," we still should give some attention to its proper hygiene. The nervous and muscular organs of expression and especially the brain must have rest and opportunity to make good the losses of use.

No man can expect to do good work who does not give his nerves and muscles proper food and rest as well as exercise. Of course we are taking for granted you are one of those who gives his organs of expression a sufficient amount of exercise; otherwise you would hardly be a student of this course.

The muscles will waste probably more rapidly from lack of use than they will from over use. The nerves in the same way will degenerate from lack of use quite as certainly as from excessive use.

Train your mind to work by giving it work to do. Train it to do the things you are going to do. The study of Latin does not teach you to use correct English. The study of calculus does not teach you to make change at the cashier's window. Neither

does reading novels teach you to deal with the practical problems of every day life.

Things that are to be done must be learned by doing them. Make yourself busy with head, heart and hand at the tasks of real life.

Attack the problems of daily living with the right attitude of mind; with confidence in your ability to do the things you undertake; perseverance to continue working at them after you have mastered their problems; a steadfast purpose and a definite plan for success. Then give your muscles proper food, plenty of breath, plenty of water, and enough rest. Give your body a square deal and you will never have cause to complain of it. It is naturally a wonderfully efficient tool for expression.

Usually, if there should be any fault of expression it is due to fault in your thinking. Your nerves and muscles know but one function—that of expressing your thoughts. Your nerves and muscles immediately strive to express every thought you think—not so much after you think it as at the very time of your thinking. Do not imagine it is possible to think a single thought without expressing it.

You sometimes find yourself in a gloomy mood and while this mood lasts you think ugly, bad thoughts, comforting yourself with the assurance that no one will ever know, and that they are only thoughts and so long as you do not act on them there is no harm done. Be sure of this—if you think them at all you express them to some degree. To a very considerable degree your unhappy feelings are due to the effects in your central nervous system of wrong thinking.

Any thought associated with unpleasant feeling is a wrong thought—at least from the viewpoint of your body and your health. We cannot too strongly emphasize the law that every thought you think seeks expression, and finds external expression in the degree of its monopoly of attention.

This leads us to the rule which you would do very well to remember: Think only

the thoughts you wish to express for no matter what you wish you will express the thoughts you think.

Thinking controls expression, therefore, let your desires control your thinking. Also be very certain that those desires which you place in control of your thoughts are in agreement with your highest ideals. Experience teaches us that some of our desires are worthy and some unworthy; that some of them produce good results and some of them produce bad results, when carried into effect. Let your thoughts be concerned with the right desires, let them express the right desires, and your nerves and muscles will then express these thoughts.

Many persons make the mistake of giving most of their attention to wrong desires. Most of their thinking is negative. They think about what they do not wish to do, what they do not approve of, what they fear or dread, or the pains they suffer, the difficulties they meet.

When you think about the difficulties of your problem you give your body the task of expressing this thought of difficulty. When you think about some pain you set your body to expressing your thought of pain. When you think about weakness you give your body the task of expressing weakness. When you think about something you dread, you set your body to expressing your thought and in spite of your right desires, which you do not think, your nerves and muscles will carry you into the very situation you fear. Remember that your nerves and muscles have no choice but to express the thoughts you think as you think them.

If you wish to overcome danger think of your power to overcome—not of the power of the thing you dread. If you wish to be free of disease, think of health and not of disease. If you wish to express strength and grow strong, think of strength. And think these thoughts in such a way that they find expression in appropriate action unhindered by opposing thoughts.

Every action of your body expresses your thought. Think right and you cannot fail to act right.

One of the most important of all the laws of expression is the law that every expression tends to be repeated. The more often you do a thing the more easily you do it. This is called the law of habit. As habit is manifested in our thinking we call it the attitude of mind.

You think of your body as weak, you think of your judgment as poor, or you think of yourself and your powers of life in any other negative way repeatedly and you will find a strong and developing tendency to always act, even without conscious thought, in conformity to these habitual thoughts. This is called an attitude of mind, and your attitude of mind towards yourself would be described as negative.

On the other hand, as persistently think of yourself as strong, capable, able to do what you undertake, as having good judgment and the ability to think clearly, and you will develop a growing tendency to regard yourself in this light. You will have a tendency to express yourself as strong, capable, possessed of good judgment. You have developed what we call a positive attitude toward yourself, and your thinking is now positive thinking.

You can make your attitude of mind what you wish by thinking and acting habitually according to your wish. No matter what your wish may be, you are making your attitude of mind according to your thoughts. If you have been thinking of yourself as weak, subject to disease, incapable of sound judgment, unable to cope with circumstances, you most certainly have developed such an attitude of mind.

The only cure for this very genuine malady of mind is habitual thinking of a constructive, or positive nature. Think of your strength, your ability, your health. Think of yourself as able to do the things

you wish to do. Then you are developing a constructive or positive attitude. As some teachers express it, you are educating the subconscious.

When you think of any undertaking, think:

"I am strong. I can succeed. I will succeed." "I inherited my mind from my omniscient Father; my Father is omnipotent. I can think clear thoughts, I can form sound judgments. I can carry my desires into efficient expression. I am master of my life. I will succeed."

Repeat these affirmations until you develop the positive, constructive attitude.

Remember these thoughts are merely preparing you for thinking about the thing you are going to do. You must still master the details of that task. The right attitude of mind will enable you to master these details quickly; it will make your work productive, but it will not save you from working.

Think, "I am master," and then act like a master. Think, "I am strong," and then act out the affirmation. Think, "I am well," and then stop your grunting. Think, "I am successful" and think it so that it will square your shoulders and make you breathe deep, clear your eye, give you a confident smile, a steady voice and unwavering gaze.

Thinking is only a part of a process. Expression is the other part. Be sure that you are thinking such thoughts as find expression in right actions.

Make your thinking simple, straight-forward as the thinking of a little child, for thus only can you enter the Kingdom of God, which is a state of harmony with the Divine Plan.

LESSON TEN

SUGGESTION

If you undertake to influence your own mind, or the mind of another, to change the nature of its processes, you have but one means for doing this. This one means for changing mental processes is suggestion.

At any given moment you are already what we might call a going concern with a great collection of powerful habits and organized tendencies, which cannot suddenly be changed from their beaten paths, no matter how much you may try.

You can for a time force your thought into some certain groove, you can even compel expression to follow this groove for a brief period; but the principal effect upon your own processes is not one of compulsion but rather one of impulsion, or suggestion.

A suggestion impels, gives a trend or a tendency, but does not compel or force. We place so much stress on the fact that suggestion has only an impelling power because of the tendency of some students to think they can by some means compel others to do as they wish or compel themselves suddenly to change a tendency they have been building up by years of wrong thinking.

You may be sure that when, by day after day thinking in some certain groove you have developed in your mind a definite attitude, no influence that you can bring to bear from within or without upon that attitude can do more than give a tendency to change, or if powerful enough, produce a temporary change in direction.

Any influence from within or without which can cause the mind to act, is suggestion. You influence others through your suggestions. Others influence you through suggestions. You cannot take away from them their freedom. They cannot take away from you your freedom.

You can surrender your freedom by thinking their suggestions have compelling power over you, and they can surrender to

you their freedom by the same thought. But the thought that binds you is your thought, and the thought that binds them is their thought. You can regain your freedom only by knowing you are free; they can gain their freedom only by knowing they are free.

Many of you today are living in bondage to illness, poverty, or shame for some unimportant action of childhood, and to a thousand other masters, some of them real and some of them existing only in your thought of them, merely because you do not realize your freedom. Your thought gives to the suggestions of environment, or of your own past, compelling power over your present.

One of the most common means we have for giving suggestion is the spoken and written word. We are constantly giving suggestions in conversation, teaching, and all other uses of words.

If you doubt that your words give suggestions speak one word to several friends and ask each of them to tell you what his thought reaction is. You will find that for no two is the reaction the same.

Let us take for instance, some helpful suggestion as, "You are all right." One person would react with the thought that he is getting well of his disease; another would think of what it means of happiness; another of achievement; one might think of what it would mean to be popular; another might react as one of our patients did to whom we gave the suggestion with, "No, I'm not." This or any other suggestion would have an effect according to the state of mind and habits of thought of the one who receives it.

Your suggestion to be powerful must appeal to some trend of thought or feeling, must awaken some desire already existing in the other's mind. The suggestions you give yourself must reinforce existent tendencies, express desires, realize some aim for which you are striving, or in other ways strike a response from your mind.

Any suggestion which fails to get a response is without result. All results of the suggestion depend upon the response of the one who receives it. If you give a suggestion to some one who is entirely unsympathetic or does not understand what you mean, your suggestion will be without results. If you give yourself a suggestion for which you have not prepared yourself and which finds nothing in your life or in your nature which can translate its meaning into a meaning for your life, your suggestion will be powerless to turn the trend of thought; it will fail to have any effect upon your life.

There is one type of suggestion to which response will always be made. This is the suggestion of improvement. The unconscious laws of life are constantly striving to express the Divine Plan—the purpose in our lives.

Suggestions in harmony with the Divine Plan always are reinforced by the Divine purpose. You cannot fail to get some good from a suggestion of physical, mental, or moral betterment. You cannot fail to reap at last the results of the good suggestions you continue to give to yourself, no matter how powerful you may make the suggestions with which you oppose them. If they do nothing more, these good suggestions will minimize the evil effects of the destructive and harmful suggestions.

When you constantly give yourself good suggestions you prepare yourself to be responsive to the good suggestions of others. When you constantly give yourself bad suggestions you prepare yourself to be responsive to the bad suggestions of others.

When you attempt to give suggestions to another, first discover what sort of suggestions he will respond to; what thought and language to use; what form to put them in. Some will respond to the spoken word, others would antagonize any suggestion received by word of mouth. Some receive suggestions best through the hand; others are most impressed by suggestions of the printed word. There are many to whom

the printed word is almost a fetish, with compelling power over their reactions. Others have so little confidence in what they read that this would be the poorest of all methods for giving suggestions to them.

The determining factor in our lives is our thinking. Your suggestion, to be powerful must influence thinking. Control a man's thinking and you control his life.

It is because of their different suggestive values that different forms of type and different colors of ink are used in advertising. Red is very commonly used for attracting the attention. Bright lights, especially flashing or moving lights, catch the attention much more quickly than dim or steady lights. Moving signs will catch the eye and awaken attention and interest—in other words give suggestions—when stationary signs would fail. Size is also an important element. But most important of all is the subject-matter of the thought conveyed by the suggestion.

The writer of advertising who can suggest the desired thought to any considerable percentage of the readers of his words can name his own prices for his services. The novelist who can suggest the thought or feeling he wishes, is a successful writer. Many another writer may use much more beautiful language, he may follow more accurately the rules of rhetoric and composition and yet fail utterly as a writer because his writing lacks suggestive power. It is the same with the minister, the lawyer, the public speaker, the politician, the merchant, the physician or the suggestion therapist.

One of the most potent means for giving suggestions is your manner, the gestures of your hands, the expression of your face, the tone of your voice, your posture, standing, walking or sitting. The manner in which you shake hands often gives a stronger suggestion of your character, your attitude of mind, your general purposes and plan of life, than all the words you speak.

These sources of suggestion are all the more powerful because they apparently

lack purpose. We expect people to try to influence us through words they speak, but we look to their gestures to find out what they really think and feel. We think of their words as purposed and planned, but we think of their gestures as unstudied expressions of their real thoughts.

If you would impress people properly, if you would give the right suggestions with your incidental expressions or gestures, be sincere, think and mean what you say, be straightforward and honest. This is the only method by which you can be sure that your gestural suggestions will be true to your spoken suggestions. If your gestural suggestions do not bear out your spoken suggestions you must not expect your words to have much influence.

Not only do your spoken words, your gestures, and all other physical expressions of thought have an influence upon the minds of those with whom you are in contact if they are receptive, but even the secret thoughts you think more or less influence the thinking of others.

The suggestions given by your unspoken thoughts are called telepathic suggestions.

Many persons believe telepathic suggestions can transfer the thought of the thinker directly to the mind of the receiver. This is absolutely not true, for nothing, not even telepathy, can abridge your freedom. No one in the world, not all the people in the world, can telepathically or by any other means, force you to think one single thought. They can suggest a thought to you; but if their suggestion is not in harmony with your mental processes they cannot force you to think a thought, or experience a feeling without your voluntary or involuntary consent.

If their suggestions are in harmony with your mental habits they will find you responsive. If they are in harmony with your present state of mind, again you will be responsive to them. If, however, they find you wholly unsympathetic and unresponsive, their suggestions no matter how given, will fall on stony soil and they will be barren of results.

We emphasize this point for the reason we have seen so many persons suffering from the delusion that someone was making them think bad thoughts, making them do things they did not wish to do, or making them feel badly in spite of their own efforts to free themselves from such outside interference. This is wholly a delusion.

Many years of experiment and study of telepathy have convinced us that no thinker can invade another's mind. The most anyone can do is to give you suggestions. You can refuse or accept them. No one can rob you of your power to choose whether you shall refuse or accept, respond or fail to respond to suggestions. You will respond or not according to your nature or habits of thought.

When you think any certain thought you make yourself receptive to all other minds thinking that thought, especially if this is a constructive thought in harmony with the Divine purpose. When you think such a thought you are also favorably influencing all other thinkers who are in harmony with you.

If you think a destructive thought out of harmony with the Divine purpose, the telepathic effect of your thought tends to be destroyed by the discord between your thought and the Divine thought.

The telepathic suggestion which is in perfect agreement with Divine law, as all true healing suggestions are, is very powerful to benefit anyone who is responsive to it.

A number of years ago we received a telegram from Chicago saying that a former patient was suffering severely with general neuritis and was almost unconscious from the pain. We wired in return: "Relax, no matter how it hurts, and you will be all right." Before our message reached Chicago the man was easy and sound asleep.

At one of our Conventions, one of the chief speakers received a telegram saying his brother had fallen suddenly ill and was not expected to live, and for him to come at once. He could not make train connections for several hours, so he asked the members

of the Convention to unite in sending his brother a healing thought.

Before train time he received another telegram saying that the brother had suddenly recovered and was out of danger—that it was unnecessary for him to come.

Hardly a day goes by that we are not called upon at the Weltmer Institute by telegram, to help someone in distress.

When you wish to help others by telepathic suggestions think for them the thought you wish them to express. Feel yourself in their presence. Think this thought with the assurance that they will receive it and be blessed by it. You will soon learn to know by the echo of pleasant feeling that comes back to you when the other has received your thought and accepted your suggestion.

When giving suggestions, no matter what method you use, base them on the characteristics and experiences of the one who receives them.

A man seventy-two years of age came here who had been in a wheel chair twenty-nine years, unable to move hand or foot. We told him that the powers of his life are eternal powers. Any power that had ever been his was still a possession of his soul.

We asked him to relax and to allow his mind to drift back over his life to some time when he had had perfect use of his body. In a few moments he smiled and said that he could remember one time when he was on a picnic at the age of thirty years. We told him that he could now use his body as well as he had on that day.

Presently he said, "I feel like I can sit up." He did sit up. He dressed without assistance. He got up from his bed and walked alone. He never returned to his wheel chair.

To have given him the suggestion that he could walk without first awakening in his mind the consciousness of having done so, would have failed of result, as it had failed in all of the many years of treatment he had undergone by every method his wealth could command.

We once had a patient who, while apparently trying very hard to get well and doing everything in her power to respond to therapeutic suggestions, was still making very little progress, until one day we led her into conversation about her religious beliefs. After we had learned her religious beliefs we based our suggestions on these and she quickly began to respond.

We once had another patient who had been treated by a religious healer without results. When he came to us we based all our suggestions on scientific ideas of the natural powers of the cell and protoplasm and in a short time gave him complete relief from a serious nervous trouble.

Base your suggestions, to yourself or another on your, or their, greatest desires. Make them agree with the Divine purpose that all life shall achieve perfection. Persist in them, trust them, and you are certain to reap good results.

Your intention must be definite. You must have a definite purpose and a clear idea of what you are trying to do. Intention is to suggestion what the chemical property is to the drug. Your suggestion is your prescription, your intention is its remedial potency.

Your suggestion is given to the conscious mind for the overcoming of destructive thoughts and the awakening of the right intention in a constructive thought in harmony with the natural processes of the unconscious (healing) mind. The unconscious mind, trusted and depended upon, will do its perfect work, if left untrammelled by the doubts and disquietudes of the conscious mind.

Suggestion is the dynamic expression of the intention or purpose directed to one's self or another.

Concentrate on the thought which expresses your dominant intention. Express this thought in a suggestion which can pierce the thick shell of inertia and indifference in which the vital energies of most persons are locked and you can cause yourself or others to think such thoughts and express such energies as will make life most effective.

LESSON ELEVEN

SUGGESTIONS FOR SELF DEVELOPMENT

Suggestion is one of the most important factors in the development of your own latent powers, and in the redirecting of those energies which are finding faulty expression.

Proper suggestions persistently employed, will bring into expression all your deeper powers and give those expressions fruitful directions. Proper suggestions persisted in, will make your life practically anything you desire.

You must learn to control the suggestions you give yourself. Either control, or remove yourself from the influence of, hurtful suggestions from the environment, and subject yourself to only helpful suggestions from outside. When you thus control all the influences that act upon you from within and without, you make yourself master of life, master of fate.

The basis of your suggestions to yourself and of the meaning and therefore of the suggestion effects of all external influences, is your belief in yourself. You must believe in yourself in order to give yourself the strongest suggestions of power and ability to achieve.

Yet, in order to cultivate this belief, you sometimes must use suggestions. To attain this fundamental belief in yourself and your possibilities is one of your first concerns.

Constantly suggest to yourself "I am strong, efficient, confident," until you develop self-confidence upon which you can base suggestions of your power to succeed.

Suggestions based upon a tiny seed of self-confidence will develop in time such perfect trust in your own future that nothing can discourage you, nothing can undermine your belief in yourself.

It is on unswerving faith in your possibility of attaining some worthy goal that all your hope of high achievement rests.

Have you ever watched men clearing sagebrush from the desert? When they get

the sagebrush off and the larger roots out of the ground, there is left apparently merely a sandy waste. When they start digging their ditches to first put water on the ground, the sand, driven by the strong desert winds, fills up the ditches before the water can bind it. The same ditches have to be opened and re-opened before water is finally running through them.

Watching these men you wonder sometimes whether to condemn them for their folly of believing in an impossibility or commend them for their faith which can not be shaken by failure.

Later you see these sand wastes bearing enormous crops and then in a few years they are covered with fine orchards.

These pioneers belong in the vanguard of that glorious army of children of God who know the Divine power of unqualified faith. With less faith, they would not have persisted in their efforts until the water had transformed the desert into a garden. With less faith, all their labor would have been lost.

Faith in human power can never fail, for there is no such thing as getting a "dry hole" when you go prospecting in the oil fields of human possibility. The man who believes in himself can never fail to find value, if he has the eyes of faith in himself through which to see his worth.

Instinctively, all men feel that they must believe in themselves and we find them consciously and unconsciously using all sorts of methods for developing such faith.

One method that many men use is that of doubting all other men. They feel that by making all other men appear weaker than they feel themselves to be, they will thus give themselves an appearance of strength upon which they can base some bit of self-confidence.

This is one of the reasons men are interested in reading newspaper accounts of

murders, thefts, scandals and other stories which put the victim in a bad light. While reading about the crimes, weaknesses and faults of other men, they, in a way feel comparatively strengthened and more virtuous.

This is a very costly delusion, for no man can truly believe in himself who does not believe in his fellowman. Try as he will to lift himself up on the shoulders of those he has put down, a man will find himself drawn down by the very direction of his interest.

Trust and faith beget trust and faith; distrust and lack of faith beget distrust and lack of faith.

The human race is a unit and we know this in spite of all our denials. We can not take one attitude toward other men and another attitude toward ourselves. As we think of other men, so do we think of ourselves.

Ofttimes the best method for developing self-confidence is this: Think of some man you admire, some man whose achievements you believe in, whose powers seem to you to exemplify human possibility. Think of the fact that he is after all just a man, even though such a wonderful man. He is a man from the same source as all other men, of the same essential nature as all other men. You also are a man in all essential characteristics like him.

On the basis of this similarity start giving yourself suggestions that you too can do something worth while.

A student of genealogy has shown that to trace the ancestry of any living white man today back as far as twenty-eight generations will carry his line of descent into the family of Charlemagne or any other white man of his time who had offspring.

In other words the human race is knitted together so closely by the web of heredity that every white man living is at least a cousin of yours.

Do you admire the achievements of Edison, Ford, Lloyd-George, the Wright brothers, Marconi, Rockefeller, Steinmetz

or any other man? Then know that you can do as well in your line, for you have that sort of blood in your veins.

These men are all cousins of yours. These are the sort of men you have in your family.

If you admire their achievements and believe in their abilities then on the basis of this family relationship, begin developing confidence in yourself by some such suggestions as these, repeated in every otherwise idle moment, day after day for a few weeks.

"These men, (or this man), have achieved by developing and using their natural human powers. They show by their achievements what men can do. I am a man. I, too, have natural human powers. I, too, can develop my powers. I, too, can achieve my dreams. These men are great because they have succeeded in doing the thing they felt inspired to do, I can do the thing I feel inspired to do. I am a man of power. I have glorious opportunities. I can overcome every obstacle. I can master all my weaknesses. I can and I will succeed".

You can put the whole idea in a simple affirmation of two words, "I can".

Let this be the spoken symbol for expressing the growing belief in your own power. In this way, by repeating this affirmation constantly for a few days or a few weeks, reinforcing it constantly with such thoughts as suggested above, you will find your self-confidence growing and the time will come when all that is necessary to set you firmly on the path to real accomplishment is the determination to do the thing that you now believe you can do.

Before we take up the consideration of self-expression, consider still another method for developing self-confidence. When you begin to get results from the method already given you, you will find some of the first symptoms of improvement to be observed are your deepened voice, your steadier eye, your more erect posture, your quiet breathing, your stronger stride and firmer step. All of these physical expressions will manifest your increasing belief in yourself.

The cultivation of these outward signs of the inner condition may also be used as a means for increasing the self-confidence which would produce them.

Cultivate the outward signs of self-confidence. In so far as possible think self-confidence. "Play pretend" that you are strong, willing, capable, and able to master the details of your problems.

Look people straight in the eye, talk slowly and in your lower register as do men who are sure of themselves. Avoid the whining voice of fear, complaint and self-pity.

Carry your shoulders back and your head up. Keep your chin in. Walk briskly as if you were going some place, even though you have no place to go. Keep your clothes clean and neat. Assume all the outward aspects of self-respect and this will help you to develop the inner consciousness. This will be a constant suggestion that you are the man you wish to be.

When you adopt any certain line of thought, take any certain attitude toward yourself or your environment, you, as we might say, sensitize yourself to certain ideas or certain influences. Thereafter any self-suggestions, any agreement with these thoughts and attitudes will have special power with you, will strongly influence you.

In order to get the best results from the suggestions you give yourself, you must determine the influences of your environment according to your plan. You must not expect to get the best results from self-training if you physically and mentally remain in such an environment as will constantly subject you to contrary influences.

In spite of everything you can do, so long as you are sensitive to these contrary influences you will be disturbed by them. The good effect of your self-training will be minimized.

The best method is to combat both sets of influences, those that work from within and those that work from without. Choose such companions, whether books, people,

amusements, lectures, ministers, teachers, as will reinforce the work you are doing within. Choose such associates as will give you from outside the same suggestions you are giving yourself from inside. In this way you will get the maximum effect of your auto-suggestions.

Of course, you can in time win against any condition of environment, but why handicap yourself unnecessarily? You have enough handicaps in the overcoming of ordinary obstacles in your own nature and the tendencies given you by environment and conditions. Why make a problem any more difficult than it naturally is?

You might be able to grow flowers under unfavorable conditions, but you can grow very much better flowers with less labor under good conditions than under bad conditions. You may be able to master yourself under very unfavorable conditions. You may be able to bring into strong play the latent powers of your life. But under favorable conditions you can do so very much more with the same effort and in addition to merely developing yourself you will then have time and energy left for doing something with yourself after you are developed.

Make your environment just as favorable as you can. Make it help you with your great task of self-development. The best possible basis for the development of your own deeper powers is the understanding of yourself as possessing these deeper powers, as having great latent possibilities.

There are many other methods of developing self-confidence, as for instance, the religious method.

Consider the powers of God, and then know that God made man in His own image. If you have the realization of this and if God means anything to you, you cannot possibly think ill of yourself. If you do think ill of yourself it is because you don't really believe that God made man in His own image.

If you think of God as all-wise, all powerful, omnipresent and then of man as

in any sense whatever like God, you must realize yourself possessed of practically limitless powers to know, to do and to be.

Realizing this, then make it practical by continuing to repeat to yourself time after time, twenty, forty or one hundred times a day one of these affirmations: "The life I now live is the life of God in me. The realization of this makes me every whit whole" or "I am man, child of the Infinite Father whose Nature I inherit and express".

Either of these affirmations persistently used, understood, and believed, will in a very few weeks develop self-realization, an attitude of mind toward yourself and the world that will make you almost impervious to any weakening influences from without and afford you a basis from which to give yourself suggestions for self-unfoldment capable of bringing you to any height of achievement.

Sometimes, however, we find folk who have no realization of God, as their source of being and existence; no realization that God may be practical in life. To them, God is the threat they hold over folk who disagree with them, or the threat they hold over themselves in order to force themselves into proper lines of conduct. To them God is rather to be feared than loved, or God is merely lacking in any sense of reality.

When that is the case, such suggestions are practically fruitless because they carry no content of thought. Then you may use some other formula, as Coue's famous jingle, "Every day, in every way, I am getting better and better."

In this affirmation the source of benefit is not defined, it has the advantage of being single in direction, pointing the mind wholly to the definite goal. It is a very good affirmation and often produces very good results. But with some people it is useless,

because they are that type who wish to know what it is that is making them better and better.

For some of these an affirmation based on the idea of the scientific concept of nature as the source of our powers commonly spoken of as the "constitution" the "natural powers" "the life forces" "vitality" is much more convincing and helpful.

If you are one of those who have some concept of natural law and the powers of nature, then you may use such an affirmation as this: "I am the product of millions of years of natural development. I epitomize all those forces, powers and tendencies of nature which have proved most useful and most successful in combating the unfavorable conditions under which my ancestors have lived. Those forces and laws which determine my development are the forces and laws of my nature, and they fit me to overcome all obstacles".

Repeat this affirmation or make one of your own embodying this idea, and continue to use it until you find yourself conscious of indwelling power, conscious of an urge from within toward greater undertakings. Repeat it until you find yourself succeeding in all your efforts.

You have unlimited latent power in your nature. You can be in every sense the man or woman you wish to be. You can achieve your highest dreams when you learn to use your sleeping powers.

Study this lesson thoroughly. Read it time after time. Choose the method of self-unfoldment which most appeals to you. Then repeat the chosen affirmation faithfully and you will soon find that where now it may seem to you that all the world is against you, after you have been using this lesson for a time, the very gods of life will seem to be hastening to do your bidding.

LESSON TWELVE

SUGGESTIONS FOR SELF MASTERY

The man who consciously owns himself and is master of his own powers, is in turn a master of the world.

You have a means at your disposal for developing the consciousness of self-ownership and for bringing into expression the measureless powers of your Divine humanity.

This means is suggestion.

When you learn to use suggestion intelligently and then, having chosen wise suggestions, persist in their faithful employment, you will most certainly achieve high goals.

Most men look outside for their means to power. They expect to find it in money, in lands, or other possessions; in friends, in titles, in family honors, in public recognition. They look to some external possession for the proof of their power and also for its very source.

These men are wrong. Money may be the sign of your mastery; possessions of other sorts may prove that you have attained; friends and honors may very well come from mastery, but they can never give it, and their possession cannot insure your mastery of anything whatever. Many a man has inherited a fortune but has never known any real power.

The only man who is fully master and knows the power that man may wield, is the man who masters himself and who knows the value of the self of which he has become master.

In the first place, let us consider the case of the man in bondage. It is told of Diogenes that when he was sold into slavery by an enemy who had captured him in battle, his new master asked him, "What do you do best?" Diogenes replied, "I command men."

Though he had the shackles of slavery on wrists and ankles, Diogenes was in no real sense a slave. He owned himself; he was conscious of himself as a master and

could look straight into the eye of the man who had bought his body and tell him that he was most successful as a commander of men, at the very moment when he could not command his own physical movements.

To keep a man with this consciousness of himself in the shackles of slavery is an impossibility, as is proved by Diogenes' history. It was not long until he was actually in command of the armies of the man who had bought him as a slave.

There is only one man in the world who can make you a slave and that is yourself, and the only way you can do that is by your thinking. Develop the consciousness of slavery and you are a slave. Live in the consciousness of freedom, realizing your power as a Divine child of God, and you are a master.

You are essentially free. No influence or power outside of you can do more than suggest to you. You are not free from your own nature but by your thinking you are constantly modifying and building up new elements of your nature in the form of habits and attitudes properly called second nature.

Within the limitations of your own nature you are free. No power from without, Divine, human or satanic, can do more than suggest a change in thought or action.

It is essential that you understand this principle of human freedom, and above all that you accept it in a thorough going practical way, which will make you able to accept responsibility for all your own thoughts and actions.

So long as you continue to hold to the idea that others are responsible for those of your thoughts and actions which you are ashamed to own, just so long will you fail to have control over them; just so long will they control you.

This is one of the examples of the power of suggestion in your life. When you accept the idea that someone has power

over your thinking, any other suggestion they give, intentionally or unintentionally, has controlling power over you.

When you know that you are forever free and that nothing can abridge your freedom to express your own nature, when you fully accept responsibility for all of your life you then become master of your life.

Most of us are victims of a wrong system of teaching begun in the childhood of the race and perpetuated through our own childhood by the failure of parents to understand their responsibilities and how to live up to them. Most of us are victims of this wrong system of teaching which perverts the natural urge to live into the urge to excel, so that mastery, which should mean the ability to govern our own lives, has come to mean the ability to govern the lives of others.

At an early stage of human development, the average man had so little consciousness of self-ownership and self-mastery that he accepted some chieftain as master of his life, with control of his actions and authority to put him to death. Many men still accept that idea.

Jesus, of all the great teachers who have taught human freedom, most emphatically taught the gospel of self-ownership. True He taught it in the language of His place and time, but nevertheless, the message is there and clearly expressed for all who are willing to read it.

His message has so impressed the thought of the world that in spite of the limitations of freedom that have been imposed by the bigotry of some of those who call themselves His followers, Jesus' teaching has served humanity as the teaching of no other man has done.

Before His time, western thought held that man received such liberty as he enjoyed as a gift from the state. Jesus taught that every man stands in direct relation to his Maker as child to father and that his powers are inherited.

In the present day of the developing consciousness of human freedom, we find

it hard to realize that there was ever a time when man felt that some chieftain, or king, or state owned him. But there was such a time and that time still is for those men in a primitive stage of social development and self unfoldment who have not risen above the domestic animal, the child or the savage. It is a peculiar fact that only among domestic animals, the social insects, and men do we find any such recognized ownership.

Have you never wondered, when you speak of owning things, just what they would say if the things you own could understand your idea and then could talk back to you?

You buy a flower from the man who has grown it, and then call it your flower, but your ownership is recognized only by yourself and other men. You own it from other men, but you do not own the flower from the standpoint of the flower. If you could ask the flower, "To whom do you belong?" and the flower had wit and language to answer, it would certainly reply, "To my self alone, and to my Maker who lives in my life".

In fact, we see that answer in the flower's continued expression of its own nature, the unfoldment of its own qualities, its utter indifference to what we expect or may demand of it. We can pluck it, wear it, starve it, destroy it, but we cannot make the simplest flower change its nature or be anything but itself.

What would the earth say if you were to go out to your farm, and ask, "Do you know who owns you?" If the earth could understand and reply it would answer, "I own myself. You may put up signs that will keep other men off the grass, but I recognize no property rights in me. I respond to your methods when they agree with the laws of my nature, but I never hear a command of yours which is not in the form of obedience to my own demands."

Dean Swift was a small, mis-shapen man with a big brain. His wit was caustic, probably because of a feeling of physical inferiority.

One day as he came down the steps of a government building he stopped to admire a huge, beautifully proportioned young guardsman standing by his horse. The soldier seeing that he was an object of admiration thumped himself on the chest and looking down at Swift asked him, "Don't you wish you were a big strong man like me".

"I would rather be your horse," Swift replied.

"My horse!" exclaimed the soldier nonplussed, "why, what do you mean?"

"I would rather be your horse, so that I could have a fine strong young man like you to take care of me," was Swift's devastating answer.

The young man thought he owned his horse, but in all probability if the horse could have spoken he would have agreed with Swift, that the soldier was his servant whose duty it was to feed, clean, and care for him.

This is generally the case with our external possessions. We start out by owning them and finish by being owned by them. And the reason our possessions own us, is the same reason that the State used to own us, and still owns many men. The reason the social order or other things own us is that we recognize ourselves under duty to them independently of our will.

The final result of this general feeling of owning and being owned is the apotheosis of this idea. The idea that most men have of God is as the owner of the whole universe, the possessor made rich by these possessions.

With almost masochistic fervor the devotee emphasizes the feeling that he is possessed by, owned by, ruled by, dominated by His Maker. Yet if he will only think for a moment, even the most spiritually blind must see that God gives him perfect freedom, a freedom so complete that few men recognize it as what it is.

The only possession worth striving for, the only possession you can possess which will not end by possessing you is yourself. The man who owns himself, knows and

agrees with God's principles and finds true freedom.

It is probably this idea which leads many oriental cults to demand of the neophyte the surrender of all worldly possessions and interests.

Jesus said, "Seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you".

And when asked, "Where is the Kingdom of God?" He said, "The Kingdom of God cometh not from observation: Neither shall they say, Lo here! or lo there! for, behold, the Kingdom of God is within you."

Most men seek to justify their lives by their possessions and the relation of their actions to the actions of other men. No life can be justified by the lives of others, but only by itself.

Every life justifies itself, or it is not justified. Not only is it true that, "There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man," it is just as true that there is nothing from without a man that entering into him can bless him, but those things which come out of him, those are they that bless a man.

Your life is a success or a failure, your life is justified or fails of justification by what comes out of you and by what you are in yourself.

Find yourself, let your first possession be the possession of yourself.

The suggestions you give yourself based on the concept of your power and your conscious ownership and ability to use this power are suggestions which make you a master.

Constantly suggest to yourself:

"I can and I will and I am achieving success".

"I can do what I will."

"I am master of my life."

The best of all affirmations is the master affirmation. To the man who has any proper concept of God, this master affirmation includes all other possible constructive affirmations.

When you say with realization, "I am man, child of the Infinite Father, whose

Nature I inherit and express," you lay claim to unlimited power, unqualified wisdom, unending opportunity.

There was a man who had all his life been a salaried man never able to work for himself. He had very little initiative, consequently he was doing work at the direction of others and unable to undertake any expression of his own individuality.

This man began to use the master affirmation "I am man, child of the Infinite Father whose Nature I inherit and express".

In a short time he became so strongly self-assertive he could not continue in his position. He quit his job, started out to work for himself and in spite of all the obstacles and the difficulties he met in undertaking business on his own initiative, without any training whatever, in two years he became so successful that his former employers were glad to re-employ him later on for three times what they were willing to pay him when he worked in the consciousness of a salaried man.

He became aware of himself. He developed his own individuality. He brought into expression the latent powers of his deeper nature and thus he was worth more to himself, and to the public, and to his employers.

He returned to a very much advanced position, where he was able to continue expressing his individuality. He could not have returned under any other conditions, for so powerful is the magic of this formula when persistently used, with some understanding of the fundamental idea on which it is based, that it will make a subordinate position impossible to the man who has profited by its powers.

Here is another instance of the power of this affirmation: A woman who had graduated from college with high honors, with the assurance of her professors that she would win success in literature and music, had been so timid and lacking in self-assertiveness that she had never been able to write or compose.

One factor contributing to this had been the development of a bad case of heart

trouble, which made any form of strenuous activity almost impossible for her. Her heart was so weak that she often found herself breathless from a few blocks' walk on level ground, and climbing hills was almost impossible for her. This feeling of physical inferiority coupled with emotional timidity made it impossible for her to undertake any sort of creative work.

In less than two months of the use of the master affirmation, "I am man, child of the Infinite Father whose Nature I inherit and express," she became so strongly self-assertive and had changed so much that some of her friends hardly knew her.

Her heart became so strong that she was able to climb mountains and moved to a mountainous district where she was constantly going up and down hills. She entered and won two song writing contests and one essay contest. She had found mastery of herself.

If you wish to be a master, learn to know yourself, to know your power, to know your freedom.

One of the principal factors robbing you of the consciousness of your freedom and the knowledge of your power, is the negative suggestions of weakness, and fault and bondage you have received from infancy onward. Overcome this factor by realizing your mature manhood.

The most powerful agency you have for regaining your lost liberties and the control of your unlimited powers is positive, constructive suggestion.

Constantly give yourself constructive suggestions. Repeat the master affirmation at the beginning of every effort. Repeat this affirmation time after time.

Continue repeating it until its meaning begins to impress your deeper mind and you form the habit of thinking of yourself in the terms of your Divinity.

Remove yourself as much as possible from weakening suggestions. Continue to suggest strength, power, and opportunity to yourself until you can say in your heart and until you meet every problem of life, with the deep consciousness, "under God, I am master in my life."

LESSON THIRTEEN

SUGGESTION, THE KEY TO HEALTH

Very few realize how important suggestion is as a factor for health, and how universal its application.

Suggestion is used not only in such methods of treatment as Suggestion Therapy, but as well in all other methods of treatment of every nature whatsoever.

The most important factor for cure in any form of treatment is therapeutic suggestion. Even those which are most strongly antagonistic to Suggestion Therapy depend mainly upon therapeutic suggestions for their results.

Divine Healing, Mental Science, Spiritual Healing, Christian Science, Allopathic and Homeopathic medicine, Osteopathy, Chiropractic, Nature Cure methods—all of them depend very largely upon suggestion for cure.

The healing power is not in the medicine nor in the Bible verse, nor in the magic. The healing power is not even in the suggestion. The only healing power is the power that created, built and maintains the person, "the Father indwelling."

Suggestion is the most powerful of all methods for influencing the mind of the sick so that the natural healing powers can be awakened and brought into action.

Entirely eliminate the suggestion element of any method of healing and there remains so little of therapeutic virtue as to render it almost valueless.

One of the chief enemies of Suggestion Therapy is allopathic medicine. Yet the master minds of medicine realize that their methods of treatment depend largely upon suggestion for their therapeutic results. Read what Osler says in the article on Medicine in the Encyclopedia Americana:

"The psychical method has always played an important, though largely unrecognized, part in therapeutics. It is from faith, which buoys up the spirits, sets the blood

flowing more freely and the nerves playing their parts without disturbance that a large part of all cures arises.

"Despondency, or lack of faith, will often sink the stoutest constitution almost to death's door; faith will enable a bread pill or a spoonful of clear water to do almost miracles of healing, when the best medicines have been given over in despair.

"The basis of the entire profession of medicine is faith in the doctor and his drugs and his methods. This is no new discovery: it was said by Galen that he works the most cures in whom most have faith; and the doctor chemist-charlatan Paracelsus, who died of taking a universal panacea too poisonous even for his confidence, told his patients to have full faith and strong imagination, and they would see the effects of it."

The cures seen at shrines, water places, health resorts the world over and in all times have depended very largely upon the suggestions received at these places. The faith on which healing depends at the world shrines, sacred and secular, is the product of suggestions, sometimes received throughout life.

Professor Richet, head of the department of Psychology, University of Paris, tells of a great French physician who advised a friend who was thinking of trying some new remedy to "hurry up and take the new remedy while it still cures. After a time it will lose its powers." In other words it loses its suggestion powers. As soon as a remedy has lost its suggestion power, there is very little left in most of them from a therapeutic standpoint.

One great student of medicine tells us that the average therapeutic life of all medical remedies is about four years. In other words, they lose their suggestion power in that time. Of course, there are some remedies which have real therapeutic value and continue to be used even after the initial ad-

vertising of the enthusiastic claims of their discoverers have ceased to arouse therapeutic hopeful expectations, and some remedies continue to be advertised in newspapers and magazines for many years and so retain their therapeutic vogue. But so many of them have so little other virtue than the suggestion element that they last only a very short time, or as long as they continue to be used as vehicles for strong suggestions.

There are something like forty-five thousand remedies listed in the United States Pharmacopeia, but the average physician does not use forty-five of them, and the number of drugs in general use is steadily decreasing.

When a person is anesthetized for a surgical operation the amount of ether required may be greatly reduced by the suggestions given by the anesthetist as well as by the general mental state of the patient. Patients who have received preliminary suggestion treatment and preparation, proper therapeutic suggestions during the administration of the anesthetic, and proper suggestion treatment immediately after the operation and during convalescence, recover much more promptly and make better recovery than average surgical patients.

Every surgeon should be a trained Suggestion Therapist, his patients should be prepared for operation and cared for by nurses also trained in Suggestion Therapy.

The surgeon can trim off an offending part but he cannot heal even a tiny scratch. Healing depends upon the natural healing powers which are so responsive to, and so powerfully influenced by, suggestion.

Many persons appear to believe that they must accept the idea that all disease is caused by bad suggestions and wrong thinking if they are to expect good suggestions and right thinking to effect cure. This is a grave mistake. There is no more necessity for proving that bad suggestions and wrong thinking are the only causes of disease in order that we may believe in the power of good suggestions and right thinking to cure diseases than there is for proving

that bad suggestions and wrong thinking cause all break-downs in our automobiles, in order that we may hope by right thinking to find a method for repairing such breaks.

No matter what may be the cause of damage to a machine, the only hope for repair lies in someone's ability to think of some method of repairing it. No matter what may be the cause of illness, no matter whether the body or mind is injured by accident, natural forces, germs, improper diet, the accidental taking of poison or other means, the only hope for cure lies in a proper action of the healing mind employing the natural curative agencies.

The restorative or healing powers of mind and body are under the control of mental laws. We call the sum total of these mental laws which govern the healing processes, the healing mind.

The healing mind has at its disposal healing power of three general classes, (1) spiritual powers, (2) vital powers, (3) physical powers.

(1). Under the head of the spiritual powers, we include all those unknown powers of life which appear to transcend our known powers. These are those super-powers which come into play under extraordinary conditions to bring about instantaneous cures of grave disorders, the sudden removal of tumors and replacement of diseased parts.

We have seen a number of cases in which we feel that no known power could have achieved the results observed. We have seen the patient brought back to life under the suggestion of a competent therapist. We have seen a tumor disappear over night, never to return.

We were examining a patient one day and were shocked to find all over his body deep scar pits, some of them of remarkable size and depth. We asked him what had happened to leave such scars. He told us that at one time he was in an Alaskan hospital, dying of blood poisoning. One evening he heard the doctor telling the nurse what

to do with his body when he died that night. They thought he was unconscious and that for hours he had been slowly dying. They were wrong about his being unconscious but they were right in thinking he was dying, for he was.

But when he heard them talking about the disposal of his body in this matter-of-fact, and as it seemed to him, cold blooded way, he became so angry that he made up his mind to get well and show them. From that moment those super-powers, which his determination invoked, began healing him and in a very short time he was entirely recovered except for the deep pits made by contracting scar tissue.

We have long ago become convinced from observation of the desperate cases who have come to our Sanitarium for healing after every other hope was gone, that when the deeper spiritual powers can be aroused to therapeutic action any condition can be healed.

We have for years been accepting these patients, many of them carried in on cots, and by means of therapeutic suggestions and by surrounding them with an atmosphere which is itself an exceedingly powerful suggestion of increasing life and returning health, we have been successful in many cases in awakening the spiritual forces and returning them to health and useful happy life.

We are tempted to call this spiritual healing power the power of God but to do so would suggest that the other healing powers are something else than the power of God.

As a matter of fact all healing power is God's healing power and is the same power that created the body and determined the laws of mind. Whether you find it in the spiritual man, in the vital man, or in the foods and other material substances you receive from your environment, there is but one healing power. That is the power of God.

(2) The vital healing powers are the powers of the living organism, the powers that depend upon its conditions of life. Many of the life-processes promote healing. Some of these are chemical, some of them physical; generally they are the combined physical and chemical processes of living matter.

Your body is a wonderful laboratory directed by the organic mind. In your living cells you make the most perfect medicines and you perform veritable miracles of molecular adjustment.

You have power to antidote poisons. Not only can you make antidotes for the poisons that result from the ordinary processes of cell-nutrition and energy production, but you can also antidote many poisons entering into the body through your foods, the air you breathe, or the water you drink. The poisons of diseases produced by germs are also antidoted by these natural chemical physical powers.

Recovery from an acute infectious fever usually is explained on the basis of the production of counteracting antidotes and immunizing substances in the body.

You can cause cells to multiply and replace cells that have been lost by accident or disease. You can remove foreign accumulations or masses that have been formed and are no longer needed in the fight against some enemy, such as a local germ infection. White blood-cells and certain other cells are able to pass through various membranes, attack germs and other foreign substances dangerous to health and remove or cover them over so that they cease to be dangerous to the body.

The vital powers are very numerous and very efficient agencies for healing when they are given conditions at all favorable for their activities.

These are the physical servants of the healing mind, bound to supply its demands, eager to carry out its plans when these are in harmony with the laws governing such processes.

(3) Physical powers: The properties of certain classes of substances make them valuable to us as foods.

Some foods, as the proteins, carbohydrates and fats supply material for building tissue and yield the energies of life.

Others, as the mineral salts and the condiments with which we season our foods, make them palatable and assist with their digestion and our use of them in the body.

Others, as water, supply the solvent and carrying medium which enables us to dissolve and transport the tissue-building and energy-producing materials.

Closely allied to the foods which act as reagents in nutrition are various drugs having stimulating or depressing properties, some of them selective in their action upon certain tissues, and the antiseptics which are used on the internal and external surfaces of the body for cleaning and disinfection.

Most of these remedies are more or less dangerous and their use should be attempted by only thoroughly trained physicians. It is hardly necessary to say that these physicians can hardly be considered competent to administer such remedies unless they are also thoroughly trained Suggestion Therapists. No matter what may be the potency of the drug they employ, they are using a still more powerful agent, an agent which has a much wider range of influence and a more lasting effect than the drug. This most powerful agent is suggestion.

No physician should be allowed to treat the sick who is not a thoroughly trained and licensed Suggestion Therapist. No matter what schooling he may have had, if

he has not also been well trained in the therapeutic use of suggestion, and in the avoidance of harmful or pathogenic suggestions his presence in the sick room is dangerous to the patient.

A thorough understanding of the therapeutic values of foods, air, exercise, rest, and the different processes of life, such as nutrition and elimination, is necessary for the fullest conscious co-operation with the unconscious processes of the healing mind.

Furthermore it may be advisable and at times necessary, to call for the services of the physician who understands the nature and use of those drugs which supply the healing mind with materials sometimes needed in the cure of bodily disorders.

The right suggestions properly employed will direct your mind or the mind of another to the thinking of right conscious thoughts, which not only remove interferences with the natural action of the healing mind, but also powerfully supplement its actions.

When therapeutic suggestions are wisely chosen and persistently employed, when the conscious and unconscious powers of mind are brought into full play and you learn to think right, live hygienically and trust the natural healing powers, you will very rarely have need for the services of a physician for body, mind or spirit.

If you have fallen sick, no matter how grave the illness, bring into expression the deeper spiritual powers, the power of God indwelling, and you will be healed. Nothing is impossible with God.

"God is not the God of the dead, but the God of the living."—Matt. 22:32.

LESSON FOURTEEN

THE PRINCIPLES OF THERAPEUTIC SUGGESTION

Every action you perform, every service others render you, may be made a means for giving yourself therapeutic or health-giving suggestions.

Eat your food with the expectation of better health; drink expecting every drink to contribute to your health and strength; breathe with the feeling that the air is giving you the material needed for health.

Walk with the feeling that this exercise will make you stronger and healthier, talk of such subjects and in such an attitude of mind as will promote expression of life and health; listen to the conversation of others, receive their handclasps, laugh with them, cry with them, work with them and play with them.

In fact, in every thing you do have that attitude of mind which will give yourself and elicit from others health-giving suggestions.

This is a matter of attitude, of expectation, of suggestion. Remember that suggestions do not depend wholly upon the words employed or upon the intention of the one who speaks the words. The power of the suggestion and in many ways the suggestion itself depends upon the attitude of the mind of the one acted upon, whether that be yourself or another.

When you give yourself a suggestion in expectation of benefit, you will be benefited, but you may speak the same words, perform the same actions, without this expectation, and there will be no result. Others may give you suggestions in the right words, carrying the right thoughts, yet if you fail to respond to them, they will be entirely devoid of results.

The most important point, therefore, in Suggestion Therapy practice is the attitude of mind of the patient. You must cultivate that attitude of mind which makes you habitually expect good from the different influences that bear upon your life.

Please note we have said every influence. For instance if you are taking some

sort of medical remedy, increase the power of the suggestion factor by the study of these lessons and the application of their principles. Develop strong expectation of benefit from the thoughts you think when you take it.

Apply this same principle to your food and your drink. Do not wait until some certain time after which you will follow these instructions, but begin following them now.

Learn to say to yourself every time you sit down to your meals, every time you take a drink of water, every time you think of the fact that you are breathing, every time you do anything that could possibly be a basis for such a statement—learn to say to yourself, and after while to feel, even though you do not put it into words, "This will make me strong and well, able better to manifest Divine power." Or you might make it more simple, "This will help me." "This will make me better."

Another very important principle in therapeutic practice is that of the constructive attitude of mind toward trouble, difficulty, pains or illness. Many persons have a tendency to expect the worst when anything goes wrong.

This attitude is very well illustrated by a story our physician told one day. He was called to see his mother, who was not expected to live. After he had satisfied himself that there was very little wrong with her, his brother then called him to an adjoining room and informed him that he was so sick that he really expected to live only a few hours, but not to tell his mother anything about it, for it might give her a turn for the worse.

The physician was, by this time, so peeved for having made a trip after midnight over ten miles of country roads, that he irritably informed his brother that he did not care if he did die and his mother didn't either, and for him not to worry about it.

The reason for the physician telling the story was that he had just received a telephone call from this same brother, now some forty years older, asking that he come at once, as he was just about to pass away again!

This man was like the father of a woman who was heard to make this remark: "My father has been dying all my life."

Most people are like this. They have a tendency always to expect the worst. If things go wrong in business, they are sure they are going broke. If one of their friends happens to be for a moment preoccupied and more interested in his own problems than in theirs, they think no one likes them. If one of the children is wholesomely naughty, they are sure he is going to live to be hanged. If they have an ache or a pain, it means, at the very least, cancer or some incurable condition. If they have to go to bed they figuratively turn their faces to the wall and tell the world goodbye.

This attitude of mind of looking for the worst is very bad. It leads to increasingly destructive suggestions from any source of stimulation. It is important that this attitude of mind of expecting the worst be changed to the attitude of expecting the best. Learn to say to every disaster, difficulty, pain or illness, "This too shall pass away".

You could not do better than follow Monsieur Coue's suggestion of meeting such conditions with rapid continuous repetition of the statement: "It passes, it passes, it passes".

These attitudes of mind of expecting good from all sources of life and of expecting all undesirable conditions of life soon to pass away are fundamental in all forms of Suggestion Therapy practice. You must cultivate these attitudes, no matter what special method you use for giving yourself or others therapeutic suggestions.

There are a number of methods for giving therapeutic suggestions. These frequently are classified as: (1) suggestion, or hetero-suggestion methods, that is sugges-

tion given to others; (2) auto-suggestion, giving suggestions to one's self.

Of course, the only suggestions which count in your life are those you give yourself. The only suggestions you react to are auto-suggestions. But when these auto-suggestions are from some outside influence and there is no appearance of your planning, initiating and applying the suggestions to yourself, but rather the appearance of someone else planning and initiating and giving the suggestions to you, we then speak of them merely as suggestion, or if we wish to be more exact hetero-suggestion.

In our book, "The Practice of Suggestive Therapeutics", we classify therapeutic suggestions under eight heads: (1) oral, (2) manual, (3) gestural, (4) implied or inferred, (5) incidental, (6) veiled, (7) written, (8) telepathic suggestions. These are named in the order of their importance.

(1) Oral suggestions are the suggestions given by the meanings of spoken words.

(2) Manual suggestions are suggestions given by the hand, used as an agent for the expression of the healing thought.

(3) Gestural suggestions are suggestions given by the manner of speaking, the gestures of the hand, the expression of the face, the bodily habits, and pose.

(4) Implied or inferred suggestions are those suggestions resulting from the implications of the suggestor's actions and relationships, or the inferences drawn by the one who receives the suggestion.

(5) Incidental suggestions are suggestions which originate from mere association of ideas, the chance suggestions that so often puzzle and sometimes help in our specific purpose.

(6) Veiled suggestions are suggestions given without the appearance of an effort to give suggestions at all, as when you take some exercise, some food, some harmless drug for the purpose of helping yourself, feeling that the virtue lies in the exercise, food or drug, when as a matter of fact, the suggestion that you will receive help from it is the sole source of benefit.

(7) Written suggestions are such suggestions as we are giving you in these lessons, or as we give in our personal instruction by letter, or as you give yourself when you write an affirmation which you read from time to time or paste on your mirror, or over the kitchen sink, or over your desk where your eye will fall upon it frequently.

(8) Telepathic suggestions are suggestions you give by the thoughts you think, the suggestions you receive from others by attuning your mind to the thoughts they think.

All of these different forms of suggestions are important, but for the beginner it might be confusing to take up too many of them. Therefore we will confine ourselves to a few of the most important.

The most important form of suggestion under ordinary conditions is oral suggestions reinforced by proper gestural incidental and telepathic suggestions with the addition of manual suggestions upon occasion.

Most of us talk as long as our audience lasts without thinking about what we are saying. We imagine that such remarks have no influence upon others, yet they do, for in spite of us they arouse some thought response.

If you repeatedly make some statement about yourself you may begin without believing it, you may begin by saying it wholly as a joke, but if you keep it up long enough you will learn to think and live according to this statement.

Very, very commonly we find ourselves engaged in friendly contest to prove ourselves more unfortunate, more seriously ill, a greater sufferer or mistreated worse than our neighbors. We start out really not meaning it, but if we keep it up long enough we will find ourselves unconsciously living up to, or rather down to, these "claims".

You are playing with fire when you say you are feeling badly, or you are not as fortunate as some one else or in any way sympathize with yourself. No matter how much you may take it back in your heart your ears have passed these words on to the brain, they have become registered in your mind. The subconscious is storing them and when

a sufficient accumulation of these stored statements has been made, you will then find yourself living them no matter whether you like it or not.

You can be constantly suggesting, on the other hand, the things you wish to be, constantly speaking these words to yourself, constantly speaking them to others or avoid speaking the words which would contradict them. If you do not wish to make your claims public build up in your subconscious by secret auto-suggestions a wholesome tendency that will harness the powers of the unconscious to your star wagon.

Not only do you have this effect upon yourself, but you have this effect upon the people you meet. Make all the words you speak words of courage, hope-developing words, inspiring words. Talk about the good qualities, the success-building qualities of your friends and your neighbors. Learn to look for these things in the newspapers.

At the risk of seeming to digress let us point out a fact that most people miss. We have the general impression that the newspapers fill their columns with accounts of crime. This is because we usually are looking for these things.

If we were looking for constructive thoughts, for helpful suggestions, for proof of man's heroism and worthiness, not only would we find a great deal of it already being printed in the newspapers, but the newspapers would soon feel the influence of our changing interest and they would print still more of constructive material and still less of destructive material.

If you will take up any good metropolitan newspaper and count the number of columns given to crime and then compare that with the number of columns to business helps such as market and stock quotations, acts of legitimate constructive enterprises, helpful material for the household and other departments, including the editorial page, you will find that the constructive elements of the newspaper far outweigh the destructive elements.

You can use your newspapers as a means for determining where your real interest lies. Just so long as you carry the im-

pression that your newspapers are filled with crime, you may be sure that in spite of your prepossession that you are chiefly interested in constructive thinking, you have not as yet changed your real interest from that of the average, unthinking man.

It may surprise you to learn that a word spoken in jest is often more powerful because of its suggestive influence than the unvoiced, unreal conviction by which you imagine you are ruling your life.

So long as you keep your principles on the closet shelf accumulating dust they will not play any real part in your life. It is only when you get them down, dust them off and put them into actual use in your life that they can influence your bodily and personal condition.

The reason for this lies in the fact that we often tell the truth in our jokes when we are deceiving ourselves and others by our serious statements. What seems to you your inner conviction and life principle is nothing but your conscious defense against the recognition of the fact that deeply imbedded in your mind is a strong objectionable tendency.

Your jokes spring from the subconscious and represent the abortive expression of repressed tendencies and desires.

Solomon said, "As a man thinketh in his heart so is he". And he was right, it is as you think in your heart. It is those deep thoughts we find expressing in our involuntary interest or uncontrolled expressions, such as our jokes, our criticisms, our antipathies, that determine our lives.

Many a man tells more about his real thoughts by the criticisms he makes of others than he does by his statements of faith. You often claim to believe what you only wish you believed, and your unconcerned jesting remarks or your criticism of someone else tells more about your inner convictions than you consciously know.

It would be quite worth your while to keep a record of all the words you speak and all the thoughts you think in one day and then make a careful study of these to discover how many of them show an uncharitable attitude, a fault-finding tendency,

a fundamental disbelief in the things you cherish most sincerely.

Be careful of the words you speak. Make your words express your desires rather than your fears. Make your words carry to others an impulse to better things. The spoken word is a thing of power. The destructive word is a terrible destroyer. The constructive word is a Divine builder.

We have given you in other places many oral suggestions to give yourself. Let us give you another which we have seen work miracles of healing. "I am strong and well. I am a channel for the expression of Divine power".

Instead of thinking about how your head hurts speak these words aloud and repeat them time after time. When you are faced with problems speak such words as these: "There is a way and I will find it".

When you feel weak, instead of thinking about weakness or telling somebody that you feel weak, repeat this statement of fundamental truth: "I am an expression of Divine purpose, all the power I have is just so much of Omnipotence. I have access to unlimited power".

If some organ hurts, instead of thinking about the pain in the organ, do what is necessary to relieve the condition.

After you have done all that you can to remove the cause, then instead of thinking further about the pain, pay just as little attention to it as possible while you speak such words as these: "My (name the organ) is getting well, it will do its work in perfect comfort. I am getting easy. I will soon be comfortable." Or, "My (name the organ) is a part of the Divine Plan. It expresses and is empowered by Divine principle. It can and will do its work in perfect comfort."

Think such thoughts as will give yourself and others suggestions of increasing life and health.

Make yourself a perpetual source of good suggestions and you will bless others and open your own mind to such influences as will bless you.

The key to health is therapeutic suggestion.

LESSON FIFTEEN

THE HAND IN HEALING

In classifying Therapeutic Suggestions, we placed manual suggestion second. The hand is one of the most powerful of all healing agencies when properly employed and when expressing a definite and powerful intention to heal.

From the earliest history, records are abundant showing the universal use of the hand as a means for healing and blessing. There are over five hundred references in the Bible to the hand as a healing agent or as a means for conveying the thought or power of blessing.

The hand is a symbol of genuine service. So long as service takes the form of promises in words it amounts to little and we place little value on it. But as soon as it involves the hand it then becomes definite and it has high value.

When we speak of the mother who has given her life in loving service to her children, we often say "she has worked her hands to the bone for them," and we exhibit her lined and calloused hands as the symbol of the genuineness of her service.

The handshake, the gesture of the hand, the encouraging slap on the back, the benediction of the up-raised hand, the hand laid in blessing by an elder on the head of a child; all of these are registered in our minds even in the deepest realms of the unconscious, as symbols of service, symbols of the expression of love.

These deep mental impressions reinforce very strongly the natural power of the hand as the age-long means for the expression of definite concrete intention.

A naturalist who has spent a great deal of time in India, who has killed many tigers and has seen many cases where tigers have killed and eaten the bodies of human beings, makes the statement that he has never yet seen an instance where a tiger has eaten a human hand. It will eat all the rest of the body and leave the hands.

This may be merely a peculiar fancy of the tiger, but it may indicate that this animal

finds a peculiar quality or power in the human hand which it does not find in the rest of the body and which causes it to avoid the hand.

It is certain that a large part of our energies find expression through the hand in the normal life. The man who does not work with his hands misses the fullest expression. The good results of our Manual Training Schools illustrate the importance of the hand as a means of self-expression and training.

The language we speak with our lips is an evanescent, unsatisfactory form of expression compared with the language we speak with the hand, in the written word, the machines and homes and monuments we build, the forests we clear and the fields we till, the service we render each other with our hands.

The words we speak with our hands are lasting words. The language of the hand is the language of service, the language of power. They are the organs of permanent expression of the will of man for himself and the world.

When you use your hand as a means for giving therapeutic suggestion, do so in full consciousness of this background. Realize you are using an organ of power and then put your definite, clear-cut intention strongly into your hand.

Make your hand express your intention with the vibration of perfect health. Be sure that all the results of the use of your hand agree with your healing intention and you can be certain of positive results for every use of it.

The hand is a source of several very important forms of influence. Let us classify and study these in some detail.

(1) Your hand placed upon your own body or the body of another with the intention of healing, conveys a health-giving vibration.

(2) Your hand is a constant source of an emanation which has been called by

many different names, but which we call maneffluvium from the latin words, manus, the hand, and effluere, to flow out.

(3) It is a source of pleasant, comforting stimulation to the patient's nerves.

(4) It is a powerful means for expression of thought through the language of gesture.

(5) When you use the hand, get the feeling that you are thinking in it. Feel that you think into your finger tips, that you think with every cell of your hand. Charge it to over-flowing with the power of your conscious thought and your determined purpose to bring health to the body you touch. Train yourself in doing this and you will be surprised to see how real this feeling will become of thinking in your hand, of making its vibrations the health-giving vibrations.

Let us give you a little experiment that will help you to prove the reality of this health vibration. After you have been practicing this for a few weeks, put your hand on someone for the relief of pain, without making any conscious effort to set your hand into the health vibration, without especially intending to convey a definite healing thought through the hand. Leave it so for a few moments and then concentrate all of your mind power on your hand for conveying the health vibration.

You will find that in most cases your patient will notice the difference and speak of it. If he does not, ask him if he notices any difference in the feeling of your hand now and when you first placed it on his body and in nearly every case you will find even an unaccustomed patient sensitive enough to notice the difference. You may try this on your own body and you will find the same result. You can learn to think in your hand and by your conscious intention to make it vibrate health, make your hand a remedy of great power.

From very early times it has been believed that the hand gives off an emanation to those who receive it. This emanation has been called by many different names, a great many different qualities have been attributed to it. Anton Mesmer who founded a

school of healing on its use, called it animal magnetism.

Since electricity has come into common use, the emanation of the hand has often been called human electricity because to many sensitive persons the hand of a healer causes a gentle "electrical" tingling in the body.

A number of years ago we conducted a long series of experiments in the laboratory of the Weltmer Institute for the purpose of determining whether such an emanation really exists, and if so, the nature of it.

Experimenting with sensitive galvanometers and electrosopes, we proved that it is not magnetism nor electricity in the proper sense of these terms, for our most sensitive instruments remained unaffected by even the strongest emanations.

The results of these experiments led us to give to this emanation still another name which should not have the objectionable character of all its common names, of being based upon a theory of its nature.

It would hardly do to call it animal magnetism, for it is not magnetism. Human electricity would be just as poor a name for it is not electricity, human or otherwise. We decided upon the term maneffluvium which literally means an emanation from the hand as noted above. This describes the phenomenon, but does not attempt to define it.

We then undertook a long series of experiments to determine whether the appearance of maneffluvium and the sensation it causes in the body, are due to suggestion and the expectations of the patient. Without wearying you by describing these experiments, which are fully described in the Complete Correspondence Course, we will tell you that their results proved to us that the hand does emit maneffluvium. In certain sensitive persons it produces sensible effects, and it can be made to convey to others the intention of the manefflualizer without the employment of any form of suggestion except possibly involuntary telepathic suggestions.

These experiments and many years of clinical observation have convinced us that maneffluvium flows from the hand, probably constantly. Its flow is strongly influenced by the intention. Its nature is in accord with the thought with which it is produced and it can be made to produce in the body of the one who receives it the effect intended by the one who gives it.

When you put your hands on your own body or the body of another with the intention of healing, feel that there flows out from your hands a strong current of maneffluvium which will produce a certain definite desirable effect.

If you wish to get some idea of just what this flowing out from your hands feels like, hold your hands above your head for a few moments, grip them very tightly, then throw them down to your side with the fingers out-spread and note the slightly prickling sensation, as if something was going off from your hands as the blood returns to them. This sensation is not caused by a strong flow of maneffluvium, but it is something like the sensation you have when maneffluvium is flowing strongly.

When you have your hands on your own body or the body of another with the affected area between them and you are sending out maneffluvium for the purpose of bringing new health into the affected parts, use one hand as your sending hand and the other as a receiving hand. In this way you are establishing a sort of electric circuit. Usually you use the right hand for the sending and the left hand for the receiving element.

When manefflualizing under such conditions you will note after a time a slight sensation of "receiving" from the body a "current" somewhat like that which you notice at the sending hand. You may use maneffluvium however even though you use only one hand, and no matter which hand you employ.

Form the habit of giving out the maneffluvium with the strong intention of producing benefit whenever you put your hands on yourself or on others for healing.

(3). For many reasons, some of which

we have already mentioned, the hand is a source of comforting, pleasing stimulation when applied to your own, or to the body of another. If you hurt your body at any point you immediately clasp your hand upon the injured place. If there is pain some place and you can get your hand over the pain, you know from common experience that this has a comforting effect.

The soothing touch of mother's hand, the ministering hands of nurses and healers prove the soothing power of the hand.

The most reliable of all the senses is the sense of touch. This sense is the one through which we receive manual suggestion. Manual suggestions cannot be doubted or refused, they can only be yielded to.

We cannot deny, we cannot refuse to yield to the quieting, comforting mildly stimulating influences of the pleasant comforting warmth of the healer's hand. This is one of the most powerful of all means for giving manual suggestions.

(4) Very often we find men using words for the purpose of hiding their thoughts. We ourselves may be guilty of the same sort of deceit. So common is this fault that we are generally suspicious of the statements of others and turn to some other means to find out what they really think.

The hand clasp and the gestures of the hand are commonly depended upon to show us whether we shall believe or disbelieve the statements of others.

On this account, when your hand conveys an impression of genuine interest in others, enthusiasm, determination and energy, your oral suggestions are strongly reinforced and your hands themselves become sources of helpful suggestions.

It is often helpful in giving manual suggestions, where the hands are to be placed directly upon the skin, to heat them by rubbing the palms briskly together with considerable pressure. When the hands are not too dry nor too damp, they can be heated in this way to a surprisingly high temperature.

The heated hand has a more prompt and powerful healing effect than the cold

hand. In fact, the hands should never be cold when placed directly on the skin. They should always be warmed, preferably by a good normal circulation, or if necessary by heating them as described. As a last resort they may be heated at the stove or hot water may be used.

In using the hand for healing, it is not always necessary to touch the skin. The hand may be used very successfully over even the thickest clothing. We often heal patients without disarranging their clothing in the least. In many cases this is preferable because of the impression upon the mind of the patient.

Some persons would be so disturbed by the preparation for treatment, and by the thought of someone touching them, that this would more than offset the advantage of having the normally vibrating hand directly in contact with the skin.

In treating yourself, it is not necessary to remove the clothes. You may be in a street car, in a theatre or other public place, where it is impossible to get your hand in contact with the skin over the point of disturbance, yet by simply placing your hand in the proper position outside your clothes, you may very quickly bring relief.

You have only to try this to find that it is so.

If you have a feeling of distress or pain in the stomach, lie down and relax. Place your right hand over the point of pain, or over the place that feels tight and then think that your hand is vibrating at the rate of health, that the maneffluvium is flowing from your hand into your body to bring relaxation of the stomach. Note the pleasant, comforting sensation the hand gives, and just wait to see what happens.

You will find that in less than ten minutes, if you have been doing this right, your stomach will begin to empty into the bowel, the distress or pain will subside, and you will soon be quite comfortable.

If you have a headache place your right hand at the back of the neck with finger and thumb on opposite sides of the neck. Work by deep small circular motions over the tender place. Then with the

positive hand quiet, place the negative or left hand on the forehead, and send the maneffluvium and the healing thought through the head for the relaxation, comforting and relief of the suffering tissues.

In most cases, you will quickly secure relief. If it should not bring relief in ten minutes, treat by stroking gently with both hands from the center of the forehead outward and backward across the temples.

This stroking must not only convey your soothing, comforting thought, but it must also be done with the feeling that you are filling the head with health-giving maneffluvium. The stroking must be at such speed and with such pressure as will give a comforting, soothing sensation.

Be sure that your mind is fixed, without anxiety but with pleasant anticipation of immediate comfort, on the idea or the purpose to heal. Appropriate oral suggestions, as: "I am getting easy and comfortable," may also be used. This is better than Coue's, "It passes, it passes," for in his suggestion you would be naming and emphasizing the trouble rather than the comfort you seek.

We will sum up the general instructions for the use of the hand in healing in this rule:

"Put your hand on the place that hurts with the intention of healing and keep it there until the pain is gone."

Not only will this bring ease, but it will bring healing. It may be necessary to repeat the performance a number of times, but in many cases one application will be sufficient and in every case you may be sure there is a lasting after effect even though the pain returns and has to be relieved repeatedly.

Learn to think into your hands. Make their maneffluvium health-giving.

Use them in such a way as to give pleasant, wholesome stimulation. Make your gestures sincere expressions of a genuine thoughtfulness of others and a desire to help them, and you will find the hand one of the most powerful healing agents God has given to man.

LESSON SIXTEEN

THE MIND AND THE SENSORY--MOTOR MAN.

It is not enough for us to think. We must also have a means for expressing our thoughts. Many a dreamer is content with his dream. He sees no necessity for expressing it in burning words, in glorious deeds, in machines, books, cities, fertile fields or organizations of human endeavor. The dream is enough for him, he feels under no necessity for giving his dream a proper embodiment.

To the world, the dreams of such a man are lost. To the man himself, they are a delusion and disappointment.

For normal life as we live it, we need good bodies which will do what we desire them to do. Often the physical conditions of expression are quite as important as the mind which employs them and the thoughts they express.

Man's first concern upon coming to live in the world is to build a body. This process of body making is the first and remains forever one of the most striking manifestations of the power of mind over matter.

The conscious mind of man has never yet made a machine which in any degree approaches the body his unconscious mind makes for him. No chemical laboratory is able to duplicate the feats of the cellular laboratories of our bodies. No consciously governed organization of man equals the unconsciously governed organization of the some twenty-five million six hundred thousand and million separate personalities we call the cells of the human body of average size.

As a means for expressing our desires, our purposes, wishes and thoughts; as a means for conscious thinking, and voluntary action, we are interested in the nerves, bones and muscles, and the glands of internal secretion of our bodies.

These are the means we use for making contact with the world, for determining our reactions to the world, and for adjusting ourselves to the world and the world to us.

Mind makes this body, every part of it. And mind controls it. To a considerable degree the processes made possible by this nerve-muscle-gland mechanism, are under the control of the conscious mind, either directly through our voluntary system, or indirectly through the influence of our conscious thinking upon the involuntary system.

Mind makes nerves in order that it may discover conditions of the world, harmonize the different bodily processes with each other and control the glands and muscles through which it finds expression of its desires to the world.

Mind makes glands in order that it may attune the organism to certain modes of reaction, and in order to perpetuate the internal processes of reaction begun by the nerves.

Mind makes bones in order that it may have a frame work to give and maintain the form of the body, levers by which to magnify and stabilize movement.

It makes muscles in order that it may move the parts of the body and through motions of its limbs, move the objects of the world to suit its desires. Through the motions of its speech organs it communicates its thoughts.

From the viewpoint of our interest in the body as a means for living in the world, the nervous system begins its processes at the sense organs which are scattered abundantly through all parts of the body. There are a great many types of these sense organs, each type being sensitive to some certain form of energy as acting upon the body from environment or upon one part of the body from another part.

As we know these different forms of sense organs through the sensory results in experiences, there are about two dozen different kinds of them. Some of them are highly specialized and have very elaborate organs built around the primary sensitive cells, as for instance, the eye with its lens

and means for controlling the light, the ear with its external, middle, and internal parts which convey material vibrations to the sensitive cells in the organ of Corti.

Others are less specialized, as the olfactory cells, the taste buds, and touch cells. Some forms of sensory end-organs are exceedingly simple, being merely the "frayed out" ends of nerve-fibers, others have special cells associated with them.

We have in the skin, sense-organs for pressure, prick, pain, heat and cold. In the muscles and tendons we have special organs that give a sense of effort. Some of the internal organs, as the stomach and intestines, have special sense-organs giving sensations of hunger, thirst, etc.

By means of these different organs we react to such forces of environment as have been through the ages, most important in the lives of our ancestors.

From these sensory end-organs we find nerve-fibers passing to the spinal cord and brain, which are great receiving centers, elaborate switch boards for receiving and assorting the incoming stimuli. Such of these stimuli as reach certain parts of the brain result by some means entirely unknown to us in experiences of sensation.

Other nerve fibers, especially in the front part of the brain are associated in some unknown way with the processes of conscious thinking about these incoming stimuli and their resulting sensations, with the final processes of deciding what reaction to make, and with the beginning of the process of bodily adjustment and action.

Going out from the brain to other nerve centers, glands, and muscles all over the body are the motor tracts and motor nerves. These motor paths enable the mind to carry out its decisions through action upon the glands and muscles.

Mental processes, as we ordinarily use that term are associated with the reception, assortment, redistribution and final expression from the centers of the nerve stimuli originating in the sensory organs, and in the stimulation from within of the central and motor paths.

Conscious thinking is almost wholly concerned with the sensory-center-motor processes. Only rarely do we find a man who exercises his power to draw from above, through intuition, the stimulus for a motor expression. Usually he depends entirely upon the incoming sense stimulus to start his mental and muscular processes and when such sense stimulation is lacking he is without conscious thought and action. It was to such a man that the jokester referred when he said, "Oh, sometimes he jest sets and thinks, and sometimes he jest sets."

A great many have the idea that the physical basis of intelligence is the number of cells in the brain. This is a mistake. It is not the number of brain cells any more than it is the number of thoughts he thinks that determines a man's intelligence. It is the organization of both brain cells and thoughts that counts.

The physical basis of man's superior intelligence is the branches of central neurones. These are so largely branched that it is possible for any stimulus that comes into the brain to be discharged through any gland-motor path.

This makes possible the extraordinary organization and fine co-ordination of motion and the great variety of action that makes man superior to the lower animals.

The glands of internal secretion to wit: the pineal gland in the back part of the brain, the pituitary gland below the front part of the brain, the thyroid in the neck, thymus in the chest, the adrenal in the upper part of the abdomen and the ovaries in the pelvis or the testes in the scrotum, together with certain temporary glands, as the corpus luteum of the ovaries, sensitize the sense-organs, the nerve-centers and the tissues generally. They regulate and harmonize the nerves, muscles and other bodily organs and maintain tendencies established originally by the nervous system or by these glands themselves.

The mind builds the endocrine glands as a means for doing these things. These are exceedingly sensitive and wonderfully ingenious chemical laboratories where the most important of the harmonizing solu-

tions are prepared for the influencing of general bodily conditions and reactions.

When the pituitary gland is normally active the brain works well, the nerve-functions are steady. When the thyroid works well, we have plenty of enthusiasm, plenty of energy for emergencies and sudden needs. When the adrenals are working well we are properly self-assertive and independent. When the sex glands are functioning normally, we have proper altruistic interest in others, in our social environment and we are full of life and vigor.

These glands are made by the mind for the carrying on of some of its bodily work. They are controlled by the mind. We can learn to control their functions by thinking right thoughts.

So powerful is the influence of these glands upon the development and characteristics of the body that the mind builds them according to the personality it is developing.

If the unconscious builder of the body is developing an aggressive, vigorous personality it will build a body which is dominated by the adrenal gland. If it is building an enthusiastic buoyant, charming personality it builds a body dominated by the thyroid. If it expresses through a vigorous thinking, mentally industrious, broad visioned personality it builds a body dominated by the pituitary. If it is expressing through a personality chiefly remarkable for its strong altruistic parental instinct, it builds a body dominated by the sex glands.

As the nervous system is the direct and chief means for expressing desire and adapting our expressions to the conditions of environment, so the glands of internal secretion are the chief means for perpetuating our habits of expression and mental tendencies in personal manifestation.

These glands interact, so that no one of them entirely governs the bodily life. They all act together more or less, but in some bodies we find one dominant and the key to that personality.

The bony frame work of the body consists of the bony skeleton with the spinal column and head as its foundation. The

spine is a flexible, many-jointed column which supports the head at the top, supports the ribs and upper limbs in its middle and is supported by the lower limbs which are attached to its lower end.

The head is used as a chamber in which the brain is protected, as the spinal column is used as a protection for the spinal cord.

The front part of the head, the face, contains some of the most important organs of sensation, and the beginnings of the respiratory and digestive tracts.

The thorax, consisting of the ribs, sternum and middle part of the spine is a protecting chamber for lungs and heart and affords means for compressing and expanding the lungs in breathing.

The upper limbs are important mainly for the hands which they bear at their extremities. Without the hands we would never have learned to think in the wide, practical way we do. We would not be able to express our thoughts as we now express them.

In order that the hand may have such a wide variety of motion and such freedom of movement, the upper limb is joined very loosely to the thorax, only indirectly to the spine and all of its joints have very free motion.

The lower limbs are used as means of locomotion. Where other animals at the best stand erect with difficulty, we habitually stand erect, thus giving our front, or upper limbs, freedom from locomotion, allowing us to use them wholly for the expression of our purposes. Indirectly, we owe a great deal to the ability of the lower limbs to take care of the business of locomotion.

The muscles are of three varieties, the great muscles attached in pairs to the bones and under control of our conscious will, the much smaller muscles in the walls of the organs which contract rhythmically, and the heart muscle found only in the walls of the heart.

Muscles are not only important as the means for finally expressing our desires and for adapting those expressions to the con-

ditions of environment but they are also important as the means for moving fluids and the parts of the organs about in the body.

The heart muscles, of course, pump the blood; the muscles of the digestive tract move the contents of the stomach and intestines. The muscles of the small tubes called ducts, move external secretions.

But there is another movement of fluid by muscles which often is not noted; this is the movement of lymph by all contracting and relaxing muscles. Every muscle is a heart for the pumping of lymph and if you wish to keep your muscles and the rest of the body in good health, you must take a certain amount of muscular exercise.

The largest muscles of our body are found in the lower extremities. On this account, walking, running, jumping are the most important exercises from the standpoint of general health. It is necessary in this day of the ubiquitous automobile that we make occasion to walk more.

Muscles have only one function, that of contracting and shortening. Remember this rule. Muscles strengthen and shorten with use. If you stand slouchily, strengthen and shorten the muscles of the back by exercises for strengthening the back. If your abdominal wall is loose and the organs pack down in the pelvis, causing constipation, bladder and uterine troubles, strengthen and shorten the muscles of the abdomen by taking head and shoulder lifting exercises while you lie on your back.

Muscles properly are exercised by repeated contractions and relaxations. While contracted, the muscles contain less blood than normal; when relaxed, more blood flows into them than before. Repeating this will make the muscles grow in strength and girth while it shortens them.

Over-strain, without sufficient rest, will exhaust the muscle powers, injure the muscle tissue, and clog the muscle with its own wastes. Massage or rest will cleanse the muscles and restore all loss with more than was lost if the injury was not too great.

Nerves need exercise quite as well as muscles, and nerves, like muscles can be overworked and their energies exhausted. Nerves must be used to be healthy, but they must be rested in order to restore and maintain their used-up energies.

The brain that is not used will degenerate. The nerves that are not used will lose their sensitiveness. But the brain and nerves that are used too long will destroy themselves, sometimes past repair.

Legitimate work alone probably never results in dangerous brain and nerve exhaustion, for the nervous system has a safety mechanism which stops the processes when they become dangerous under normal conditions. It is only when these safety mechanisms are thrown out of gear by worry that the nervous system is in danger of over-strain.

Work hard, play hard, rest, enjoy life and trust in God in the genuine practical way that makes you trust yourself and the rest of God's human children, and you need never fear injury to either muscles or nerves through the work you do.

The same rule applies to the glands of internal secretion, they also are influenced by their functions.

If you wish to stimulate your thyroid, train yourself to be enthusiastic and whole hearted. If you wish to stimulate your pituitary, undertake brain work and put your whole heart into it. If you wish to stimulate the adrenals, make life an adventure and go to meet its emergencies. If you wish to increase the internal secretion of the sex glands, turn your thoughts to others and do not give up at the first or the second or even the third difficulty you meet. Learn to love others and respect yourself.

The unconscious mind has built for us a wonderful vehicle for our conveyance along the highway of life.

Love it, trust it, use it, take care of it. Give it a square deal and you will find your sensory-motor-glandular machinery the source of innumerable satisfactions, pleasures, and joys, and the means to the achievement and realization of your finest life dreams.

LESSON SEVENTEEN

YOUR CIRCULATION

The amoeba, a single cell, surrounded by water, from which it takes its food and into which it discharges its wastes, has no need for blood.

Yet, even the amoeba moves its own protoplasm with a sort of flowing motion. This flowing motion of the protoplasm in the living cells is characteristic of all living matter and the facility of flow may even be considered a life index.

When creatures become so large and so complex that some of their cells are no longer in contact with water, from which they receive their food and into which they discharge their wastes, some sort of circulation becomes necessary.

The simplest type of circulation is that in which water is taken into the stomach, loaded with food, and then circulated to the tissues. In higher types of animals, the distribution of the products of digestion, the products of internal secretion, and the removal of wastes by way of the organs of elimination is accomplished through the use of a fluid formed in the body, maintained in constant volume, loaded with living cells and the foods and wastes, which it is to transport. This fluid is called blood.

Blood remains in the blood-vessels. Part of the blood is secreted from the smaller blood-vessels into the tissues, restoring to the cells their primitive condition, surrounding them with water, which supplies their foods and receives their wastes. This cell-water is called lymph.

The organs for the circulation of blood are the heart, arteries, capillaries and veins. The organs for the formation and the movement of lymph are the blood capillaries, muscles, lymph capillaries, venules, veins and lymph nodes of the thoracic and right lymphatic ducts.

The blood is a fluid, somewhat heavier than water, because of the solids and living cells it contains. It is about ninety parts water, 8.5 protein, $1\frac{1}{2}$ parts fats, salts and other less known solids.

The blood contains from 4,500,000 for the woman to 5,000,000 for the man, of red blood cells per cubic millimeter, a millimeter being equal to 1-25 of an inch. The number of white cells varies, but usually is about 10,000 per cubic millimeter.

The food materials carried by the blood are the proteins, carbohydrates, and fats. They are supplied by the digestive tract, refined by intestinal mucous membrane, and regulated by the liver. In addition to these tissue builders and fuel foods, there are the mineral salts, water, and oxygen, supplied by the lungs, which play their parts in the nutrition of the cells.

From the various cells and glands of internal secretion, the blood receives a number of substances, which it carries to different parts of the body some of them for use in special locations, others of general significance and use.

The amount of the blood varies, but is usually about 5% of the body weight. To translate weight into volume read pounds as pints, making allowance for the fact that the weight of blood is slightly greater than water.

Blood is supplied to all of the tissues of the body, except the cornea and vitreous humor of the eye and the cartilages.

If you will consider how a pin prick of the skin at any point brings blood, you will get some idea of the richness of the blood supply to the tissues.

In order to keep the blood moving from its sources of food, air, and the secretions it carries, to the cells, the ultimate consumers of these materials, you built an elaborate system of tubes, supplied with a very efficient pump—the heart.

Your heart is a hollow musculo-membranous organ about the size of your fist, in the center of your chest, its small end protruding over to the left, almost reaching to a line drawn vertically through the nipple.

The heart does a great deal of work during the day. Martin, in "The Human Body" says, "If a man weighing 165 pounds climbed up a mountain 2,644 feet high, his skeletal muscles would only have performed the amount of work that the ventricles of the heart do daily without fatigue".

This muscular organ about the size of your fist does more work than all the larger muscles of your body, most of the time. Though it works steadily, it rests more than half the time when beating at the normal rate of 72 beats per minute.

The blood moves very rapidly through the arteries and very slowly through the capillaries. Furthermore, the blood pulses in the arteries, but only exceptionally is there any pulsation in the capillaries. This is because the elasticity in the arterial walls has entirely obliterated it just as the air bell on a force pump obliterated the pulses due to the intermittent strokes of the piston.

When arteries become hardened and lose their elasticity, the pulse is not obliterated, but strong waves of blood flow into the capillaries which have a tendency to rupture under the strain. When such ruptures occur in the brain, they cause apoplexy.

The middle walls of the arteries at the heart consist entirely of yellow elastic tissue. Before they reach the capillaries, the middle walls have become entirely muscular.

While the muscular wall of the small arteries may assist, as some think it does, with the movement of the blood, its principal function is that of regulating the amount of blood to be supplied to any certain part.

When a small artery relaxes, the capillaries which it supplies become overfilled with blood and that part appears flushed. When it is contracted, the part is pale.

The control of blood distribution is under the mind. You can, by thinking of some part cause more blood to flow there, or if your thought is very depressing less blood may flow to that part, through control of the arteries which supply it.

All the work of the blood is done in the capillaries. The heart pumps the blood, the arteries carry it to the capillaries and in the capillaries it gives up its foods, the secretions

it carries, its gases and its water to the tissues, receiving from them in return, gases, other secretions and other forms of waste.

In order that the capillaries may carry out these functions, they have very delicate, permeable walls. Gases and liquids can diffuse through them readily so that there is almost as free exchange between the blood in the capillaries and the lymph outside the capillaries, as if the capillary walls were not there.

White blood cells are able to pass back and forth through the capillary walls, but, under normal conditions, the red blood cells never do.

White blood cells frequently are called upon to migrate into the tissues to attack germs or to remove injured or dead cells or other dangerous material.

Red blood cells perform their function wholly as oxygen carriers.

The capillary walls offer no hindrance to the passage of oxygen from the red blood cells to the tissues and carbon dioxide from the tissues to the blood.

The blood is collected from the capillaries into the veins. These are comparatively thin walled vessels, more muscular than the arteries, through which the blood flows slowly back to the heart.

The sole function of the veins is that of carrying the blood which has served its purpose in the capillaries, back to the heart for mixing and transmission to the lungs where it will be purified, given a new supply of oxygen, and prepared for circulation through the system again.

We have said nothing about the most important function of the capillaries, the secretion of lymph.

Wherever we find blood capillaries, we find them secreting lymph. This is in part a passive process due to blood pressure and the permeability of the capillary walls, but more important than this, it is an active process carried on by the living cells of the capillaries. Lymph consists of water, food materials, and some of the coagulating materials of the blood. If you wish to see some lymph, scratch the skin or cut the surface, not deeply enough to make it bleed, and you

will observe presently a watery fluid on the surface. This is lymph.

Lymph varies in composition according to the needs and conditions of the tissue in which it is secreted. This is one of the wonders of the living body.

The delicate cells of the capillary walls are able to secrete the food materials needed for the nutrition of the tissues, the wastes some gland is to remove from the body, the other materials which a gland needs for the formation of a secretion, or in case of injury, a thick lymph which coagulates very easily, forming the basis of repair.

The lymph is the waiter who brings the food to the dining table for the cells. Every living cell of the body lives in its drop of lymph, from which it receives its food and into which it discharges its wastes.

As the lymph comes from the capillaries, it is rich in food, but after it remains in the lymph spaces around the tissue cells for a time, it is deficient in food material and overloaded with waste.

It is necessary that the lymph be constantly carried away with its load of waste so fresh lymph can be secreted. This movement is promoted to some degree by the blood pressure through the capillary walls, but the principal agency for the movement of lymph is the contraction of the muscles.

A contracting and relaxing muscle is a lymph heart, pumping lymph from the muscles at every contraction, in a way sucking it into the muscle with every relaxation. Not only does this favor the rapid exchange of lymph in the muscles, but it also favors the flow of lymph in neighboring, and even in the distant tissues. This is one of the chief reasons for exercising.

The lymph is drained from the lymph spaces between the cells and around the capillaries, by small vessels which originate in those spaces, unite with each other, first as capillaries, then as venules and finally as comparatively large vessels.

These lymph vessels are very numerous and are remarkable for the great number of valves they contain. These valves are so placed that the lymph can flow only from the

capillaries toward the openings in the big blood vessels.

Lymph is very commonly being poisoned by the life processes in the cells and by the destructive processes and secretions of germs and other disease causes. In order that the body may be protected from the distribution of such material to the body by the blood into which the lymph is discharged, every lymph vessel has one or more lymph nodes interposed in its course. These lymph nodes censor the lymph, antidote or remove its poisons and if necessary stop a dangerous lymph stream until the danger is overcome.

You may know that the lymph nodes are doing their work when you feel the tender, bean-shaped "kernels" in the arm pit, the groin, or the neck, when you have a cold or other infection. The finding of such a sore "kernel" may be the first sign you have of an infection of a tooth, tonsil, or the ear.

By the way, do not rub an inflamed lymph node. Treat it with a heated quiet hand. To rub it might result in distributing the dangerous material.

The blood circulation is exceedingly important. Not only does it distribute foods, wastes and secretions, as we have seen, but it also carries heat from the deeper organs, where a great deal of heat is produced, to the surface and to the lungs where the heat can be dissipated. It carries the cool blood from the surface to the deeper organs to prevent their overheating. Heat regulation is very important. It is to this that we owe our ability to live in arctic cold or tropic heat.

If your feet and hands grow cold, it is because of a fault in the circulation. This may be due to weak heart action, with lack of pressure to overcome the friction of the vessels. It may be due to disturbed nervous action, or to local conditions of the sympathetic system.

In many cases, the feet and hands can be warmed and kept warmed by learning to think about them right. In other cases, it is necessary to supplement the mental hygiene with physical hygiene. Alternate cold and hot bathing, right exercise, the removal of

tight shoes or arm and leg bands may overcome this difficulty. In some cases, constitutional treatment is required for the building up of the general vitality and the strengthening of the heart.

Blood, normally, is alkaline in reaction. An excessive meat diet as well as certain disease conditions sometimes cause the blood to become acid. This condition often can be corrected by a fruit and vegetable diet, especially by the acid fruits, such as oranges, lemons and grapefruit.

High blood pressure is an abnormal condition of the blood circulation of which we hear a great deal nowadays. It is due directly to strong heart action, but the final cause usually is some form of irritation which causes a general contraction of the smaller arteries, loss of elasticity in the arterial walls, or congestion of the kidneys, which makes a high blood pressure necessary in order to force the blood through them. The adrenal glands play an important part in high blood pressure, as their secretion largely controls the calibre of the arteries.

A quiet mode of life, avoidance of anxiety, excitement and those situations in which one feels the existence of an emergency, and the adoption of a vegetable and fruit diet, favor return to normal blood pressure.

For acute high blood pressure, a very hot bath continued for twenty minutes or half an hour usually gives relief very quickly.

The signs of high blood pressure are ringing in the ears, a feeling of stuffiness in the head between the ears, some distortion of vision and flushing of the face and neck. The only positive diagnosis is made by an instrument for measuring blood pressure.

We have in the blood system and its functions one of the striking instances of your unconscious power to build and main-

tain physical tools for the carrying on of personal life.

You made every drop of blood in your body. You have never received a drop from your mother and if you should receive blood by transfusion from someone else, this would very soon be destroyed and replaced by blood made in your own blood-forming organs.

The life of the red blood corpuscle is about six weeks and a page or so of calculation will show you that you are destroying worn out red blood corpuscles and replacing them with new ones at the rate of many millions a minute throughout your whole life.

Yet, so efficient is the organic mind which governs this process, that the number of red blood corpuscles per cubic millimeter varies in exceedingly narrow limits, in health. In this one function alone you show more unconscious wisdom than all the organized nations of men have been able to manifest in all history.

Your blood is developed and governed by intelligence. It constantly manifests your intelligent control of your bodily life. You change your blood over the body constantly. It takes only about from twenty to thirty seconds to send the blood to the farthest capillaries and return it to the heart.

If you have some abnormal condition or there is a lack of life function in some part of your body, breathe deeply with the intention that the blood shall carry to these parts the oxygen and the foods and secretions, which are being collected and formed under the control of your healing mind.

Learn to trust and use these marvelous powers of your body.

Remember that when you think the right thoughts, your blood is carrying the product of your thinking to every part of your body to build and maintain and perfect it.

LESSON EIGHTEEN

BREATHING

Oxygen is necessary to support those chemical processes which produce the energies of life. The amount of oxygen used is an accurate index to the amount of energy developed and the intensity of the life processes.

Those creatures which have inadequate means for obtaining oxygen and a deficient oxygen supply, are unable to maintain a constant body temperature, their temperature being only about a degree higher than the temperature of their surroundings. They are incapable of prolonged and intense activity.

Those creatures which have the most efficient organs for the maintenance of oxygen supply, are also the creatures which develop the highest efficiency in muscular and mental activity and maintain a constant body temperature in spite of very low temperatures in their surroundings.

These so called "warm blooded" animals are the mammals and birds. Most insects are very well supplied with oxygen, develop very great strength and are capable of prolonged activity.

The lungs are many-celled, elastic bags enclosed in an air tight chamber, the chest, which can be increased and decreased in size.

The essential tissue of the lung is the respiratory epithelium, lining the air-cells. This is an extraordinarily delicate tissue through which oxygen can pass in and carbon dioxide, water vapor, and other diffusible wastes can easily pass out.

The respiratory epithelium, a very thin layer of lymph, and the capillary walls alone separate the air in the air-cells from the blood in the capillaries.

It is through these delicate membranes of the air-cells of the lungs that all the work of blood purification is accomplished. All other structures of the respiratory tract are for the purpose of keeping the blood running through the pulmonary capillaries and for keeping fresh the air in the air-cells.

The total respiratory surface in the air-cells if all spread out in one continuous sheet would paper the walls of a good sized bed room.

The skeleton or frame work of the lungs is a strong, yet delicate and very elastic webbing of yellow elastic tissue. If you wish to test the elasticity of this tissue, blow up the lungs of a fowl or other animal. Note how far you can stretch the lung, and then how small it will become when the contraction of its elastic tissue forces the air out of it.

Your lungs are built in the same way. The air is forced out from the lungs by their elastic recoil rather than by the contraction of the chest. It is necessary that this should be so, for, if outside forces were depended upon for dispelling air from the lungs, air pockets would be formed, the air would not be forced out evenly as it is when its own elastic tissue governs the process.

We have such a condition of loss of intercellular elasticity in the disease called emphysema of the lung. In this condition the lungs cannot be wholly emptied of the air and breathlessness results from failure properly to ventilate large volumes which become pocketed and persistently retained.

Connecting the air-cells with the outside air are the bronchial tubes which begin as exceedingly fine microscopic tubes, but become larger as they join together, until finally we have the two primary bronchi which unite to form the trachea or windpipe which opens into the throat through the larynx.

The bronchial tubes are held open by a skeleton of cartilage which is arranged in broken rings with muscles connecting its ends in such fashion that the contractions of these muscles will close up the tubes while relaxation will allow the tubes to spring open.

This provision for the contraction and expansion of the bronchial tubes is chiefly useful in the cough, when the spasmodic contraction of all the tubes with the sudden

exhalation of air favor the stripping off of the abnormal mucous secretions hanging to their walls, thus clearing the air passages.

One very unpleasant and troublesome disease, bronchial asthma, chiefly affects this apparatus which controls the bronchial tubes.

The trachea and the larger bronchial tubes even down to the smaller branches are lined with ciliated epithelium. The surfaces of these cells are covered with fine hair-like projections which make constant waves of motion toward the mouth, causing a slow current in the mucous secretion which covers these membranes.

This process is for the purpose of bringing up to the throat into which it is discharged, the mucous secretion formed in these tubes thus washing out and carrying away all dust particles deposited on these surfaces from the air we breathe. This is a very important means for protecting the lungs against the dust of the air.

Any dust which finds its way into the lungs beyond this ciliated epithelium will either stay in the air-cells or will be removed by the slight current of mucus that flows through various openings into the lymph spaces or by white blood cells which migrate into the mucus secretion of the air-cells, to pick up these particles and carry them into the body.

Such particles accumulate in the cell spaces between the capillaries and among the yellow elastic tissue cells or lymph-nodes which guard the lymph streams running from the lungs.

The dissection of the lungs of persons who have lived in a very dusty environment always shows some of these dust accumulations, especially in the pulmonary lymph-nodes. A coal miner's lungs may be so solidly packed with coal dust that they do not contract when the air is let into the chest. The lymph-nodes frequently are found to be nearly solid chunks of coal dust.

The dust you sweep up with the broom, the ashes you breathe when tending the furnace if you are careless about wetting them down, the dust you breathe when shoveling coal into the furnace, if you do not keep the

coal properly wetted, will find its way into the air-cells and finally into the cellular spaces and the pulmonary lymph-nodes. Organic dust which can be dissolved and eliminated will finally be disposed of, but inorganic dust will remain throughout life.

A very small percentage of the dust you breathe goes into the lungs, most of it is caught by the mucus of the bronchial tubes and is carried out by the movement of their secretions, as described.

To protect your lungs against dusty air, provision is made that the air you breathe in and out, called the tidal air, never goes deeper than the small bronchial tubes. The residual air, that which stays in the lungs when you have expelled as much as possible, retreats ahead of the tidal air, filling the air-cells and the small bronchial tubes. This air is not only practically free from dust, except when the tidal air is exceedingly dusty, but it also has the temperature of the lungs and is saturated with moisture, so the respiratory epithelium is neither dried out nor chilled, and the air-cells are not filled with very dusty air. This is a wonderful provision of nature for the protection of the delicate lung tissue.

The question might arise in your mind as to how the air is continually fresh if the lungs are always filled with air that cannot be expelled. The freshening of the air depends upon the phenomenon of the diffusion of gases.

When the residual and tidal airs come into contact they mix more or less by currents, but the ventilation of the residual air depends upon molecular motions by which oxygen passes into the residual and carbon dioxide into the tidal air. Dust particles are not affected by this diffusion process, but only by air currents, so this process ventilates the residual air, and protects it against contamination by dust.

The lungs are still further protected by the proper use of the upper parts of the respiratory tract. The beginning of the respiratory tract is the nose, not the mouth as many seem to think. The term mouth-breathing really is an improper term for when you breathe through the mouth you

are not properly breathing at all. You can suck air in and blow it out through the mouth, but this is no more truly breathing than it would be eating to force food into the stomach through a hole in the abdominal wall.

Remember that your mouth is not a part of the respiratory tract, and you are just as foolish as you look when you try to use it for this purpose.

The nose is armed at the nostrils with coarse, stiff hairs which stop the larger particles of trash which might come in through the air. Just beyond this part of the nose are the turbinate bones which catch the air currents and set them swirling so that centrifugal force throws much of the solid dust particles against the sticky mucous secretions of the nose. They also deflect the air currents toward the upper part of the nose where the olfactory membrane is situated. Here the air is sampled by the organ of smell and censored as to its fitness for breathing.

You would do well to pay attention to this olfactory censorship. When the sense of smell warns you that air is not fit to breathe, this is a warning worth heeding. Remember, if you do not take this warning the nose will soon cease to bother about it and you will no longer smell the bad air.

This does not mean that the air has become fresh, it merely means that the nose has given you up as incorrigible and is leaving you to your evil ways.

Air that is properly breathed through the nose is much more useful in the lungs than air which is improperly sucked in through the mouth. Furthermore, the mouth is unfitted for moistening the air, and very soon becomes dry, while the nose will continue to moisten dry air and will never become dried out unless it is diseased.

One indication of the importance of the nose in the cleansing and preparation of the air for breathing is found in the frequency of "colds in the head". These are inflammatory reactions of the mucus membranes of the nose and throat against harmful germs.

The "cold" is evidence that the nose is

bearing the brunt of the danger in breathing dangerous contaminated air. It is evidence of the protection the nose is affording the more delicate tissues of the lungs. The disease is in reality a manifestation of the body's curative processes.

The mechanical means by which the lungs are enlarged and compressed, are the bony and muscular walls of the chest. The skeleton in the chest consists of the twelve thoracic vertebrae of the spinal column, the twelve pairs of ribs, and the sternum, or breast bone.

The upper opening of the chest at the neck is closed by the muscles and other structures of the neck. The spaces between the ribs are closed by intercostal muscles and the floor of the chest is closed by a great double muscle, the diaphragm.

The ribs are fastened to the vertebrae at such an angle and they hang in such a position, that when they are lifted they not only rise, but also move outwards. Thus by one simple action of pulling upward on the ribs all horizontal diameters of the chest are increased.

This is one of the most remarkable mechanisms we know. It is simple and yet wonderfully proficient, and worthy of the highest inventive genius. It is an evidence of the wonderful unconscious intelligence which builds and maintains your body and which you should remember you can depend upon in the emergency of illness.

This same intelligence which built and maintains your body also heals your body when you trust it and cease the conscious interferences of doubt and fear.

When the diaphragm relaxes it is pushed far up into the chest by the abdominal organs supported by the muscles of the abdomen. When the diaphragm contracts, it pushes the abdominal organs downward, stretching the abdominal muscles. When the chest is enlarged by the lifting of the ribs and the contraction and lowering of the diaphragm, it removes the pressure from the outside of the lungs and allows the air pressure through the nose, throat, larynx, trachea and bronchial tubes to expand the lungs and

keep them in contact with the chest wall.

The lungs are not pulled open by the chest walls, but they are blown up and expanded by the air pressure from without. This is another very wise provision of nature. This enables the lungs to be expanded evenly by the free flowing air, whereas if the lungs were tightly fastened to the chest wall, as sometimes happens in neglected pleurisy, the mechanical stretching of the lungs would endanger the delicate tissues.

Between the chest wall and the lungs there is a closed sac, one side of which is fastened to the chest wall, the other side to the lungs. The cavity of this sac contains a small amount of lubricating fluid, which allows the lung surface to rub without friction on the chest surface. This allows the lungs to expand and contract without friction and injury.

When the pleura becomes inflamed and roughened, the expansion and contraction of the lungs then cause sharp pains, the pains of pleurisy. These pains are the sign that the lung in that region should be kept quiet. If this warning is heeded and you go to bed or merely sit quietly in a warm room with as little movement of that part of the chest as possible, the healing powers of nature, under your unconscious healing mind, will soon restore the pleura to its normal condition and the lungs will be able to work again as well as ever.

If you do not heed this warning, you run the risk of it being necessary for the healing mind to cause the formation of a thick, coagulating lymph that will stick these surfaces together, thus preventing any motion between these parts.

If you persist in continually putting strain on the lungs in this condition, this fibrinous deposit, which can be absorbed when the pleura gets well, will be replaced by a fibrous connective tissue adhesion, which cannot be removed.

Right thinking includes not only believing in your power to get well, but it also means thinking which will make you obedient to God's laws for your body—the laws of hygiene.

Frequently there are chest pains which

are mistaken for pleurisy pains and which do harm chiefly by causing fright. These are pains in the intercostal muscles or nerves. Sometimes they will pass away by merely keeping the chest quiet and warm for an hour or so. Sometimes it takes longer, at other times they will pass by merely taking a deep breath and holding it for a few moments.

A great deal has been said about deep breathing. Much of the value of deep breathing is to be found in the purpose of it. However, increased breathing is of value to everyone.

It is a remarkable fact that we habitually overeat of food which is very hard to get, and habitually underbreathe of air that can be had for the taking. We might say in passing, that usually we also use less than the proper amount of water which usually costs nothing.

In principle it is a mistake to cultivate more lung capacity than you habitually use. To do so is to invite trouble. You should not, therefore endeavor to develop a five inch chest expansion, but rather to cultivate the habit of breathing more all the time. Exercises for enlarging and strengthening the chest are often very helpful in this connection.

Remember to breathe through your nose, asleep and awake. If you haven't will power and self-control enough to breathe through your nose when you are asleep, learn to sleep lying on your stomach and slightly on one side, or, if necessary, tie your mouth shut with a towel or chin strap. If you have a tendency to turn over on your back when asleep, attach a hair brush to your sleeping clothes at the back so that you will lie on it when you turn over.

You will need none of these artificial helps, however, if you will thoroughly make up your mind that you are going to sleep in a proper position and keep your mouth shut.

A good supply of oxygen will increase your brain power, your muscle power and every other phase of life expression.

You made your lungs for use. Use them. Believe in them. Give them a square deal and they will always serve you well.

LESSON NINETEEN

THE HYGIENE OF NERVOUS FUNCTION, RESPIRATION AND EXERCISE

Observance of the laws of hygiene is observance of the laws of nature, the Divine laws, the laws of God for nature.

Nothing is more pernicious in its influence upon thinking and action than the separation of principles and laws into "high and low," making all thinking of earth and body "low", and all thinking of the sky, Heaven, and spirit, "high", while thinking of mind is midway between.

There is a general feeling that if a man climbs to the top of a mountain, he is nearer to God than if he goes down into the bottom of Grand Canyon, or the sink of Imperial Valley. There is a feeling that man's thoughts are nearer to God when they are concerned with the head, than when they are concerned with the feet. This is of course, childish, absurd, futile, but it is more than that, it is positively pernicious and destructive, for it blocks the way against many of the finest manifestations of Divine purpose in our lives.

God is just as much the law giver for your feet as for your head. God is just as much in the valley as in the mountain top. There is no place where the power of God is not manifested, where the law of God does not control.

Obey the laws of hygiene in the same spirit that you obey any other of the laws of God. Remember that it is the spirit that quickens and gives life to the inert clay.

NERVOUS FUNCTION

Nervous functions are carried on at the expense of tissue and food materials, just as are all other functions of the body. Muscle function is possible only by the oxidation of living tissue and its stored food substances. Nerve function also depends upon the evolution of energy by the oxidation of the food substances and to some degree the living tissues of the nerves themselves.

The rested nerve cell is seen to contain certain masses of dark staining material which are diminished in the weary nerve cell

and are entirely lacking in the exhausted cell. These bodies are believed to be the stored food materials upon which the nerve cell depends for the energies required in carrying on its processes.

Another indication that nerve function exhausts nerves is found in the fact that if the body remains as nearly as possible at perfect rest, while the subject works mentally, as in the effort to do sums in mental arithmetic, the urine secretion will be found to show an increase in the amount of urea it carries, indicating that living protoplasm has been destroyed.

Another indication of less scientific value, but of more practical value to you, is the feeling of weariness that appears after a long continued mental effort. This feeling of weariness is sometimes induced by a dislike for effort and is in the nature of a reinforcement of indolence. With a normal person it indicates an exhaustion of the stored nerve energies and of the endocrine glands, particularly the pituitary and adrenal, probably also the thyroid, whose secretions promote nervous activities.

The warnings of nature should be heeded and the same sort of common sense should be used in determining when the nervous system needs rest as is used in governing the rest of the organism.

If the nervous system is used only for the observation of our environment and the adaptation of the body to the conditions of environment, the natural protective mechanism will stop you and compel you to rest before you have gone far enough toward nervous exhaustion to really endanger your health.

If, however, you are using the nervous system mainly for the purpose of carrying on internal conflicts, as in worrying and other states of indecision, then this mental safety mechanism seems no longer to function properly and the nervous system easily becomes exhausted beyond all possi-

bility of normal function without prolonged rest with the strict observance of proper mental hygiene.

Keep your eyes open and your ears attuned and your wits about you. Learn to observe everything and don't be afraid that you are over-taxing your powers by over-indulgence in the art of observation.

Use your body every day up to the point where you feel quite "played out" and then if you are tired of "seeing" and working and playing, throw everything aside, relax perfectly, forget your joys and sorrows, your play and your work, your problems of every nature, and just rest. Use your nervous system in this way and it will give you life-long service with never a balk.

On the other hand, take your work and your play, your problems, your difficulties and conflicting courses of action to bed with you, teach yourself to worry by staying "on the fence of indecision" and you can wreck your nervous system in a few years.

If you are already a worrier, if you have already depleted your adrenal glands by long indulgence in fear states; if you have worn out your thyroid by excessive emotionalism and you have depleted your pituitary by persistent mental wakefulness; you will do well to recognize the true state of affairs and then stop everything until you can build up these worn out, run down organs. Good food, exercise, work, play, and rest, plenty of water to drink, plenty of air to breathe and no anxiety about yourself will in the course of time recuperate very badly run down nervous systems.

We can not, however, close this section without saying something about the importance of unconscious mental conflicts as the causes of worry.

So long as the unconscious is driving in one direction and your conscious ideals and desires are driving in another direction, you will find considerable difficulty in overcoming the habit of worry.

You can meet this problem best by learning to be honest with yourself. Learn to face life as it is. Learn to face yourself as you are. Quit telling yourself lies about yourself.

Learn to know that all the impulses and tendencies that move you and tempt you are your own. They do not come from other people nor the devil, but from your own nature.

Accept responsibility for your own life and you will acquire an equal authority over it.

THE RESPIRATORY TRACT

The nose is the first section of the respiratory tract and must be kept in condition for use. Any obstruction as from colds, growths, abnormal conditions of the bones, or the growth of adenoids in the nasopharynx, must be attended to at once.

When the nose is stopped up from "colds," friction with the finger tips on both sides of the nose (being careful to make the skin move rather than the finger tips over the skin) will usually clear the nose quickly.

To avoid taking colds, keep the bowels active, the general tone of health good. Take sufficient exercise in the open air, use proper measures for toning up the skin, as, for instance, the cold hand bath, and avoid overheated dusty rooms.

The use of the automobile for short trips is to be deplored. You are fortunate if you are so situated that you must walk for at least an hour every day in the open air. When walking, throw back your shoulders, lift up your chest and breathe through your nose.

Avoid excessive use of the voice and yet do not be afraid to speak and sing, for the vocal apparatus, as every other part of the body, is best developed by use. When you are hoarse, however, this denotes an inflammation of the larynx and you should avoid unnecessary use of the voice at this time.

If there is any irritation or discomfort in the larynx, place the hand on the throat and hold it there for ten or fifteen minutes. This should bring ease and comfort. If this does not give immediate relief, then use friction massage on both sides of the neck from the base of the skull downwards.

Deep breathing is very important if it is not overdone. There is no sense in de-

veloping more lung capacity than you can ordinarily use, but be sure that you develop all you need for the ordinary business of life and then use habitually all you have.

The best way to do deep breathing is by feeling that you need to breathe deeply and then let the air go where it will. Therefore, our breathing exercises are given as part of the "set up" exercise.

EXERCISE

It has been said that seven times more blood passes through a working muscle than through the same muscle at rest. The movement of the lymph is probably even greater than this.

Active muscles stimulate the circulation in all parts of the body and promote the secretion and flow of lymph to all the tissues. Active muscles stimulate and promote the health of the nerves, promote digestion, stimulate the organs of elimination and in every way promote health.

No man can be strong and healthy who does not take a sufficient amount of exercise, or if unable to exercise, receive proper massage of the large muscles.

It is unnecessary to develop the body of a Hercules or a Sandow to be healthy. The development of enough muscle for the carrying on of the ordinary processes of life, the maintenance of a good posture and preparation for meeting emergencies, is enough. More than this is not only unnecessary but an added burden, for muscles can be kept in good health only by continued use. Muscles that are not exercised degenerate.

Nature is very conservative. When she finds you not making use of any particular part, she in effect says, "Here is something that is of no use. We will just scrap this," and proceeds to scrap it. We might observe in passing that she applies this rule not only to muscles, but also to other parts, including brains.

The following "set up" exercises are for the development of good posture, the promotion of digestion, and deep breathing.

EXERCISE NO. 1

For loosening the shoulders and straightening the back.

Take position. This means with shoulders back, chest up, abdomen in, chin in.

Position is to be maintained throughout these exercises, special attention being paid to never allowing the chin to stick out from the neck. Hold it in. Remember "chin in" does not mean that you lower the head, but that you pull the neck back; keeping the face up.

With arms straight, avoiding any bending at the elbow, swing one hand forward, upward, over, backward, downward, describing a circle, which we designate as a backward swing. Be sure that the shoulders are allowed to play loosely on the chest and that the arm goes as nearly straight backward as possible. Imagine you are outlining a wheel set on an axle that runs straight crosswise through your shoulders. Repeat ten times.

Do the same exercise with the other arm ten times. Then alternate—that is, when the right hand is at the bottom of the circle the left hand is at the top of the circle both swinging at the same time, however. Repeat ten times.

BREATHING EXERCISE NO. 1

Take position. Hook your index fingers together in front of your chest, pull hard and continue pulling while you lift the hands up over the head and bring them down behind the neck inhaling.

Continue to pull, reversing the movement while you exhale. Repeat ten times, using each of the fingers in turn.

EXERCISE NO. 2

For developing the muscles of hips and thighs.

Take position. Separate the feet by about fifteen inches. Place hands on hips, keep head squarely over feet, move the hips to the left as far as possible, then to the right, back to the left. Repeat ten times. Be sure that the head does not swing from side to side but moves straight up and down as the bend of the body lowers and raises it.

After you have learned to do this exercise with a very considerable bending of the body and tilting of the pelvis, then move the hips as far as possible to the left, backward as far as possible to the right, forward as far as possible, describing a circle with hips. Repeat ten times. Reverse the direction. Repeat ten times.

This action is performed wholly by the hip and thigh muscles.

There is no movement at the waist. This exercise will develop the short muscles of the hips and prepare you to stand squarely on both feet instead of lopping over on one leg in the very ungraceful position assumed by so many persons when standing still. This will also reduce the size of the hips if practiced persistently and frequently.

BREATHING EXERCISE NO. 2

Take position. Put the arms straight out in front on the horizontal, palms facing, throw the arms outward and straight backward as far as possible, being careful to keep the hands on the level of the shoulder and to keep the chin in, while inhaling. Press the arms still further back with a deeper inhalation. This exercise will open the chest very well. Repeat ten times.

EXERCISE NO. 3

For strengthening the abdominal and back muscles.

Take position. Bring the arms straight up, outwardly to the horizontal, endeavor to hold them in this position, as if rigidly fixed across the body in a straight line through the shoulders. In order to get the idea of their rigidity you may use a broom stick across from one hand to the other with the stick back of the shoulders, thus fixing the arms in this position. Now lean forward then to the left and endeavor to touch the left heel with the right hand with as little movement at the shoulders as possible. Come back to position with the arms still out-stretched, rigid at the shoulders. Exhale as you bend downward, inhale as you rise. Repeat the maneuver touching the right heel with the left hand. Repeat ten times.

This exercise strengthens the abdominal muscles, massages the abdominal organs, strengthens the muscles of the back, makes you supple and slender waisted and removes excessive abdominal fat. It promotes good digestion.

BREATHING EXERCISE NO. 3

Take position. Lock the fingers behind the neck with palms forward, press the elbows backward and the head backward as far as possible, while inhaling. This exercise does not bend the waist but it is taken as if you were trying to touch the small of your back with the back of your head.

This will straighten the shoulders, straighten the back and open the chest. Repeat ten times.

EXERCISE NO. 4

For strengthening the back, thighs and legs, and promoting deep breathing.

Take position, bring arms straight upward and forward until they stand at the horizontal straight in front with palms down. Now maintaining the position of the chin, neck, back and arms, dip straight downward until you are sitting on your heels; rise straight up until you are standing on your tip toes. Be careful that the arms do not lose the horizontal position and that the back does not lose the vertical position. Repeat ten times.

BREATHING EXERCISE NO. 4

Take position. With arms straight down at the sides, palms facing the body, throw the stiff arms forward, upward, and backward, keeping your arms always the same distance apart and parallel, while inhaling.

As the arms go upward, the hands are turned so that the little fingers come inside. Now throw the arms forward and downward and backward as far as possible while holding them parallel and stiff at the elbow, while the thumbs are turned to the inside and back, exhaling. Repeat ten times.

This exercise lifts the ribs and increases the capacity of the upper part of the chest. It also straightens the back. It should be taken with vigor.

EXERCISE NO. 5

For strengthening the back, waist and abdomen, refining the waist and removing abdominal fat. Take position. Place hands on the sides at the waist. Place feet about fifteen inches apart. Bend at the waist, as far to the left as possible with the feeling that you are trying to touch your left ear to your left ankle. You can't do it, but you can try, and this will give you the right motion. Then bend to the right. Repeat ten times. Now bend to the left as far as possible, swing over to the back as far as possible, over to the right as

far as possible, over forward as far as possible, thus describing a wide circle with the head as nearly horizontal as you can make it. Repeat ten times.

Reverse and repeat ten times unless you become too dizzy. If you grow dizzy too easily, reverse more frequently.

BREATHING EXERCISE NO. 5

Take position. Hands at the sides with the palms in.

Swing hands outward and upward to the sides until they meet above the head, palms facing, lean back as far as possible while inhaling. Hold the breath, bend forward to touch the floor with finger tips at the right of the feet. Return to the upright position. Lean backward again. Bend forward to touch the floor between the feet.

Again return to the leaning backward position then touch the floor to the left of the feet, then return to the leaning backward position, resume the original position, and return the hands to the side, while exhaling. Repeat three times.

This is lung massage and is rather vigorous. It should not be attempted by anyone with a weak heart or who has not taken some considerable training and breathing exercises.

* * * *

This is a very thorough and useful "set up" exercise that you should do every morning before you dress and every evening before you go to bed.

At first you do not carry them out the full number of times and do not do them rapidly as you will later on. As soon as possible, however, do the exercises with vigor and speed and the full number of times.

Use these exercises for one month and you will find it easier to stand straight and to sit straight than it is to slouch. You will find your digestion is improved, constipation has been improved or corrected, and your breathing is free, deep and easier. You will feel better in every way.

The contra-indications for these exercises are early breathlessness, bluing of the lips or finger nails, and dizziness. If such conditions develop, the exercises must be taken mildly or a less vigorous form of exercise must be used.

When walking on the street or along the road, lift your shoulders upward, throw them backward and downward and forward, thus describing a circle which moves backward at its upper part, while inhaling deeply. Push out the chest and push in the abdomen.

This gives you a feeling of lightness and if used at the beginning of a long walk will save early fatigue. If you are one of those folk who habitually wear your chest expansion below the belt and have the mistaken idea that your shoulder blades were made to be breast plates, these exercises will do you an immense amount of good.

Take these exercises expecting good from them, not with the feeling that you are performing some unpleasant duty, fulfilling some obnoxious obligation either to yourself or to anyone else.

If properly performed they are a source of pleasure and they are improperly performed if they are not a source of pleasure.

LESSON TWENTY

THE HYGIENE OF NUTRITION, THE SKIN, THE EAR, AND EYE.

The laws of nature as they apply to personal life, mentally and physically, and we might add spiritually, are the laws of hygiene.

Some men write books on hygiene as if they were author, not only of the book dealing with the subject, but of the laws themselves.

Any statement of the laws of hygiene, if true to the laws themselves, is a statement of Divine enactment which has nothing to do with human opinion, human wishes, or human plans. These laws are as eternal, as fixed in their operation and as dependable as any others of the laws of nature.

We have discovered by experience, the nature of certain of these laws. We have found out some of the things we should do and some of the things we should not do. We have found that when we obey these laws, they become our willing helpers, powerful to make us strong and well. When we disobey them, they become our masters, governing us with inexorable firmness.

God is the law giver, as much for the body and the mind as for the spirit. When you obey the laws of hygiene, realize that you are obeying Divine laws. When we teach you these laws, we are as much ministers of God as we are when we teach you the laws of the spirit.

Obedience to God's laws for the body is just as much a matter of religious duty as obedience to God's moral and spiritual laws. Obey God's laws for your body and be sure you will be rewarded in kind. Disobey these laws and be sure your sins will find you out.

In the observance of the laws of hygiene, remember that the attitude of mind is fundamentally important. The man who keeps a moral, physical or spiritual law in protest is disobedient in his heart. The mental attitude is important primarily because it indicates the effect that any certain action is having upon the mind and body.

Let us take as an illustration the matter of exercise. If you take the exercises we give you with a feeling that you are being abused, or that you are performing some unpleasant task that is to be finished just as soon as possible, you will minimize the good effect of the exercise, both as to muscular development, lymph movement, and nervous stimulation. In fact, you may so disturb the life processes that continued exercise in this spirit will do you more harm than good.

This is also true of digestion, breathing, and even of bathing. Follow the rules given in this lesson with the expectation of benefit, with pleasure in their performance and looking forward with hopeful expectation for good results.

NUTRITION

Whatever diet you follow, be sure to observe the hygiene of mind and body in these important particulars. Do not eat too much. Drink enough. Breathe enough. Enjoy it.

Learn to like what you eat. Don't say you cannot learn to like some things. Witness the great number of inappropriate articles used for food which at first were nauseous, unpleasant and entirely distasteful to people who later learned to like them.

It is said that the human being can learn to like anything and while this may not be unqualifiedly true, it is so nearly true that you can apply it to most things. Learn to enjoy the diet you are following, if it is really necessary to follow a diet.

The best rule to follow in the hygiene of nutrition, however, is to pay just as little attention as possible to diet and just as much attention as possible to the enjoyment of your foods. This does not mean that since you like the taste of candy better than carrots, you should eat all candy and no carrots. This means that you should dispose of the matter of choosing a diet as quickly as possible and having decided upon proper food,

then emphasize the enjoyment you can get from it.

Many persons think that they can not endure certain kinds of food, for instance, they want their foods very highly seasoned and heavily spiced and they find simple, plain foods entirely tasteless. This is merely a matter of habit and cultivated tastes. You can learn to like raw potatoes as well as you now like the most highly seasoned dish of scalloped potatoes. There are very few fruits which need any dressing or condiments for the person with unspoiled tastes.

You can train yourself to enjoy and therefore find hygienic, any proper diet, no matter how simple, so long as it is not too monotonous. Monotonous diets are never pleasant. They are therefore unhygienic. Yet, to cultivate a taste for a too varied diet is also poor hygiene, leading to overeating and to overmuch attention to the matter of eating.

Your business in life is not primarily the business of filling and emptying your digestive tract, yet we find people who make dieting take the place of all normal interests. It becomes to them a substitute for interest in personal appearance, business success, family interest, and religion. They live to eat and one wonders why they bother to continue living at all. Such excessive attention to diet is as unhygienic as the total neglect of the hygiene of nutrition.

Choosing proper foods and eating them in the proper way is but the beginning of nutrition. It is necessary that the digestive tract have energy and blood supply for the process of digestion. Therefore, immediately after meals, one should either be quiet until digestion has been started or should be engaged in not too vigorous work. One should certainly avoid all great anxiety or emotional stress.

The bad habit of using the meal time as a time for the discussion of family troubles, mutual recrimination, and tale-bearing is exceedingly vicious and unhygienic. Pleasant, amusing conversation and relaxation at this time are exceedingly valuable from the standpoint of hygiene.

Following each meal, the teeth should be carefully washed and the mouth cleaned. This is not only good hygiene for the teeth and mouth, but it is also insurance against foul breath and disfiguring teeth. The cleanliness of the mouth is all the more important since we live almost wholly on cooked foods, which require very little chewing and easily putrefy.

THE SKIN

The hygiene of the skin is exceedingly important.

Bathing removes the deposits of solids left by the evaporation of the liquid portion of perspiration and the dead surface cells which have become infested with bacteria.

Bathing is also important as a means for applying heat and cold to the skin to stimulate its circulation and to tone up its nerves and muscles.

You may not be aware of the fact, but at the base of every little hair follicle, even the rudimentary hairs that cover the skin all over except on the palms of the hands and the soles of the feet, there are tiny muscles which were useful in some of your ancient ancestors for making their hairs stand on end to protect the body against cold and which still remain useful for contracting the skin when cold strikes it.

When these pilo-motor (hair moving) muscles contract they press the blood out of the skin, make the hair follicles stand up, and cause the condition called "goose flesh." This protects the body against excessive loss of heat, and when it occurs after a dash of cold water or cold air strikes the skin, it indicates a healthy condition of the skin muscles.

Cold bathing is very wholesome when you react well. A cold bath may be taken in the form of a shower or a cold sponge, a cold plunge or a cold salt rub bath. No matter what form of cold bath you use, you should be glowing red and warm in a few minutes after leaving it.

If the bath leaves you cold and with goose flesh for ten or fifteen minutes afterward, followed by a feeling of depression and weariness, you are either not taking the

bath properly, or else you are not adapted to cold baths and should stop them.

A very good method for taking a cold bath with exercises is to place a bowl of cold water on the floor before an open window, strip and then standing by the bowl, stoop over, if possible without bending the knees, wet the hand in the cold water, slap it over the heart for stimulation, then rub the abdomen with circular motion, in a clockwise direction.

Now, beginning at the lower part of the legs, wet the hands in the cold water, slap them on the skin, rub with considerable pressure upward toward the trunk. Wet the hands from time to time and make the motions very briskly. As soon as one lower extremity is finished, rub briskly with a coarse hard towel, also from below upwards.

Finish both lower extremities. Then take first one upper extremity and then the other, beginning at the wrist, rubbing toward the trunk with as much pressure as the skin will stand. Then wash the shoulders and back with a slapping, rubbing motion. Wash the chest, rubbing toward the arm pits, and the abdomen, rubbing toward the groins. Then sit down in the bowl and wash the perineal region and finish by washing the feet.

One bowl of water will give a very good bath in this way, a brisk fifteen minutes exercise, and a fine stimulation for the skin and circulation.

If it is especially desired to stimulate the skin, have two bowls, one of very cold water and the other of very hot water. Wet the hands alternately in the hot and the cold water in taking the bath. This will have an especially stimulating effect upon the skin and nerves.

If you have a tendency to itching after a bath, it is probably because the bath is too prolonged or the water too hot or cold, or else you have some gastro-intestinal disturbance, or a very irritable skin. See that the bowels are free by the use of a laxative diet. Dry the skin without friction and use some good dusting powder freely. Be careful that you do not use an inferior grade of

dusting powder on a sensitive skin.

Sometimes impure or strong soaps will cause this trouble and it may be necessary to try a number of soaps before you find one that no longer irritates. Olive oil soaps which are not too alkaline, are sometimes helpful in correcting such trouble.

The appendages of the skin, the hair and nails, require careful attention. The hair should be kept clean, first, by the prevention of contamination by the ashes of the stove or furnace, or the dust of the home or factory; second, by proper washing.

Too frequent washing of the hair is not good for it, as it is likely to make it too dry and no artificial oil is a substitute for the natural oil secreted at the bases of the hairs.

In washing the hair, use any good standard shampoo. The most important ingredient of any shampoo is the alcohol it contains, which is usually eight to fifteen per cent or possibly even 25 per cent. This is cleansing and also drying. Usually, shampoos contain oil that offsets this drying property of the alcohol.

You will find many of the well advertised brands satisfactory. The Watkins Mulsified Cocoanut Oil Shampoo is excellent. Ivory soap also is good for all toilet purposes.

The hair must be carefully dried and should be generously brushed after a shampoo. Massage of the scalp is also very helpful. Be sure you do not scratch the scalp with the finger nails. Massage is done with the soft pads of the finger tips pressing firmly on the scalp with the hair grasped between the finger tips so that the fingers do not slip. Then with as large motions as possible massage the scalp.

This promotes circulation and growth of the hair and will, if persevered in, stop most cases of falling hair if proper shampooing also is employed.

The nails should be kept clean and the nail grooves around their bases should be carefully treated not only for sake of appearances, but in order to protect the nail against infection. The nails even when you are very careful of them, are always contaminated from the surgical standpoint.

A too high polish on the nails is not in good taste and trimming the nails to sharp, claw like points is also an affectation which suggests that you are giving too much attention to such trivial matters of toilet.

Nails too long and carefully scraped, or too highly polished always suggest that you have very little else to think about besides your own personal appearance, and that your attitude toward your body is a morbid one. We very commonly find these conditions in the nails of neurotic, morbid girls and young men.

THE EAR

Those parts of the ear which are chiefly important from the hygienic standpoint are the external auditory canal and the eustachian tube.

The eustachian tube may become contaminated by the too vigorous blowing of the nose which opens it and causes foreign matter to be forced into it, and it is sometimes infected by the spread of inflammation from the nasopharynx.

Neglected colds are liable to run into middle ear trouble or ear ache in children. This should never be neglected for much of the partial deafness and even total deafness in later life is traceable to the neglected ear-aches of childhood.

Remove the cause and when such an ear ache develops use hot water and dry heat and the healing powers of the heated hand. If the ear becomes swollen and obviously abscessed, call a good surgeon and have the abscess evacuated.

Do not pick in the external auditory canal with tooth picks, matches or hair pins. Dr. Still of Kirksville, used to tell his students that they should never put anything in the ear smaller than the elbow. This is very good advice except that you may swab out the ear with an absorbent cotton swab made by wrapping a small wad of cotton around the end of a tooth pick and dipping it in sweet oil or warm water. But be care-

ful not to allow the bare end of the tooth pick to scratch the ear.

Of course, you may have gouged in your ear many a time without injury, but you were taking a chance every time you did it and the next time might cause you trouble. Give the ear a square deal. It is much easier to take care of it than it is to cure it when something gets wrong with it.

THE EYE

The eyes are very commonly abused and they stand an extraordinary amount of mistreatment yet still give good service. However, even the eyes will finally succumb to continued abuse.

Be sure your paper is well lighted when you are reading or writing, but avoid reflected glare. The ideal position for the light is over one shoulder. If the light is directly overhead or from in front it causes a glare.

When your eyes begin to ache and headache or pain develops around the eyes or above them, it is time to give the eyes a rest; not with a feeling that the eyes are going bad and are in a desperate condition, but with the feeling that by giving your eyes a rest you are giving them a chance to recover their normal health and strength.

A cold, wet cloth over the eyes for ten minutes to half an hour, while you keep your mind on constructive, happy thoughts and expect benefit from this treatment, will work wonders with most eyes.

Do not be anxious to put on glasses. Of course, a pair of rubber-tired glasses might make you look owlishly intelligent, but you will find it much easier to begin using glasses than to learn to do without them after you once learn to depend upon them.

If you find glasses necessary, however, put them on with the feeling that you are helping your eyes and with the expectation that they will enable your eyes to get well so that you can do without them. If you do have to have glasses fitted go to a good oculist or optometrist; do not buy your eye glasses at the "Ten Cent Store."

LESSON TWENTY-ONE

THE CLEANSING OF THE BODY

Imagine, if you can, your body built up of some twenty-five million six hundred thousand millions of cells, each one of which is like your body as a whole, in that it must nourish itself, carry on its own life processes, and then contribute its quota to the life work of the whole organism.

Some of these cells are producing one kind of waste, others are producing other kinds of wastes, according to their functions and the processes they are carrying on. Many of the cells are dying and their bodies must be disposed of and, finally, the residues of digestion and the foreign materials which contact with the environment causes to accumulate on the body surfaces must be disposed of.

We have elaborate and very efficient mechanisms for taking care of all of these wastes and for protecting the body from injury by them. A little conscious co-operation on our part will greatly assist in carrying on these necessary cleansing processes.

In all life processes, the energy expressed is produced at the expense of living tissue. In burning the fuel for supplying the life energy, we are also constantly burning the fire box. This not only necessitates the processes of nutrition to make good this waste, but it also makes necessary a process of elimination by which the residues can be removed.

In such tissue destruction, there is a certain solid waste containing nitrogen, which corresponds to the ashes in the fire box of the stove. This solid or nitrogenous waste is the most difficult of all to handle and eliminate.

The other two forms of waste, to wit: gaseous (carbon dioxide) and liquid (water) are more easily handled. The nitrogenous wastes are carried out by the lymph and absorbed by the blood and eventually find their way to the liver where they are converted into urea, a form of waste not nearly so poisonous as the original forms in which

they come from the muscles, nerves and other active tissues.

Urea is thrown back into the blood by the liver and such part of it as finds its way to the kidneys is removed by these glands, thrown into the secretion of the kidneys, the urine, which upon being voided, throws these wastes out of the body.

While by no means all the blood goes through the kidneys, enough of it passes through these organs and is cleaned of its solid wastes, such as urea, salt, uric acid, etc., that when this cleansed blood is mixed in the heart with the waste-filled blood from other parts of the body, the proportion of waste is kept down to a figure that is compatible with health. The blood is never free from solid wastes. What we call clean blood is blood that carries only a safe percentage of wastes.

The solid wastes are also excreted to some degree by the skin and the bowel.

It may be of interest to you to know that perspiration is very similar to urine and in fact may be considered a thin urine. About two pints per day are excreted without visible sweating. Of course larger amounts are excreted during the summer and when an active occupation leads to visible sweating.

The importance of the skin as supplementing the function of the kidneys is very great. You probably have noticed when you are sweating a great deal, you pass very little urine, and such urine as you do pass is usually highly colored, because of its concentration.

If, for any reason, your kidneys become deranged, you can take a great deal of work off of them by keeping the skin more than usually active.

Another indication of the relations between the skin and kidney functions is to be found in the fact that in the spring when warm weather comes and the sweat function suddenly increases, the kidney function is very much reduced, while in the fall when cool weather comes and the sweating is sud-

denly depressed, the kidney function is greatly increased. A physician usually has a steady stream of patients in the spring and fall, who come to him frightened by their self diagnosis of Bright's Disease, due merely to the adjustment of the kidneys to this change in the sweating function of the skin.

Possibly it may encourage more frequent bathing to be reminded of the fact that at least two pints of sweat evaporate from the body every day, leaving on the skin their solid residues. The skin is very thickly studded with sweat glands. They are most numerous in the palms of the hands and soles of the feet where there are as many as 2,800 to the square inch, while in the neck and trunk there are from 400 to 600 to the square inch. It has been estimated that there are about two million of these little secreting tubes in the whole skin.

These glands are small tubules made by the punching in, or invagination of the lower layer of the outer stratum of the skin. They open to the surface, not with distinct tubes that come out to the outside, but underneath the outer layers of dead, horny cells, which constitute the hard surface covering of the skin. The sweat discharged from these tubes finds its way out through these horny cells and where it is not evaporated rapidly causes a softening of these cells, producing a condition which causes bacterial growth and the putrefaction of the softened material.

It is on this account that the ventilation and the evaporation of sweat from all parts of the body, especially from the feet and hands is so important for the health of the skin of these parts. This is also another reason why bathing is so necessary for persons wearing thick clothing and especially of those parts of the body where good ventilation and rapid evaporation are not possible.

In addition to the known functions of the skin, there is an unknown function of excretion which is of such great importance that to varnish the skin or to cover it with anything that renders it impervious to the excretion of this unknown substance, will cause death very quickly.

The kidneys consists of great numbers of fine secreting tubes, arranged for the discharge of their secretion into a common chamber from which it is carried by the ureters to the bladder for storage until some convenient time for voiding.

The essential element of the kidneys is this secreting (uriniferous) tubule. It is estimated that there are about one-half million in each kidney, totaling fifteen miles in length. For the two kidneys, this would make thirty miles of secreting tubules or about two miles more than the total length of the secreting tubes of the skin, which has been estimated at about twenty-eight miles.

The kidneys, however, are much more active glands than even the skin, except when excessive heat production requires a great deal of evaporation from the skin in order to keep the body cool. The average excretion of urine is about three pints per day. In case the blood is carrying an excess of some solid, such as sugar, which must be got rid of by the kidneys, their excretions may amount to a great deal more, as high as two or three gallons per day.

Diabetes is a condition in which there is a great excess of sugar in the blood, which can not be used by the muscles and must be excreted by the kidneys. This condition results in an enormous increase of urine secretion. In a form of kidney inflammation called interstitial nephritis, the kidney secretion is also considerably increased.

While kidney function is supplemented by the bowel and skin, these organs can not entirely replace it, for death inevitably results from the removal or loss of function of both kidneys. There is a case on record of one man who lived for fourteen days after the surgical removal of his only kidney, but this is the only record of any man having lived so long under such conditions. Death always results from uremic poisoning due to an accumulation of waste in the blood.

If you take into account the fact that the kidneys are chiefly concerned with the removal of protein wastes, and the further

fact that the absorption from the intestinal tract of more protein than is needed to make good the tissue losses will add to the wastes that must be handled by the kidneys, you will easily see that the eating of an excessive amount of protein will overburden the kidneys, while the reduction of the amount of protein foods will lighten their work.

Protein foods are the meats, especially the red meats and the legumes, such as beans, peas and lentils. Cereals also contain a considerable amount of protein. The substitutes for these protein foods are the leafy vegetables, green beans, potatoes and other starchy and sugary foods.

Another organ that suffers from an excessive intake of protein foods is the liver, upon which falls the task of changing such foods into urea.

When we consider how important it is that the kidneys be able to perform their important cleansing functions and how much added burden can be thrown upon them by an improper diet, we see how important it is that we co-operate with these organs by saving them unnecessary work.

The average diet contains probably twice as much protein as we need. This makes the liver and the kidneys do twice as much work in eliminating nitrogenous wastes as is necessary for the perfect cleansing of the body. Not only does it overburden the kidneys, but it clogs the blood with these extra wastes while they are being carried to the kidneys.

We have seen that the skin secretes sweat and pours it onto the surfaces of the body for evaporation. The kidneys secrete urine and store it in the bladder. The reason the skin needs no bladder for sweat storage is that it can easily be disposed of by evaporation, while there is no such ready means for disposing of kidney secretion and the constant voiding of urine would very seriously interfere with the normal life processes. In fact, this is one of the most troublesome complications of certain spinal cord lesions in which control of the muscles of the lower part of the body is lost.

The cleansing of the blood by the kidneys must go on constantly, but the voiding of the urine must wait for a convenient time and place. Thus the storage reservoir of the urine is as important in its way, as is the secretion function of the kidney in its way.

You must not, however, abuse the storage function of the bladder. See to it that the bladder is emptied as frequently as convenient and that the urine does not become over-concentrated by remaining too long in it. Such an over-concentration of urine leads to the formation of stones and the over-filling of the bladder causes backing up in the kidneys with the stretching of the ureter and an interference with the kidney circulation and function. You should avoid nervous anxiety about the filling and emptying of the bladder, but at the same time you should also avoid too prolonged accumulation and retention of urine.

The bowel is the third important organ for the cleansing of the body. Ordinarily, we think of the bowel as merely an organ of digestion and absorption, with means for disposing of the residues left after the digestion and absorption of foods. In addition to these functions, the bowel is also a true organ of excretion.

If a section of bowel be separated from the rest of the tube, but left with its blood vessels and nerves intact and then after having been washed out, have its ends tied, this section of bowel, which can not receive any food material or food residues, will be found after a few days to be filled with an accumulation of material that has been thrown into it from the mucous membrane which has removed this material from the blood and lymph.

The bowel is a true organ of excretion, supplementing the kidneys and skin in the elimination of solid wastes. It is for this reason that one who is fasting must still have a movement of the bowels every day or so. The wastes thrown into the bowel from the blood must be removed just as the urine must be removed from the kidneys.

which secrete it and the bladder which stores it.

In addition to excretion by the intestinal mucous membrane, the bowel also carries another important excretion. This is the coloring matters of the bile. These substances are the wastes resulting from the destruction of worn out red blood corpuscles. Red blood corpuscles live about six weeks after they lose their nucleus and become fully functional oxygen carriers. Their dead bodies must be removed from the blood constantly or the stream would soon become clogged with them.

The liver, possibly assisted by the spleen, attends to this important cleansing function, throwing off the resulting debris in the bile. If these bile wastes are not removed from the gall tract, they tend to become over-concentrated and form stones. If too long stagnant in the intestines, they probably would form stones there. Furthermore, if not removed from the intestines, they will be absorbed and produce jaundice.

The bowel, therefore, must be kept in an active self-cleansing condition in order to dispose of the residues of digestion and the wastes secreted into it from the blood and lymph. The bowels are exceedingly important as organs for the cleansing of the tissues and cells of the body.

The lungs are the fourth important organ for the cleaning of the body. Not only do the lungs supply oxygen to the blood, but they constantly remove carbon dioxide and water from the blood. If you wish to get some idea of the amount of water removed from the blood by the lungs, just breathe against a frosty window pane for a few moments and notice how much moisture is condensed on that cold surface. If you wish to get some idea of the amount of carbon dioxide excreted, blow your breath through a bottle of lime water and observe its clouding by the precipitation formed through its combination with the suspended lime.

In addition to removing water and carbon dioxide from the body, the lungs also remove some other unknown substances of

a very poisonous nature. It is these unknown volatile substances that make stale air so dangerous, for they will cause death before the concentration of carbon dioxide in stale air can reach a dangerous percentage.

The lungs depend very largely upon the physical process of gaseous diffusion for their success as cleansers of the body. If the air you are breathing is already rich in carbon dioxide, then the amount of carbon dioxide your lungs can remove from the blood is decreased. When the air you breathe is fresh and contains little or no carbon dioxide, the lungs are more efficient in their cleansing power.

The cleansing of the body by the four great systems of elimination, skin, kidneys, bowels, and lungs depends fundamentally upon the movement of lymph from the muscles and nervous system, in which the body's wastes chiefly are formed, to these organs. Cleansing can never be complete, no matter how efficient the organs of elimination may be, unless the lymph stream is being constantly moved from the active tissues back into the blood stream through the lymphatic system.

Lymph movements, depend upon exercise. The morning walk, setting up exercises, not only give you fresh air, start the blood flowing freely and promote digestion, but they do something more important than this: they move the lymph out of the muscles and cause these muscles to be filled and re-filled with fresh lymph secreted from the capillaries, greatly promoting the processes for cleansing the body.

For bed-fast persons or those who are incapable of taking exercises, proper massage, covering the whole body and especially the large muscles of the lower extremities and the back should be constantly employed. Properly given massage can be made to take the place of exercise in so far as lymph movement is concerned, and the cleansing of the body may be greatly promoted thereby.

Your body is a living temple—the temple of the living God. Keep this temple clean, inside and outside.

LESSON TWENTY-TWO

THE NUTRITION OF THE PHYSICAL MAN

Physical energy is produced at the expense of the physical body.

No matter what form of expression our energies may take, whether of thought, feeling or action, some part of the physical structure must be destroyed in order to produce that energy.

The fuels from which the energies of life are evolved, are the starches and fats stored in the cells for this purpose and the living bodies, the proteins, of the cells themselves.

The fats are the most valuable, for their weight, of all the energy producers, their heat value being 9.3 C per gram, as against 4.1 C per gram, each for protein and starch. Unfortunately, however, only a small proportion of fat can be used in the human system under ordinary conditions of life.

Eskimos live almost entirely on fats, and explorers of the north find that they also are able to use very large amounts of fats in low temperatures. But under ordinary conditions fats are difficult to handle by most persons.

It will be commonly observed that older persons and occasionally younger persons seem to crave fat, preferring the fat parts of meats and using a great deal of cream and butter. You may remember that "Jack Sprat could eat no fat, his wife could eat no lean; and so between the two of them, they licked the platter clean".

The best forms of fat for ordinary consumption are cream and butter. These foods are also valuable on account of their vitamin content.

The most common source of energy is carbohydrates (the starches and sugars). Some authorities on diet believe, however that the excess carbohydrate diet of the average man is chiefly responsible for a great many of the ills we suffer.

No matter whether we use starch or fat as the chief source of our energies, it is absolutely necessary for us to have a suffi-

cient supply of protein food, for in the process of evolving the energies of the fuel foods, there is always more or less destruction of the protein living matter of the cells.

Energy is developed in the human body in somewhat the same way it is developed in the fire-box of the boiler, by the combination of the oxygen with the carbon of the fuel. The process is much slower, so there is no active burning as with the fuels in the fire-box, but it is essentially the same and releases the same amount of energy as an equivalent combustion. This process, as it takes place in the body, is called oxidation. There is this further important difference that the food is built into the very structure of the fire-box itself, so that when the food is burned the fire-box too is burned to some degree. It is this burning of the fire-box, that is, the living matter of the cells, which makes the supply of protein imperative. The protoplasm can not be re-built from any other food except protein.

It has been said that the body will waste faster on a pure carbohydrate diet than it will on no food at all, because of the destruction of protein, incidental to the oxidation of the fats and carbohydrates. Yet, while you must have enough protein to make good the nitrogenous wastes, you should not take too much, as most persons do.

It is necessary to eat and it certainly makes some difference what you eat. But probably the most important factor in any diet is what you think about it. There are few diets so bad that if you believe in them they will not help you. Few diets are so good that if you do not believe in them they will not prove unsatisfactory.

Your expectations, the attitude of mind resulting from these expectations, the effect that your attitude of mind and general feelings have upon the glands of digestion and the motions of the organs of digestion, are all exceedingly important factors in nutrition.

There are no organs of your body more readily subject to the influence of suggestion and conscious thinking than the organs of the digestive tract. Good suggestions and right thinking will very soon correct most digestive disorders. Bad suggestions and wrong thinking usually will profoundly disturb them.

The most important thing about diet as about everything else in your life, is not what particular rule you follow, but what you think about it.

When you made your body you prepared a rather elaborate set of organs, capable of a number of processes, for the purpose of supplying your body with the materials for growth and the maintenance of its living structure and the fuels required for the development of the energies of life.

Your eyes are very useful in observing foods at a distance, your nose constantly stands guard over all substances you put in your mouth. Your taste organs further test these materials to determine their fitness.

Smell and taste usually act together. After the food is in the mouth the combination of their processes is known to us as taste.

We have but four taste sensations, sweet, bitter, salt, and sour. All flavors of foods are in reality due to the sense of smell. It is for this reason that when you have a bad cold in the upper part of the nose or even when you hold your nose tightly shut, your foods lose so much of their taste.

Temperature, softness, hardness, smoothness, roughness and the pungent stimulations of pepper, aromatic juices etc, add still other qualities to what we call taste which are due to other sensory nerves.

All of these sensations together are for the purpose, first of guarding us against the choice of improper foods; second, making proper foods appear attractive and desirable so we will continue to select them; third, stimulating the digestive glands to the formation of proper secretions; fourth, stimulating the muscle activities of the digestive tract.

The eating and the digestion of proper foods are attended with pleasure. This is always a sign of biological fitness and the promise that digestion will be complete, absorption and assimilation will follow in the proper order, and the body will be nourished.

Many persons disregard the verdicts of these sensory guards of the alimentary tract and adapt themselves to the eating of substances which are wholly inappropriate as foods. Others over-stress some particular from of dietary and eat to excess. Still others over-value the pleasure of eating and come to live wholly for this pleasure, making everything else in life contributory to the pleasures of the table.

These badly misguided folk abuse, misuse and render dangerous, these normally highly useful and efficient functions which stimulate, regulate and supplement appetite in the man who has lived at all true to the laws of nature and who has used the body he has built in the way he originally, unconsciously intended it to be used.

The first organ of digestion is the mouth, armed with its strong jaw and teeth for the cutting and grinding of foods; the tongue for the tasting, moving and mashing of foods; the salivary glands for the moistening of the foods and the digestion of the starches; the tongue and pharynx for the swallowing of the foods.

Each of these parts has its function, and to be normal it must be exercised in the performance of that function.

The teeth should be brushed, of course and kept clean in this way, but no amount of brushing or cleaning of the teeth can take the place of chewing. Every dietary should contain some foods which require a great deal of chewing, and which are hard to chew. Hard, coarse breads, firm fruits such as the apple, the raw vegetables, as lettuce, cabbage and carrots should be eaten.

One dentist has said that a tough beefsteak is a better cleanser of the teeth than any tooth brush ever invented. It might be well to remember this the next time you try to eat a beefsteak of this type.

The average dietary contains too little hard food, requires too little chewing for the health of the teeth. If you wish to try an experiment to determine just how important chewing is for the health of the teeth, practice chewing on only one side of the mouth for two weeks and note the effect it has on the teeth on the other side. You will find that in spite of all the care you can give your teeth, the teeth on which you have not been chewing will be rough, they will show a tendency to loosen, and they will be tender to pressure.

Keep your teeth clean. Use them. Exercise them on foods that require effort for their chewing and if they show signs of decay or other trouble, go to a dentist immediately; do not wait until severe pain forces you. This will save you pain, expense and teeth.

The salivary glands also are made to be used. Depend on them for the moistening of your foods, especially the starchy foods. Chew your food and leave it in the mouth long enough for the saliva to be thoroughly mixed with it. Do not bolt your food like a dog; at the same time do not become a "chewer". The chewing cult which makes you sit carefully counting the number of bites on each mouthful of food is as absurd as it is disgusting and unpleasant.

Eat slowly for manners' and digestion's sake, but don't make slow eating a fetish and a means for robbing your meal of its pleasure. It probably would be better to bolt the food and enjoy it, than to eat it so slowly that the whole business of eating becomes a tedious bore.

Food as it is received by the stomach, has been pretty well cut up and crushed by the teeth. Digestion of the starches by the ptyalin has commenced.

Salivary digestion continues in the cardiac end of the stomach if the salivary juices are very thoroughly mixed with the starchy foods. And even though this phase of digestion is stopped before it is completed or even very well started, this is not especially important, for the pancreatic juices will take care of starch digestion when the food reaches the intestines.

We have in the stomach an organ which is chiefly valuable as a storage reservoir and sterilizer. Hydrochloric acid is poured out of the glands in the walls of the stomach, sterilizing the foods, changing the type of reaction from the alkalinity of the salivary juices.

The stomach secretes an enzyme called pepsin which acts with hydrochloric acid to digest proteins. Another substance formed by the glands of the stomach is rennin which curdles milk, apparently as a means for making casein more digestible.

The muscle activities of the stomach assist considerably in the further subdivision of the food, so that by the time it is ready to be discharged in the intestines it is practically liquid.

A considerable part of the protein may be digested, some absorption may have taken place and the solution is distinctly acid in reaction. As the stomach empties into the duodenum a secretion is formed in the duodenal wall called secretin which, poured directly into the blood stream, is carried to the pancreas and causes it to begin secretion.

In addition to this, the drinking of cold water with the stimulation of the nerves of the mouth and stomach, has been found also to arouse the pancreatic secretion so that alkaline pancreatic juice and the strongly alkaline bile from the liver are poured into the duodenum to complete digestion.

The pancreatic juice contains enzymes for the digestion of all types of food, steapsin for the digestion of fats, trypsin for the digestion of proteins, and amyllopsin for the digestion of starches. Furthermore, bile has the property of digesting fat by making it into soap.

The small intestine also forms a secretion which assists with the digestion of proteins and carbohydrates and supplies fluid for the solution of the products of digestion in case the water intake has not been sufficient for this purpose and to make up the fluid lost from the intestines by absorption.

As results of all of these processes, (1) the mechanical grinding and pulverizing by the teeth, tongue and stomach; (2) the

chemical digestion of the three classes of foods by the ptyalin of the salivary juices, the rennin and pepsin of the gastric juice, the steapsin, trypsin, amyllopsin of the pancreatic juice, and the action of the bile and intestinal juices, the food is made ready for absorption by the intestinal wall.

Dieticians used to believe that digestion was favored by concentration of solutions and forbade the drinking of water with meals in order that the contents of the stomach and intestines should not be so diluted that digestion could not take place.

Since we have learned something about the enzymes, we know that this idea is entirely wrong, and that a thin solution is better than a thick solution and that drinking water and milk with meals favors digestion. This has been proved by experiment. (See especially "What We Eat and What Happens to It" by Philip B. Hawk; published by Harper Brothers, New York.)

Most of the products of digestion taken up by the cells of the mucous membranes of the intestines are worked over by these cells. The products of the protein digestion are converted by these cells into proteins fit to circulate in the blood. The fats, no matter what may have been their source, are made into the one kind of fat which we find in our bodies. Some of the carbohydrates may even have to be changed in constitution.

An extraordinary amount of highly intelligent work is done by these little cell laboratories, the absorbents of the small intestines.

The foods are thrown by the absorbing cell directly into the lymph which surrounds them. The fats remain in this lymph and go out through the thoracic duct to be thrown into the blood in the big vein on the left side of the base of the neck. The proteins and carbohydrates are absorbed by the capillaries, thrown into the blood of the portal system to be carried to the liver where they go into another set of

capillaries, where all excess protein and carbohydrate are taken out and stored in the liver.

The carbohydrate is stored in the liver as glycogen, which gives the liver its sweetish taste in an animal killed during the digestion of a carbohydrate meal.

The excess protein is split up in the liver into a carbohydrate portion, which is stored and a waste portion, which is thrown back into the blood to be disposed of by the kidneys.

Just here we must call attention to the clinical importance of these two facts. Congestion of the liver always follows large carbohydrate absorption. This leads to congestion of the whole portal system and will make matters worse if there is any bleeding in the stomach, the intestines, or at the anus, as in piles. It will also aggravate any dropsical condition of the abdomen by causing congestion of the digestive organs.

The excessive intake of protein food will overwork the liver in disposing of the excess and will overwork the kidneys in getting rid of the wastes.

The blood from the liver carries regulated amounts of carbohydrates and proteins. In the right side of the heart it is mixed with the blood which carries the fats received from the thoracic duct. This mixed nutritive blood is now sent through the lungs for purification and then all over the body for the feeding of the cells.

The lymph carries the foods from the capillaries directly to the cells of the body. In order for nutrition to be accomplished it is necessary for the individual cells to eat the foods served to them, and after they have eaten and have used these foods to again return the wastes to the lymph, so that they may be carried away.

The process of nutrition begins with eating. It is completed when the individual cells have eaten the refined foods and discharged their wastes.

LESSON TWENTY THREE

DIET

There are many ways of classifying foods, for instance, according to their proximate principles as proteins, carbohydrates and fats.

Another very good way of classifying them is as "(1) cereals, (2) fruits, (3) nuts (4) vegetables, (5) flesh foods, (6) animal products, (7) legumes". (Sadler, "The Science of Life.")

(1) The cereals are the seeds of plants. They are usually about $\frac{3}{4}$ starch with a proportion of protein of from one to seven, to one to ten. They are rich in salts, deficient in fats, except for oats and corn.

(2) The fruits are the fleshy seed pods of various plants, as apples, bananas, oranges, berries, melons, grapes and tomatoes. They are usually not rich in food value, except for the fruit sugars, but they contain a great deal of salts and are especially rich in the vitamins, being most valuable in this respect.

(3) The nuts are the seeds of trees and large plants, as almonds, rich in protein; Brazil nuts, butter nuts, pecans, rich in fat; the cocoanut, rich in fat and starch. The nuts have an exceedingly high nutritive value. They are usually very rich in proteins, running from one to nine, to one to four. Many persons do not digest nuts well, therefore some caution should be exercised in their use. The chestnut containing about 35% starch should be baked or boiled before being eaten.

(4) Vegetables, as a class, are low in nutritive value, averaging about 10%, with the exception of the potato, which runs up to as high as 30%. Vegetables have about the same fat and a little more protein than the fruits and in them starch replaces fruit sugar as carbohydrate. On this account, many of them require cooking as the starch content is very great.

The cellulose of vegetables amounts to only about one to two per cent and therefore, according to Sadler, fruits are three

times more valuable than the green vegetables for the correction of constipation.

As regards cooking, Sadler says, "Fruits should be cooked when they are green and may be eaten raw with impunity when they are ripe. Cereals require little or no cooking when green or in the milky state, but must be thoroughly cooked when ripe or in the dried state."

Many of the vegetables are more readily digested when raw than when cooked. Raw cabbage takes half the time for digestion required for cooked cabbage. Lettuce, onions, radishes, celery, cucumbers, carrots are all foods used profitably in the uncooked state. The leafy green vegetables are prolific sources of the mineral salts and vitamins. In some cases, these are profitably used raw, minced, or by the extraction of their juices. Others are best cooked.

Greens, consisting of the leaves of various plants, such as spinach, kale, dandelion, poke, mustard, sorrel, and even the common garden weed, purslane, known to the Germans as portulac, are helpful in correcting a tendency to constipation. The nutritive value of greens is fairly good, largely due to the animal fats with which they usually are cooked.

Young green peas are classified as vegetables and are next to the potato in nutritive value. Potatoes, sweet potatoes, pumpkins and squashes require thorough cooking because of their starch content.

(5) Flesh foods are high in their protein content, the proportion of protein to non-protein being as high as from one to two to one to one. Meats are not especially nutritious as a large part of them consists of what might be described as dirty water, as their liquid elements are compared with the distilled water of fruits and vegetables.

Flesh foods are constipating. They have a tendency to put extra work on the liver and kidneys and have a tendency to the production of an acid condition of the

blood, which probably favors rheumatism and other similar disorders.

Domestic fowl is probably easiest to digest; pork, by all means the most difficult. The lowest in nutritive value is the oyster. A further objection to the oyster as a source of food is that it is usually eaten raw, and its habitat is except pork, the most prolific source of disease.

All meats are more digestible if raw, but no meat is safe as a food unless thoroughly cooked, for the reason that the blood, the lymph, or the tissue itself may be contaminated with some animal disease transmissible to man.

While sea food is low in nutritive value, it is an important source of iodine and may be used with profit in thyroid deficiency. Hutchison says that herring contains two mm. per kilo, mussels, 1.9 mm. salmon, 1.4 mm., ling and cod 1.2 mm., and oysters 1.2 mm.

(6) Animal products, such as eggs, milk, butter and cheese are very important parts of our food. Milk is one of the most universal forms of food. It has been said that the Chinese are the only civilized people who do not use milk, and even they probably use it nowadays.

While it is possible that a sick animal might contaminate the eggs or milk, it is much less likely to do so than to contaminate its own flesh. Both eggs and milk are protected by nature for the sake of the young.

Butter is one of the most valuable of all foods, for producing energy, especially important during cold weather. It delays digestion in the stomach, but it is much more easily digested than most other fats. Milk is not a perfect food for the adult, although it is all that is required for the very young infant. Cow's milk requires modification to make it a perfect food for the human infant.

While some persons do not tolerate milk, most persons are benefited by a large amount of milk in the dietary. If it causes a tendency to constipation, its fat content should be increased by the addition of cream. Termilk is rich in protein, poor

in fat, frequently is more easily digested than sweet milk and is usually a preferable food.

Children should be encouraged to drink a considerable amount of milk. The fat of cream is more easily digested than the fat of butter and even when one has a dislike for cream, it is easily taken in the form of puddings, dressings, and various desserts. Ice cream is very nutritious and easily digested, when pure.

The best form of cheese is fresh, or cottage cheese, its only fault being that it contains such a great amount of protein. Cream cheese is nourishing, but having undergone decomposition, it contains acids irritating to the digestive tract.

Eggs are not only very nutritious, but usually are easily obtained. They usually are free from contamination. They afford a very good substitute for meats and most people like them. The egg has a large percentage of protein. It also contains a great deal of fat. The raw egg is most easily digested. The more it is cooked, the more difficult it is to digest. Sadler especially recommends the egg-nog, raw eggs beaten up in milk, with possibly some flavoring, as cinnamon, as a very nutritious and easily digested form of food.

(7) The legumes, as dried beans, peas, lentils and peanuts are very rich in protein, being about the same as the flesh foods in this respect. The protein of the legumes, however, is not so easily digested as that of the flesh foods.

There is this great advantage in favor of vegetable protein, according to Gautier; "Animal protein acidifies and injures the blood stream. Protein of vegetables, with its accompanying salts, alkalinizes and otherwise prepares the blood stream to resist infection".

Dried beans are three times more nutritious than beef. They are not, however, so easily digested, nor so easily cooked. On account of their large starch content, beans must be thoroughly cooked. They contain more of the valuable food salts than any other food, and are perfectly adapted to take the place of flesh foods.

The lima bean is the highest of all in nutritive value, running to 92%. Lentils, dried peas and beans may be used in many different forms, but purees are among the best of all forms for serving them.

Peanuts are rich in proteins and fats but do not contain quite so much starch as the other legumes. They are hard to digest and require thorough cooking. According to Sadler, roasting the peanut makes it more difficult of digestion. In some southern peanut growing districts, peanuts are boiled. In this form, they are very tasty.

The less interest it is necessary to pay to diet, the better. The best thing you can say for any diet is that you believe in it. The worst thing you can say about diet is that you don't enjoy it and take it with reluctance.

There are so many differences of opinion on diet that we are not going to add another one to the already burdensome list. Anyone who wishes to make a fad of diet will find plenty of books especially written for his amusement, if not for his benefit. In general, we may say, beware of fad diets and of diets that are especially repugnant.

As regards food combinations a great deal has been written and more has been said, and most of it is rather absurd. Keep in mind the necessity for supplying protein, the advisability of depending chiefly upon carbohydrates for fuel, and the importance of using only so much fat as can be easily digested.

It is well to simplify the meals as much as possible. One kind of protein food, one kind of carbohydrate and one kind of fat food, should be a sufficient variety. Too much variety makes for over-eating. Over-seasoning and dressing of foods cause the same tendency. An over-loaded stomach is likely to be followed by a system over-loaded with toxic products of digestion, burdening liver and kidneys, disturbing the nervous system, clogging the muscles and interfering with the life processes generally.

"Breathe more, drink more, eat less" is a very good rule if not too hard to follow and it does not require too much attention.

EATING TO GROW FAT

There are certain types of food which have a tendency to cause you to grow fat when they constitute a considerable part of your dietary.

These are the fat foods, such as fat meats, butter, olive oil, nuts, olives, corn and oats; the milk products, especially cream and eggs; the starchy foods, such as cereals and their products; the sugars, syrups, honey; and certain fruits and vegetables such as beets and grapes.

All foods that are easily digested and assimilated favor the deposit of fat. The taking of large amounts of water causing a slight degree of indigestion, or a slowing down of thyroid activity causing a general lowering of vital tone gives a tendency to the accumulation of fat beyond the normal.

There is a general tendency to the accumulation of fat in early infancy when the activity is not very great and toward middle life when again life activities are slowing down. This, however, does not depend entirely upon the activity of a person, for some persons who remain active throughout life become very obese in spite of every effort to reduce.

Usually, all that is required to cause the filling out of hollows and the rounding out of the figure, is the acquisition of good health, but in some cases health waits on the accumulation of fat, as in nervous depletion, floating kidney or visceroptosis.

Butter, cream, sweet milk, the sugars, rich desserts, the starchy and fat foods are especially valuable as fatteners so long as they do not seriously disturb digestion. Raw eggs with malted milk are usually very palatable; even as many as two eggs to a glass of milk may be used. This is very fattening, easily digested and by varying the flavors continues very palatable to most persons.

EATING TO GROW THIN

The first principle of eating to reduce fat is to eliminate from the dietary as much as possible, the fat foods.

Reduce the amount of fluid intake, reduce the amount of food including candies and pickups. Eat such foods as greens, tomatoes, bananas, sour apples and sour fruits generally, eggs, vegetable broths, buttermilk, hard breads, asparagus, lettuce.

Plenty of exercise, an active stimulating life also promotes a normal thinness.

If you wish to become abnormally thin over-stimulate and worry, develop a tendency to reform the morals and religious and political opinions of your friends and neighbors, get cranky and cross. Such bad mental hygiene will very materially assist in reducing you to an abnormal, cadaverous thinness.

EATING TO RELIEVE CONSTIPATION

Sadler lists sugar foods, sour fruits and fruit acids, fruit juices, fat foods and cellulose foods as laxatives.

With such a wide range and with the great normal responsiveness to the use of such foods, there seems really no excuse for constipation, yet this is one of the most common of all troubles.

Constipation is not to be corrected entirely by eating, for the attitude of mind, habits of life, habits of exercise, the physical condition of the pelvic organs, all have important bearings upon this condition or its absence.

Some persons claim to have overcome constipation by the elimination of breakfast, but far more have become constipated for this reason.

With most persons the following plan will prove very efficacious: When you first get up, take a drink of hot water. If you cannot drink hot water without making an ugly face over it, drink cold water instead, it is almost as good. Sometimes you will find it better still to drink several glasses if possible. Some persons drink salt water, but this is neither necessary nor usually advisable, as we commonly take too much salt with the average dietary.

For breakfast, use honey, raisins, figs or prunes, grapes, bacon, graham or bran

muffins, butter, weak tea or coffee with plenty of cream. If you do not find tea or coffee a necessity and you wish a pleasant hot drink for breakfast, "cambric tea" will be found very pleasing by most persons. "Cambric tea" is made by adding cream and sugar to hot water.

For dinner, eat whole-grain bread, plenty of butter, honey, jelly or syrup, greens, lima beans, cauliflower, asparagus or spinach.

If you use meat at all, make it a secondary, rather than the primary part of your meal. Drink grape juice or other fruit juices, or better still, milk or koumiss.

For supper a vegetable puree or fish hash, stale whole-grained bread with butter, cooked fruit or honey, dates, figs, raisins, weak tea, with plenty of cream, or milk with plenty of cream; just before going to bed, a glass of water or buttermilk. If there is no danger of getting fat, the buttermilk may profitably be made half milk and half cream.

Remember that the meals are to be simple. The cellulose vegetables and fruits are to be made the principal feature of the diet, rather than the meats. There is to be a considerable amount of fluid intake.

DIETING TO SAVE THE KIDNEYS

When the kidneys are being over-worked or have become diseased, they can be saved a great deal of labor by the elimination of protein foods. The fats and carbohydrates should form the chief elements of the dietary.

Reduce the proteins to the minimum. Drink plenty of water. When the liver is congested, as indicated by piles or enlargement of the liver, eliminate sugars and cut down other carbohydrates as much as possible.

In all forms of dieting, remember that a cheerful mind and a quiet heart are more important than a full stomach stuffed with the best chosen foods you can eat. This is especially important while you are eating but is also important while you are digesting and absorbing the foods you have eaten.

LESSON TWENTY-FOUR

THE GLANDS OF PERSONALITY

The endocrine glands, the pineal, pituitary, thyroid, thymus, adrenal, and the interstitial glands of the ovary and testes, not only determine bodily organization proportions and development, but they even appear to determine personality, according to the relative activities of their various secretions.

Some authors, for instance, Berman, look upon the endocrine glands as the governors of all functions of life and even in a way as a source of mental phenomena. Others regard this opinion as entirely unwarranted by the facts.

Without attempting to settle this controversy, we will give in this lesson a brief outline of the views of Berman, Crile and Tridon. If you wish to study these subjects further, read, "The Glands Regulating Personality." by Louis Berman, published by The McMillan Company of New York; "Psychoanalysis and Gland Personalities" and by Andre Tridon, books to which we are largely indebted for the data of this lesson.

The pineal gland is situated at about the center of the head, covered over on all sides by the cerebral hemispheres. It is an outgrowth from what is, in the embryo, the upper or back surface of the brain stem. Its function is not very definitely known. Descartes called it the seat of the soul and various metaphysicians have attributed mysterious powers to it. Many biologists regard it as the rudiment of a third eye, such as is possessed by certain lizards. Some say it is not an endocrine gland, others regard it as having a very important endocrine function.

Apparently, the pineal is most important from the second to tenth to fourteenth years. (Berman). During these years, it appears to act as a brake on the glands that would hasten maturity, particularly the sex glands. It is believed that the pineal staves off the event of maturity, allowing the child to grow larger and to develop the fundamental systems, such as the nervous system, muscles, etc., before the processes of growth

become checked and the maturing process supervenes.

When the pineal is over-important in determining the characteristics of a child, the result is the large cranium, small face, smooth skin, fine eyes, rounded contours of the "fine natured, poetic" child. The too long persistence of the pineal gland is believed to be responsible for the perpetuation of these characteristics into adulthood.

The pituitary is a gland of two very different parts. It is grayish-yellow in color, about the size of a pea, lying below the base of the brain, back of the root of the nose in a depression in the sphenoid bone called the sella turcica.

The posterior part of the gland is derived from the brain, the anterior portion from embryonic cells of the mouth region.

The secretion of the post-pituitary is called pituitrin. It gives tone to the tissues especially the smooth muscles of the blood vessels and the hollow organs, as intestines, bladder, and uterus. It raises the blood pressure, increases the flow of urine and of milk. It assists the thyroid in maintaining the composition of the blood and lymph as similar to the composition of sea water.

The ante-pituitary secretion is unknown, but influences the growth of bones. Lack of ante-pituitary function causes dwarfism, excessive action causes giantism. A rapid increase of this secretion after growth is well established results in the overgrowth of the more pendent parts. These giants have over-large chins, hands and feet and the lower parts of the extremities are out of proportion to the upper parts.

Removal of the pituitary causes death in a few days with a "peculiar lethargy, unsteadiness of gait, loss of appetite, emaciation and fall of temperature, so that the animal becomes cold blooded, its temperature being the same as that of the atmosphere it occupies."

Berman calls the pituitary the "gland of energy consumption and utilizations." It

supports continued effort. Hibernation is attributed to a periodic slowing down of the energy-producing function of the pituitary. It is believed to be enlarged with menstruation, and menstrual and other headaches associated with effort are believed to be due to swelling of the gland in a tight sella turcica.

The two parts of the pituitary are related to different groups of endocrine glands. The post-pituitary works in harmony with the thyroid, the adrenal medulla and the ovaries, to produce the feminine in the woman.

When the post-pituitary dominates its endocrine assistants and all of its opponents, the woman will be one of those types called distinctly feminine. She will have soft moist hairless skin, doll or Dresden china face, with rosy or creamy complexion which flushes easily. Her eyes will be large and prominent and teeth crowded and rather large. She will be fond of children, easily moved, with strong feelings. The typical movie heroine. (Berman).

The ante-pituitary works in connection with the adrenal cortex and testes to produce the typical hero, with prominent eyebrows, cheekbones and chin, a big nose, deep set, eagle eyes, bony frame with big joints, hairy arms and legs. These are men of big brains, capable of original thinking, balanced by good executive ability. Abraham Lincoln is an outstanding figure of this type, with a strong element of adrenal cortex.

The ante-pituitary produces the masculine type, the post-pituitary produces the feminine type. A nice balance in function gives the masculine aggressiveness and vigor with the feminine love of home and friends and appreciation of the finer aspects of life.

The thyroid is a two-lobed gland that is situated astride the windpipe just above the upper end of the breast bone. The two lobes are connected across in front of the windpipe by the isthmus from which a third slender process often extends upward in front of the larynx.

When the thyroid gland is enlarged, it produces a bulging of the front of the neck

at the base that may be on only one side, or both sides, or in the center of the neck. Such enlargements are called goitres.

The thyroid is said to have been originally an accessory sex gland and it still retains a close relationship with these glands. It enlarges at puberty, during menstruation, pregnancy, and during sexual excitement. The thyroid originally had a duct which furnished an external secretion, but in man it is wholly a gland of internal secretion.

Its secretion (thyroxin) is characterized by a high percentage of iodine. According to Berman, an important function of the thyroid is the maintenance of the same percentage of iodine in the blood and lymph as is found in sea-water. Iodine is important in the chemical reactions of the organism which develop the energies.

According to this view of the thyroid, it governs energy mobilization. Thus we find lack or deficiency of the thyroid resulting in a slowing down of all life processes.

The congenital lack of the thyroid results in a condition called cretinism, in which the victim never develops full stature, energy or brain power. In acquired deficiency, we have various degrees of a disease called myxedema, marked by cretinoid appearances and a striking slowing down of all life processes. According to another view of the thyroid function, it neutralizes poison developed in the life processes. It is probable that both views are in a measure, correct.

Berman calls the thyroid the "dictator of evolution" and "the great controller of the speed of living." Its most direct effects are shown upon the skin, skeleton and brain. A good thyroid means a dry, hairy skin, the hair tends to curl. It is very fine and silky in texture. The skeleton is well developed but rather "fine." The brain is large, complex, active. The features are clean cut, the eyes large, frank, brilliant and keen; the eyebrows are thick and long. The teeth are regular and well developed.

These persons have strong emotions, they are impulsive and enthusiastic. Their love nature is well developed and suscepti-

ble. They are restless. They have inexhaustible energies. They need a surprisingly small amount of sleep and often suffer from insomnia.

These persons are very fortunate so long as the thyroid gland continues to function properly. If it becomes disturbed and deficient they find themselves in that large class of semi-invalids, roughly grouped under the head of nervous prostration. Sometimes thyroid extract does wonders for these thyroid deficient. The avoidance of excessive emotions and the feeling of emergency will protect the thyroid and assist in its rejuvenation.

The thymus extends downward from below the thyroid in front of the wind pipe and heart, behind the sternum. The function of the thymus is not very definitely known, but apparently it acts as a brake on the sex glands which bring about the maturity of the organism.

When the sex glands degenerate or are removed in childhood, the thymus does not degenerate but increases in size. When the thymus is removed the sex glands mature quickly and secondary sexual characteristics appear. Ordinarily the thymus degenerates about puberty, presumably because of its having given away to the developing sex glands.

Berman describes the "thymo-centric personality" as follows:

"This is the 'angel child' finely proportioned, delicate features, transparent skin, changing color easily, long silky hair with an especial gracefulness of movement and an alertness of mind, liable to tuberculosis, meningitis and the diseases of childhood.

"The mature male thymus personality possesses feminine characteristics, fine smooth skin, little or no hair on the face, gracefully rounded body. The woman possesses "thinness and delicacy of skin, narrow waist, poorly developed breasts, arched thighs, scanty hair, scanty and delayed menstruation."

The adrenal glands are situated just above the kidneys for which they form a sort of a cap. They have no relation to the kidneys in origin and function.

The gland was made up of two parts formerly not at all connected with each other, but now closely joined.

The outer part, or cortex, is related to the sex glands. The inner part, or medulla, is closely connected with the sympathetic nervous system, the function of which it supplements in certain organic adjustments.

The adrenal cortex varies with the pugnacity and sexuality of the animal, man having the thickest adrenal cortex of any animal.

The cortex supplements the action of the testes, and the medulla of the ovaries. When the ovaries degenerate, the cortex sometimes over-grows and results in the masculinization of the woman.

The cortex like the pituitary and thyroid, strongly influences the brain development.

The adrenal personality is one of the most striking and important of the endocrine personalities. Its strongest indications are found in the dark, heavily pigmented skin with frequent dark hairy moles, and the appearance of freckles where there has been temporary past failure of the gland. Such persons have coarse heavy hair, dark in light colored races, light in the dark colored races, a low hair line at the forehead, broad, heavy jaws, short, thick hands, stocky build, broad shoulders, a great deal of hair all over the body, especially on the forearms and legs, well developed canine teeth.

These persons have carried a large share of the burdens of the world. They have done probably the greatest amount of the world's work. They are vigorous, aggressive and persistent workers, as long as the adrenal holds up. If the adrenal fails, they become victims of "nervous prostration."

The timid, faint hearted, effeminate man is one who lacks adrenal cortex. The masculine, aggressive woman is one who has too much of it.

When the adrenal is functioning properly, the brain, heart and great muscles are supplied with plenty of sugar by the

liver and plenty of blood in case of emergency, while all the other functions of the body are correspondingly depressed.

The adrenal gland is especially stimulated in such emergencies as are met by emotions of rage and fear. The long continued tension of the war period probably brought about a general overstrain and finally failure of the adrenal glands of the warring nations, resulting in the timidity, backwardness and general weakness of the people in the post war period. Some even trace the post war business depression to the effect of the failure of the adrenal glands of a long over-stimulated people.

If you wish to increase the power of your adrenal glands, cultivate courage, calm, faith, avoid fear, anxiety and rage.

Both male and female sex glands have two types of cells. One type are the sex cells; the other, the interstitial cells. In the ovaries, the sex cell is a tiny egg, of which there are about 30,000 in the young mature glands.

One or more of these cells ripen and are expelled into the peritoneal cavity each month by the bursting of Graafian follicle, in which it matures. If pregnancy occurs, the remains of the Graafian follicle become converted into a temporary gland of internal secretion called the corpus luteum, which is probably to a large degree responsible for the changes in the personality and bodily structure and functions during pregnancy.

The sex cells of the testes are found in the walls of the semeniferous tubules, of which there are an enormous number in each testis. These cells are more or less constantly maturing spermatazoa, which consist of a head, carrying the hereditary material, a body, tail and filament, which are fitted for moving this cell tadpole through semen and the secretions of the vagina, uterus and fallopian tubes.

The interstitial cells in both the ovaries and testes, called the interstitial glands, form secretions which are thrown directly into the lymph or blood stream. They produce the secondary sexual characters, typical of the woman and man.

The ovarian interstitial secretions, supplemented by the adrenal medulla, the thyroid and the post-pituitary, give to woman her rounded body, broad pelvis, large hips, well developed breasts, luxuriant hair, fine features, dewy eyes, fine skin, the fine maternal instincts and affectionate disposition, the submissive character, the great ability to endure pain and hardships, in short, the characteristics of the ideal feminine woman.

The interstitial secretion of the testes, when sufficient in amount, supplemented by the adrenal cortex and ante-pituitary gives to man his aggressive, vigorous, dominating personality, the spare body, the thick beard and luxuriant hair growths, the angular, bony, strongly muscular frame, the great elasticity of muscles and vigor of brain and nervous system, aggressive and affectionate sexual nature, strong protective instinct, the combative spirit, a never-failing spring of virility and stamina.

When the interstitial secretion is lacking in either sex, it is shown in the personality by a tendency to the characteristics of the opposite sex. Apparently, there are both sexes in each individual and when the specific secretion of the dominant sex gland is lacking, the characters of the secondary or recessive sex then become dominant.

The crowning glory of woman is her womanliness. This is directly the product of the interstitial secretions of the ovaries, supplemented by the adrenal medulla, the thyroid and post-pituitary.

The crowning glory of man is manliness. This, in turn, is the product of the secretions of the interstitial glands of the testes, supplemented by the secretions of the adrenal cortex and the ante-pituitary.

The glands of internal secretion are the chemical laboratories employed by the mind for the purpose of organizing and harmonizing the various bodily processes and powers and thus giving orderly expression to the Divine purpose as manifested in life.

Learn to judge people by their gland signs and do not expect them to have just such natures as your glands of personality lead you to wish them to have.

LESSON TWENTY-FIVE

SEX, THE ALTRUISTIC URGE

Of all the urges, usually classified as, (1), the urge to self expression, (2), the urge to nutrition or euphoria, (3), the urge to self-protection, (4), the urge to procreation or the sex urge, the last is the only one in any way altruistic.

The other three urges are egoistic, purely self-seeking, except as they become influenced in complex life by combinations with the sex urge.

The sex urge is altruistic by its very nature. Even a cursory study of the natural processes of sex will show the student that nature is much more concerned with offspring than with parents. Naturally, the sexual interests are directed toward the coming generation.

A great many of our troubles and even more of the troubles of our children, spring from the fact that we have turned aside from the course of nature and have sought selfish gain and advantage through the sex life.

In order that the natural aims of sex may be realized, it is necessary, first, for a man to become so interested in a woman that he can place her welfare before even his own, and for a woman to become equally interested in a man, and for both of them to become so interested in their children that their own lives and happiness are secondary considerations.

This is the beginning of altruism. This is the beginning of social organization.

The commercial, self-protective, industrial and other organizations of society have followed upon the combinations that at first were purely sexual, based on the essentially feminine institutions, home and family, and the clans that grew out of these original human institutions.

Many of the animals apparently band together for the purpose of mutual protection and even for increased efficiency in gaining food, but the predatory human animal forms such associations only temporarily, except as they are based upon what are fundamentally sexual types, home, blood relationship, clan, country, organized human society, civilization.

The arts and developments of social life are primarily sexual in origin and no matter how important may become their secondary relationships with the other primary urges, they will still depend for their stability and their usefulness in human life upon their sexual foundation.

It will be seen that we are using the term "sex" in a very much broader sense than it is ordinarily used. We are using it somewhat in the Freudian sense, as covering all those desires, wishes, tendencies, activities, feelings, leading to, and growing out of the procreative instinct.

Since the theory of sublimation is based upon the relationship of the frank or gross sexual with the indirect or sublimated sexual, it might be well in this place to name a few of the categories in which the different manifestations of sex are to be observed.

First, we have the gross sexual, which results in procreation, the abuses and abnormalities of which give the whole meaning to this term in the minds of many.

Second, we have indirect sexual manifestations such as love, home-building, filial and parental love, social love, platonic affection, the decorative arts, music, painting, sculpture, architecture, invention in many phases, legislation, sociology.

If you find it difficult to see the connection between sex and some of the categories, we refer you to any of the more thoughtful books on this subject, such as the works of Havelock Ellis, Freud, Galloway, Robie, and Kisch.

Sex is generally looked upon as primarily important as a means to the perpetuation of the race. This is not its primary or most important purpose. Sex is primarily a means for varying and improving the race and for the rejuvenation and building up of deteriorating stocks.

The simplest and most directly efficient modes of procreation are non-sexual, such as sprouting, budding, and parthenogenesis. These methods are still in use in many of the lower forms of life. We constantly make use of them in breeding plants and

even to a limited extent in the breeding of the lower animals, as the sponges. If reproduction were all that nature is concerned with, these now would be much more simple than the complicated methods of the sexual process with its multiplied uncertainties and disadvantages.

Life springs from an inherent, infinitely expanding purpose, which is never content with any level of unfoldment it gains, but is constantly striving onward to higher levels of self-revelment.

Very low down in the life scale, sex was made a part of the Divine Plan as the basis of progressive variation and possible improvement of races. Since racial improvement is the aim, the process is necessarily connected with personal origin. Hence, procreation has become sexual in all higher forms of life.

The sexual urge is one of the strongest of the urges. Those animals in which the sexual urge has not been strong have automatically eliminated themselves by a low birth rate.

The sex urge is relatively not so strong in the lower animals as in man, and when you try to regulate your sex life by rules that you learned from the study of the lower animals you will be sure to find that your rules and the practical facts of your life do not fit.

The sex urge is stronger in man than in any other type of creature and on the whole it is relatively stronger in the higher types of men than in the lower types. Some of the reasons for this are easily discovered, others are more obscure.

In the lower animals the sexual urge is obeyed when felt and presumably without any internal resistance. The only difficulties to be overcome by the sex urge in the lower animals are external, as the difficulty of finding a mate and of overcoming that mate's reluctancies and the battles that may occur with other contesting males.

In the lowest types of humans the same conditions exist to a large degree. The obstacles to be overcome by the sex urge are mainly those of the social order, competition and wooing. The obstacles are only slight.

In our complex civilization however, there are so many responsibilities and duties attached to sexual expression, ethical considerations become so important that these duties and obligations become very great obstacles to the expression of the sexual urge.

In many unfortunate cases there are prudish and other repressive teachings added to the normal inhibitions of the social order so that for many persons the sex urge is entirely inhibited by internal obstacles, such as the sex fears, disgusts, modesty and bashfulness.

In addition to these more directly anti-sexual inhibitions, civilized society offers so many counter attractions, so many other means for filling the time and the life with pleasures and gratifications, that many persons never find time for sexual expressions, at least in the normal ways.

At this point it is necessary that we put in a word of explanation about what we mean by normal sexual expression. A great many people think that normal or natural sexual expression is to be found only in unbridled license. Nothing could be further from the truth.

Natural sexual expression has led to development of the sexual sublimations of love, marriage, the proper duties of parenthood, the after care of children, the development of a social organization that will look after the interests of children. In fact, the whole of the social order is a product of the natural development of the sex urge.

It is unnatural and in many cases truly pathological for a man or woman to seek illegitimate sexual gratification. Sex desire is natural, but that method of gratifying it is not natural.

Prostitution is a sign of unnaturalness, not a product of nature. We find no institution that corresponds to it in any phase of life except in civilized human society. It is not found among the animals nor among the savages, but only among so called civilized human beings, and is a disease of the sex life brought about by improper and unnatural methods for controlling the sex life.

The purely natural development of the sex life will lead to marriage that is mar-

riage. It will lead to an entire abolition of prostitution without any laws whatever bearing on this subject.

Legislation and religious enactment are alike powerless to control this evil. This is wholly a matter of social health and will have to be dealt with on that basis. Whenever men and women become sexually well and normal and natural, which all means the same thing, prostitution will disappear just as pains disappear from your body when your body becomes normal and healthy.

Marriage is a natural development of the sex life. It is found as a rule among creatures in which there is some form of sexual embrace and some freedom of choice, from the frogs to man. Furthermore monogamous marriage is equally universal and generally the rule.

Our difficulty is not with marriage as a natural sexual institution, but it is with our unnatural handling of the sex life and the unnaturalness we have forced upon marriage by religious and legal interferences with this natural institution.

The home is equally a natural development of the sex life. In fact, all of those things that are finest in our lives as social beings, spring from the natural developments of the sex urge. Therefore when we speak of the normal expressions of the sex life, do not imagine that we are making any reference whatever to the unchecked, uncontrolled sexual activities of the libertine or the equally pathological prude.

Modern society usually allows the person freedom to follow his own wishes in the pursuit of happiness. If he can fill his life with pleasure of other sorts and he does not feel moved to love, marriage and the rearing of a family, public opinion does not seriously condemn him, religious and legal opinion exonerate or at least make allowances for him in the name of personal freedom. He would not be allowed to commit suicide, yet he is allowed to commit race suicide without any serious penalty.

So long as we live by the hedonistic conception that man lives for pleasure and so long as sex seems to men merely another means for gaining pleasure, and public opin-

ion leaves them free to choose whether they fulfill their sexual obligations to their race or pervert, abuse or repress sex desires as they choose, we shall find the race continuing to be bred from only those in whom the sex desire is so strong that it overrides all other desires, or to whom life is so poor or lacking in other pleasures that this primitive pleasure is the only one they know.

The basis of the difficulty comes from a misunderstanding of the meaning of sex. The sexual pleasures of courting, marriage, home building, and rearing of the children, the social associations formed in the family, the clan and the social order growing from the family, these pleasures are some of the deepest and finest pleasures we know. But they are not the aim of sex, they are merely a means that nature uses for achieving her natural aims.

The natural aim of sex is the production of superior offspring, the formation of permanent unions between the parents, the building of homes in which the children can enjoy a slowly passing and fruitful infancy and developing childhood, a background from which they can go into the world, self-confident and prepared to meet the world as master, and the establishment of a social order that will protect their rights and insure to them in their turn the possibility of producing superior offspring for the next generation.

Most persons treat sex as a means for making lovers, husbands, wives, and parents happy. Sex is not primarily concerned with parents. It is concerned with the offspring and so long as parents pervert this natural aim, just so long will they suffer the penalties of any form of perversion of nature.

Any person who is the bearer of a good heredity is biologically responsible for its transmission to the future, and any effort to avoid such transmission under ideal conditions is bound to result in personal misery and racial loss. However, almost universally all conscious control of the sex life has been perverse of the natural tendency to race improvement and personal regeneration, and the sex natures of men have been

automatically strengthened and disturbed generation after generation.

Social customs change very slowly and many more generations will pass before this problem is solved. Meanwhile the human sex nature will continue to be increased by the present methods of sexual selection, and the need for methods of handling the excess sexual energies will grow correspondingly.

In a normal well balanced life in which the sexual inhibitions have not been made abnormally strong, a very small part of the natural sex energies suffices for mating and parenthood. The social, business, professional and artistic successes of the person depend upon the use he makes of this excess sexual energy. The process of diverting sexual energy from its direct, gross or frank form of expression into social, indirect forms of expression is called sublimation.

Remember this; sublimation is natural. Sublimation is not an artificial and unnatural process; it is a wholly natural process.

[The first step in voluntary conscious sublimation is a conviction that sublimation will be more profitable than the direct frank expression.

The second step is an understanding of the naturalness of the relation between the frank expression and the sublimated expression.

When you undertake to sublimate your own sexual energies, first convince yourself that you will be the gainer thereby. Bring before yourself all of the reasons why you wish to sublimate and show yourself how much better off you will be by doing so.

For instance, let us say your desire for some certain possible mate is impracticable, yet you find yourself with a strong feeling or desire for this mating, in spite of frustrations. Instead of allowing that desire to remain frankly sexual, sublimate it by doing something that would give the loved one pleasure if he or she could know of it, or that would make you more worthy of that person's regard.

You must be sure that you are going to get more pleasure out of this sublimated

form of expression than you will out of fruitless, frank desires, and you must also realize that working for the good opinion or to become worthy of the other, is just as sexual as any other form of action could be.

When you make such a connection in your mind between the frank sexual desires and your work or play, you consciously drain off into permissible activities the energies that primarily seek expression in socially improper and unallowable forms.

We do a great deal of sublimating in the natural course of our lives without realizing it. Many a woman so thoroughly sublimates her interests in foods by connecting it with her sexual sublimations, that she may become after a time, unable to find any pleasure in preparing or eating foods which she does not share with some one she loves. She has entirely sublimated her desire for food.

It is possible to completely sublimate the sexual desires, but it is not good to do so any more than it is good to entirely sublimate the desire for food. To sublimate completely any desire would lead ultimately to its extinction and there would be nothing left to sublimate.

In order that a woman can continue to prepare and serve food for others, she must also feed her own body. In order that you may have sexual energies to sublimate you must continue to be sexually alive. Therefore, do not be led astray by the pernicious doctrines of those reformers and prudes who would have you entirely obliterate the sex life.

According to their doctrines a person is pure only when he has ceased to be sexed. Some even carry this to the ridiculous extreme of advocating the physical and emotional unsexing of persons. This is vicious in its effect on the individual and society. It is as definitely a form of disease and perversion as any of the vices these same misguided defectives would seek to cure.

There is very little choice between either extreme. The normal course of life is the expression of life as God has given it to us and according to the laws of nature He has given for our government.

LESSON TWENTY-SIX

THE CULTIVATION OF A WINNING PERSONALITY

According to the endocrinologists, the cultivation of a winning personality is a matter of cultivating the glands of internal secretion that would produce it.

The time to begin cultivating personality on this basis would be about eight or nine months before birth, although possibly something could be done about it, if it could be done soon enough after birth, by the administration of gland extracts.

There is certainly something to be said for their theories. Anyone who has ever had dealings with this form of therapeutics knows that the administration of thyroid to one who is deficient in the secretions of this gland, the administration of ovarian tablets to one whose ovaries have degenerated; can work marvelous changes in the bodily condition and appearance, the emotional reactions and the thought habits, in fact, in the whole personality of the patient.

Opothrapy is so new, however, and as yet so little understood, that it is not to be depended upon to any great extent and even such aid as it offers is available to comparatively few. Furthermore, it is only in severe cases of endocrine derangement that it is greatly needed.

These glands are tools of the mind and when we learn to think right and feel right habitually, we can very greatly influence their actions.

When we have made a sufficient impression on the organic phases of the unconscious mind which entirely governs these glands, we can then develop them as we will and through them make our bodily reactions and appearances, our emotional reactions and our thought processes such as will give us truly winning personalities.

In the following instructions, we are giving you methods for properly developing the glands of personality, for training your mind and emotions, for adjusting your whole life for success and happiness.

The first necessity is that you be some-

body. Winning personalities are always strongly marked personalities.

If you are wandering through a daisy field and every daisy in the field is equally symmetrical and beautiful, it will be a matter of chance which one you choose, if you decide to wear one in your buttonhole. But if one of these daisies is larger, brighter, or more beautiful and symmetrical than all the others around it, you will pick it even though you have to go out of your way to do so.

When you are choosing your companions, you unconsciously follow somewhat the same rule. You find yourself seeking the companionship of those folk who impress you as most truly worth while, persons of importance for some characteristic, persons who are distinctly themselves—not merely a duplicate of dozens of others you know.

Most of our social training at home and in school tends to obliterate the differences between men, tends to make them as nearly as possible alike, and yet we find differences attractive. So long as they are not too great, nothing pleases one so much as to be told that he is different. We find this is a universal trait.

Among the gregarious animals a marked difference in coloring or form will cause the expulsion of an individual from the herd, and even, sometimes the standard animals will fall upon it and destroy it. This is also true of man. If any man is markedly different, other men seek to destroy him, and, as we have already said, the education and training of men is designed to bring about a standardization of thought and reactions, a standardization of personality.

We can not bear for anyone to be too very different from ourselves and yet we want them to be, and want ourselves to be, within the limits of that standard, superior and marked personalities.

Be yourself without being a crank or a reformer. This does not mean that you are to go out of your way to be different, that you are to strive for peculiar or unusual "effects". It merely means that you are to follow Shakespeare's immortal rule, "To thine own self be true".

In other words, be yourself—don't try to imitate other folk, don't try to please everybody; don't constantly be trying to make yourself what you think other people want you to be. This is a hopeless task and even if it were possible to succeed at it, it would produce a deplorable result, one that would never make you attractive or interesting to others.

No matter how successful or unsuccessful one may be, he never wishes to see himself parodied, and while imitation may be the sincerest flattery, very few people care for this type of flattery.

If further illustration of the importance of being true to yourself in your life expressions is needed, just take into account the great pains to which women go to have clothes that are unlike and yet not too much unlike the clothes of other women.

As one woman has said, "she would rather be dead than out of style," and yet while she must be in style, she would just about as soon be dead as to be caught wearing a dress, hat or shoes like some other woman. She must be different, within the limits of the styles of the time. One of the best rules for winning the favorable interest of a woman is to tell her that she is different.

We have here one of the most important of the racial conflicts. On the one side, a progressive element that tends to variation and improvement; on the other side, a conservative element that forces the repeated testing and re-testing of a new departure before it is allowed to become permanent, and the conservation of all of those characters which the test of time has proved worth while.

It is very easy to become too conservative or too radical in any phase of life-expressions and to a very considerable degree

the success of a personality depends upon the nicety of balance effected between these two primary tendencies, on the one side, to conservatism, on the other side, to radicalism.

Remember, that success is possible only when this balance is made in your own nature, not when you balance your nature by trying to make its different elements agree with the natures of others.

Be yourself, and be somebody. Be your most worth-while self.

In order to be yourself, you must believe in yourself, believe in your dreams, believe in your future, believe in possibilities. This may be the most difficult task that could possibly be set for you, for by a strange perversion, your life has been turned from its natural course of straight forward self expression to an effort to excel other men.

A little girl attending a boarding school wrote to her parents that in her writing she was the poorest in her room, but hastened to add, "but I am the best in speed".

Instead of saying that she was not writing as well as she would like, or as well as she should be able to write, she said her writing was not as good as that of the other children. This gave her a feeling of discomfort and she knew that it would bring to her parents a feeling of discomfort so she hastens to compensate by adding the statement, not that she is able to write as rapidly as she wishes, or she should but that she can write more rapidly than the other children.

In other words she finds her standard outside herself. She finds her standard in the other children. Her success or failure in life depend upon her associates, and unconsciously she has a strong tendency to choose associates with whom she can shine. On the other hand, a warring tendency toward self-improvement will cause her to look for another type of associates who will be an inspiration to her.

It would be simpler if she could have been led from the very first to measure her abilities by her own possibilities, her own ambitious, dreams and ideals, than by bor-

rowed standards. There is the further danger that, because she is worst in writing she will get the feeling that she is in some way inferior, when it may be that writing is merely not her forte and she can do extraordinarily well in something else, if her failure in writing does not discourage her.

Living by standards drawn from the lives of others leads on the one hand to a feeling of failure, when thrown with persons who are more capable along the particular lines in which you are engaged; on the other hand to a feeling of unmerited and too easily won success, when the others happen to be especially deficient in this respect, and in all cases, it emphasizes too much the tendency to imitation.

Your life can be justified only by itself; your life should be lived from its own fundamental energies and tendencies and when you do learn to live your life from this simple basis and by this simple original standard, you will believe in yourself, you will be successful.

Another way of saying this is to say that you will live in freedom. When you govern your life by borrowed standards you are under bondage to those standards and to the persons from whom you receive them. When you govern your life by standards which you have accepted because of your own judgment, your own ideals, your own convictions, you are none the less governed, and none the less controlled, but you are self-governed, self-controlled; you are free.

Sometimes psychoanalysis is necessary for freeing one from bondage to past teachings. We often find persons who are unable to do anything except as they think they are doing what people expect them to do. They do not know what people expect them to do, but they think people probably expect them to do certain things, and these things they endeavor to do, in spite of the fact that such actions are contrary to their own wishes. As a matter of fact, those persons whom they have accepted as their masters usually are paying no attention to them whatever. This would be amusing,

if it were not so pathetic and so utterly absurd.

Man, filled with Divine purpose and subject to Divine guidance, has lost faith in the true oracle who speaks from the inner shrine of his own heart through his desires, hopes, ambitions and dreams and is guiding himself by the imagined meaning of the remarks of uninterested loafers encountered along the pathway of life.

Psychoanalysis is often successful in restoring a man to himself, giving back to him the lost heritage of the power to be himself.

You can be yourself, properly individualistic and self-assertive and yet at the same time be amiable and pleasant with others. It is not really the self-assertive man of strong character who has something unusual to give to the world, who is always treading on the toes of others, with no regard for the feelings of others or time to consider their wishes. This self-centered, egoistic person is one who is suffering from an inferiority complex, which he compensates by a constant claim of superiority.

When you are living up to the best in yourself, when you are really making of yourself an important person and actually contributing something worth while to the world, it will not be necessary to talk loud, to laugh loud, to interrupt and bully, to swagger and boast, in order to get a hearing; all other persons except the man who secretly feels inferior, will be glad to listen to you. They will be constantly pushing you into center of the stage.

Elbert Hubbard was one of our great men, yet who has ever seen Elbert Hubbard raise his voice or shoulder someone in order to get a chance to speak? It was far more difficult to induce him to talk at all among friends, for he always paid other folk the compliment of listening attentively when they had something to say.

The winning personality is not a positive over-aggressive personality. It is marked by modesty, ambition, and genuine power that needs no press agent.

Friendliness is another mark of a winning personality. Cultivate an attitude of

friendliness. The best beginning for this is the overcoming of those personal handicaps and feelings which interfere with friendliness. One of these we have just discussed as the inferiority complex.

If you feel that you are not living up to your own best self, and know in your heart, even though you may not be willing to admit it consciously, that you are a failure, it will be hard for you to be friendly toward others who may be doing their part. You will be antagonistic toward them and suspicious of their attitude toward you.

Suspicion, a feeling of inferiority, a sense of guilt, are mothers of hatred and enemies of friendliness. Overcome these conditions if they exist in your personality, cleanse your mind and heart of them as you would cleanse your hands of the soil of the garden or of the dish pan, before you go to the parlor to greet visitors.

As soon as you have cured these maladies of personality, you will find that you can be friendly without toadying, you can love without slopping over, you can smile without smirking. You have no tendency to be sarcastic and cynical. You can be modest without prudery, you can be genuinely interested in the welfare of others and your politeness will be true courtesy.

The very basis of a winning personality is sincerity, and sincerity is possible only when you have corrected the internal disorders of your own personal expression of life.

So long as you are in conflict with yourself, hiding from yourself the secret shames, feeling of inferiority, and weaknesses you dare not admit; so long as you cannot be honest with yourself, you cannot meet the world with that simple, straight forward sincerity which will win respect even from your enemies and will assure you a host of friends.

Get right with yourself, become friendly with yourself, learn to like yourself.

A little girl was heard one morning to say to her father, "Do you know who I wike?"

"No," her father replied, "who do you like?"

"I wike my own self," she replied, and the father has made it his business ever since to keep her "wiking" her own self.

If she continues sincerely and unqualifiedly to like herself and to believe in herself, she will not suffer from the inhibitions that manifest as shame, fear, worry about what others might think about her, and an effort to make others like her.

This same little girl and her brother were heard talking one day. The little brother had become peeved about something and he said to his sister, "I don't like you." Her reply was, "You just don't wike yourself." And she was right. Whenever you don't like other folk, you may be very certain that the fundamental reason is some dissatisfaction with yourself.

The whole problem comes back to this, "To thine own self be true and it must follow, as the night the day, thou wilt then be true to every man." (With apologies to Shakespeare.)

Learn to believe in and love yourself in a straight forward, natural, free way, that does not blind you to your faults, and need for self improvement and you will find yourself with the same attitude toward other men, able to love and respect and be natural with them and their virtues, faults, strength, weaknesses, all together.

You will not insist that they be angels and you will not feel that they are devils; you will find it enough that they are human.

You will find them lovable and they will find you a winning, charming, loveable person.

LESSON TWENTY-SEVEN

WASTEFUL MENTAL CONFLICTS

Mind is a personal organization of those laws of nature affecting the life of an individual. Mind is the power to govern our life expressions. A thought is an expression of this power and whether we wish it or not, gives direction to some part of the stream of life.

Every thought employs a definite amount of energy acting in a certain direction. When all of our thinking has only one direction, then all of our energies are being expressed in one direction.

When, on the other hand, some of our thoughts have one direction and others of our thoughts have another direction, they are in opposition to one another, and this internal opposition must be overcome before any external action can be had.

This is the chief source of life waste. More energy is lost in overcoming the internal resistances set up by the inhibitions of our natural desires and the conflicts resulting from multiple purposes and the lack of a definite focus, than is required to overcome all of the external resistances and obstacles we meet.

If you have not been making a success of life, the chances are about nine hundred and ninety-nine to one that the reason lies in your own nature, in disordered thinking, in the mental conflicts that are wasting your energies, your time, your life.

At any given moment you have just so much energy to use and so much time in which to use it. If you use all of this energy for doing one certain thing and you "do it now" you will accomplish that thing.

But if you spend the time in indecision and spend the energy in trying to overcome the conflicts which cause the indecision then you use up your energy for nothing and you waste your time.

Our thinking may be classified under the two headings of negative and positive thinking.

Negative thinking is thinking with the attitude of mind "I can't," thinking with the

feeling that it is all useless, it doesn't matter much after all, for we probably won't be able to accomplish anything; the feeling that we are inefficient, powerless.

Positive thinking is thinking in the "I can and I will" spirit, thinking with a feeling of confidence and determination; thinking with assurance of the ability to accomplish; thinking with the expectation of achievement.

Negative thinking is not only costly in that it is pointless, aimless and never starts us to doing things but it is even worse than this in that it interferes with the success of our positive thinking.

Every time you think "I can't", every time you think of your limitations, weaknesses and inabilities, you produce a positive tendency to act weak, and indifferent, and limited. It is not so much like taking the gas out of your tank, or the steam out of your boiler, as it is like throwing grit in the bearings of your machine, for here is an actual interference with positive expression.

Remember, you express the thoughts you think no matter what kind of thoughts they are. You express them as you think them, either in impulses to action or the internal resistances to action. You have to overcome all the internal resistances before you can begin to express your thoughts on the outside.

Most of us are like machines which have so much internal resistance that by the time we have overcome all of this hindrance to activity there is very little energy left over for doing work outside ourselves.

The expressional importance of a thought is fairly well indicated by the amount and sort of feeling that accompanies it. The unpleasantness of some thoughts indicates the amount of resistance these thoughts offer to normal activities and normal life. The pleasantness of other thoughts indicates the strength of their re-

inforcement of the normal organic life processes.

Unpleasant thoughts are always signs of mental conflict, life waste. Most persons have one part of their energies working against another part of their energies and work as hard as they can with very little result outside.

The worrier is one who has the two elements of his mental conflict pretty well balanced. At one time the positive element over balances, at another time the negative element is in the ascendancy. He is unable to maintain either the negative or positive attitude for very long. He is constantly drawn between conflicting courses of action and his mental state is one of worry.

A man can waste more energy worrying than would be required for the building of a great success, and all of the energy expended in worrying is pure waste. It would be far better to follow even a wrong course of action than to be in a condition where you cannot do anything but vacillate between possible courses of action.

The man who undertakes something at least will learn whether he can do it. You learn by making mistakes, you learn by your failures, as well as your successes. When you become over-cautious and too anxious to avoid making mistakes, too anxious to avoid taking any chance of failure, you just as certainly stop your progress as if you lapsed into indifference and did not even try or care to try.

The importance of the rule, "Don't be afraid to make mistakes," is manifested in every phase of man's activities, but there is no place where it is more strongly manifested than in the effort to develop "psychic or metapsychical" powers.

If you should undertake the development of any of your deeper intuitional, clairvoyant, or inspirational powers, you need never expect to make any progress until you can overcome all fear of failure, all fear of making mistakes, and can trust yourself to speak the thought that comes to your mind or to describe the "vision" you see.

The chief obstacle to success is fear of mistakes, fear of failure. This is also true

of everything else in life. Don't be afraid to fail, and don't let failure whip you.

"The conqueror wins because he fights on after all seems lost." That is the spirit with which to tackle anything that comes up in your daily life.

We are not trying to tell you that you must seek some position in life in which you will never be called upon to decide between opposing tendencies.

Nothing could be worse for you than to get into a rut with a down hill run, so that nothing is required but to sit and wait while everything comes your way. Development is a product of conflict.

Mind is a means for solving problems and is developed only by meeting and solving the problems. But remember, it is developed by solving them.

The mind that meets problems and continues steadily to face them never arriving at a solution, is just as bad as the mind that never has to deal with problems at all.

If you try to develop your muscles you do it by giving them resistance to overcome. If you undertake to develop your mind you do it by giving yourself mental problems to solve. If you want to develop your determination, you do it by going out and facing life and mastering and overcoming its difficulties.

There is no substitute for this, no means by which you can gain and develop courage and mastering power except in this way. However, let us emphasize the importance of carrying through the proposition.

Proper suggestions, proper teaching, a proper metaphysical concept, all of these factors will aid you to meet your problems in the spirit that overcomes, but it is only by the overcoming that you make your gain.

The conflicts we have been studying so far are those of the conscious mind. These conflicts are wrapped up with, to a large degree depend upon, and often are enormously complicated by, another series of conflicts in the unconscious.

Psychoanalysis teaches us that the motive powers of our life are unconscious and that in the unconscious there are many con-

flicts of tremendous importance for the conscious life.

Every man is tormented by the unconscious conflicts between infantile loves. This fundamental erotic conflict is the basis of most of the important unconscious complexes.

Let us take for instance the most important of these, the incest or Oedipus complex.

In the unconscious mind of most persons there is this repressed complex of conflicting feelings, (1), Normal love; (2), excessive love for the parent of the opposite sex; (3), a feeling of frustration; (4), shame for this excessive love; (5), normal love for the parent of opposite sex; (6), jealousy and hatred because of the rivalry for the other parent's love; (7), shame for this jealousy and hatred. Here we have seven strong feelings connected with the thought of the parents.

The average child is so tormented by these conflicting emotions that by a violent effort of mind to "forget" them it represses them into the subconscious and so finds relief during childhood, youth, and sometimes throughout the whole of life.

This complex seems never to cause any trouble and yet we know by the results of psychoanalyses that even when the "forgetting" is most successful, this conflict is to some degree disturbing the smooth running of the mental life processes.

This is but one of many complexes most of which cluster around this one. In many cases psychoanalysis is necessary, but in many other cases a great deal can be accomplished by training yourself to face the different problems of life as squarely and as promptly as possible. Quit dodging the unpleasant issues. Face them and get through with them.

Some persons find it good discipline, and in every way profitable, to force themselves to do one unpleasant but constructive thing every day.

Pick out some thing you have been dodging, some one thing you don't like to do, which nevertheless you know in your heart you should be doing, and do it. You

may find that this becomes a source of great pleasure to you, the pleasure of feeling that you are meeting life as a man with power to conquer.

You can have no greater pleasure than the pleasure of overcoming some difficulty in your personality and this is one of the ways to do it.

Now we have seen that we have conflicts between the opposing tendencies in the conscious mind, also that we have conflicts between the opposing tendencies in the unconscious mind. There is still another set of conflicts that we must take account of. These are the conflicts between the tendencies of the unconscious and the conscious man.

The unconscious man is entirely lacking in moral and ethical ideas. He is egoistic, straightforward, childlike, except as he accumulates inhibitions by repressions from the conscious man.

The unconscious man is a go-getter without any regard whatever for the rights of others. Anything he desires appears to him something that by that very fact belongs to him and unless some inhibition has developed or a lack of energy renders him indolent, he will make an effort to take his own.

The altruistic tendency of the sex instinct leads to the development and the acceptance of social restraints, the gradual development of ethical and moral ideals. These all belong to the conscious man and act as a constant hindrance or check upon the spontaneous activities of the unconscious man.

To the conscious man all the normal strivings of the unconscious may appear immoral. These strivings are met by feelings of shame, disgust, modesty, and the development of "virtues". This leads to the development of many unconscious-conscious couples.

A tendency to freely exhibit the bodily charms is checked by the development of modesty. The tendency to take whatever one desires is brought under control by the development of conscientiousness. The sadis-

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LESSON TWENTY-EIGHT

SUCCESS--A LIFE GOAL

There is but one form of pleasure—the pleasure of succeeding.

This is true whether we are considering sensory pleasures, social pleasures, the pleasures of work, play, or any other phase of life.

There is but one pleasure—the feeling of success.

Happiness is that supreme form of pleasure in which we lose ourselves in some successful worth-while work.

At the very beginning of this lesson, we must point out the difference between happiness and contentment, both as to origin and as to nature. Happiness comes from success in the expressional effort; contentment comes from success in the effort to adapt the expressions to the conditions of environment. The whole of life is covered by these two efforts, first, the effort to express the self; second, the effort to adapt these expressions to the conditions of environment.

If you are failing in either phase of the life effort, you are correspondingly miserable; if you are successful, you are either happy or contented. In either case, your feeling state is a pleasant one.

A trite, but nevertheless true paraphrase of a still more trite saying is "Nothing succeeds but success." Success results in pleasure. Pleasure is the direct result of a mild, normal stimulation of the life powers and processes. Such stimulation leads to increased function and power, which leads to more success, more pleasure, more stimulation, more efficiency and so the circle goes on, an important beneficent circle.

There is a vicious circle corresponding to this beneficent circle, failure, displeasure depression of bodily processes and powers, inefficiency, failure, displeasure, etc., around and around the circle. This vicious circle must be broken and the beneficent circle established, before you can be certain of winning any very great success in life.

It is true that no man ever fully succeeds who has not sometime failed but the man who rises from failure to success is the man who finds failure unbearable. He makes such a vigorous reaction against this unpleasant state that he breaks the vicious circle and soon reestablishes the broken beneficent circle.

You will never succeed by developing a consciousness of failure. You will succeed only by developing the consciousness of success.

There is a great temptation for you to feel that if you had some other fellow's job you could do it as well as he is doing it and win the honors and success he is winning. If you were in some other country, you think you would be successful. You would find that if you got this new job, or moved to the new home that you were just as much a failure there as you were in the old one and just as much a success.

Of course, you are fitted for some jobs better than you are for others, and of course it would be better for you to find out just what jobs you are fitted for. But not all the vocation experts in the world could tell you as much about your job as you can tell yourself when you learn to think straight and to be honest with yourself.

Find the thing your own heart prompts you to do—not merely the thing that looks like it would win the highest honors and fame but the thing that you like and in which you have a real interest. Be sure that you do not allow ulterior wishes to blind you to your work.

You may be really interested in plumbing but think that if you could invent a carburetor it would make you rich, and so waste your time and energies and court failure by working on some "fancy fixings" while all of the time your real interest is in wiping joints, fitting pipes, putting in bath rooms and doing ordinary, every day plumbing.

tic tendency to inflict pain is brought under control by the development of pity.

There are a number of these unconscious-conscious couples of tendencies and their opposed virtues. Sometimes the effort to bring the unconscious tendency under control is overdone, with the result that modesty becomes prudishness, pity becomes maudlin, modest behavior becomes bashfulness and then, many persons make a secondary defense against these feelings by going to the opposite extreme.

For instance, the bashful boy has become bashful by trying to bring into check his egoistic unconscious tendency to forwardness and disregard for the rights of others. A normal correction of this unconscious tendency would have made him merely courteous, quiet and unassuming.

Over correction renders him painfully bashful. An effort to correct his bashfulness now leads him to be over self-assertive without the background of real power and confidence that the original unconscious expression would have given.

This is a simple illustration of the exceedingly complex lives many persons are living. This illustration shows us to some degree where our energies go, and why our lives so frequently result in barrenness and failure.

We do not wish to be rid of the normal conflicts. We do not wish to be saved from problems. But we should learn to deal with these conflicts as natural and we should learn to deal with them honestly.

The dishonest pretense of the repressive methods of dealing with the unconscious tendencies has brought disaster in the past and will continue to do so.

There is no reason why we should be ashamed of a primitive unconscious desire. We should honestly admit to ourselves that the desires exist in our natures and then bring them under control of ideals that redirect our energies, rather than merely try to repress them.

The little girl who constantly wishes to show her pretty body should not be shamed. She should be taught to divert this energy into productive channels by teaching her to make pretty pictures or pretty clothes or to keep her room nice. This will actually drain the energy from the exhibitionistic tendency and will at the same time avoid the establishment of the conflict which can only waste energy.

The little boy who has a sadistic tendency that leads him to torment and tease his playmates, to pull the legs off of flies and to empale spiders on pins, can be diverted into constructive channels by teaching him to take care of and protect the younger children and by educating him to be a surgeon or in some other way usefully employ this destructive tendency and its energy.

Repression leads to conflict. Sublimation leads to social expression of the natural unconscious energies of life.

We will always have conflicts in every phase of life. There are always problems to be solved, difficulties to be overcome, obstacles to be surmounted.

It is by the overcoming of such difficulties that we make progress and refine the crude material of life into the finished products of the highly developed woman or man. But remember it is by solving problems, by overcoming opposition that we gain.

Bring your conflicts to an end; don't allow them to continue until they bring you to an end. Do something about it. Decide one way or the other and be sure that the decision is yours.

Don't allow the forces with which you are in conflict to make the decision for you.

The conflict that goes on unendingly is wasteful, destructive, an unmixed evil.

The conflict which leads to the development of your power, your decision, your consciousness of mastery is one of life's greatest blessings.

If ordinary, every day plumbing is your work, it is just as noble as being President or anything else that is acclaimed by the mob. It is the only thing that will bring you the fullest measure of success and happiness.

Find your own natural heart interest, the interest that is spontaneous and be sure that it belongs to you. Then when you have found this, put yourself, heart and soul into it and you can be sure of success.

No matter where you are or what you are doing, no matter whether you have found your life work or not, while you are waiting to find it do the thing you are doing as well as you can do it. If possible, do it better than it has ever been done. You can be sure of this, if every day you are making a little improvement, this will give you the consciousness of success and this is the consciousness on which success anywhere is built.

There is a pretty good chance, furthermore, that the thing you are doing is the thing you like to do and your discontent comes from the failure that attends indolence, lack of interest and the consequent lack of success and progress.

Suppose you are in the wrong job and you know it; suppose you are in an environment that is not fair to your capacity, your employer does not appreciate you, does not give you a square deal, and no one "understands" you. To work at that job in such a way as to make yourself miserable and to give you a consciousness of failure is unfitting you to make a success of your real work whenever you get at it.

You must like whatever you are doing. There is no proper substitute for this.

A young woman came to us one day saying that she hated her work, hated her employer, was miserable, and wanted to know how she could change her employer so she could correct these conditions. We pointed out to her that she was beginning on the wrong end of the job; she could not and would not have any right to change her employer.

The only person in the world she had a right to reform was herself and the only

person she could reform was herself. We also insisted that she must like her work or get out of it. She said she couldn't give up her job. Therefore, we insisted that she must learn to like it and she insisted with equal force that she never could.

We told her to make it her business to see how well she could do her work—not with the idea so much of pleasing her employer, as with the intention of making her work perfect; not from fear of criticism, but merely for the sake of doing superior work.

She finally got the idea and began to put it into practice, with the result that in a short time she came to see us one day radiant, and reported that not only had she learned to like her work, but she had even learned to like her employer and lately he had become very amiable and had even complimented her on the good work she was doing.

One of our patients confessed to a foolish dread of life just because of her dislike for washing dishes. She told us that she would go to bed at night thinking with disgust of the dishes she had washed that day and wake up the next morning thinking of the dishes she had to wash that day. Life seemed to her, to paraphrase a popular saying, "just one dirty dish after another". The thought of the dirty dishes and slopping around in dish water disturbed her so much that she was constantly missing the really pleasant things she wanted in life.

We talked it over with her several times and tried to interest her in trying to see how clean she could make her dishes and how efficiently she could do her work, with the result that in a few days she learned to like to wash dishes and this eventually came to be the pleasantest part of her day's work.

We pointed out to her that she could refuse to wash the dishes and since she did wash them she was doing so because she had chosen to. It did not matter that the alternative was so disagreeable that she could not under the circumstances make any other choice than she did. She still was free to choose and was washing dishes from her own choice. We gave her the formula

that she must either like her job or quit it and since she had chosen to do this work, she must learn to like it.

Applying this same principle to the rest of her work she learned to find happiness in her daily task. Where before she was working always with the thought that some day she would be able to quit working she now finds her work itself an end and no longer looks forward to arriving at some place where she can get along without working.

The most miserable person in the world is the idle person and yet most persons do their work with the thought that if they work hard enough now, some day they will be able to quit working and sit around for the rest of their lives.

It is a fact of common observation that when a man leaves his work, he starts for his grave. That person who has nothing he must do, nothing that is so important he can make constant sacrifices of less important things for its sake, that man or woman who is out of a job, a job that he calls his own, is miserable. Such a person usually gets a job, but the job he usually gets is almost as bad as none at all. He usually spends his time searching for happiness, only to learn that happiness is never found by searching for it.

We live because of forces in us which express primarily as the desire to live. The desire to live becomes; (1), The urge to self-expression, the ego urge. (2), The urge to self-protection, the safety urge. (3), The urge to nutrition or well-being, the euphoria urge. (4), The urge to procreation or race perpetuation, the sex urge.

(1) The urge to self-expression is the most direct expression of the basic desire to live. This is the best of all the bases for success. By this urge you do things because you desire to do them. The reason for your action is in you, not derived from outside of you. You act because you desire to act and as you desire to act, not because someone else desires you to act and tells you how to do it.

This is primarily the great motive force in life and when allowed sufficient de-

velopment through childhood, when not too greatly inhibited by the ordinary repressive methods of training, it will insure success. However, most parents succeed in repressing the desires for self-expression and in substituting their own desires.

This is a perverted form of the desire for self-expression. It becomes perverted into the desire for approbation which leaves but little of the urge to self-expression and becomes mainly a means for the expression of the urge to self-protection—the safety urge.

When you have the feeling that the world approves of you, then you feel safe from interference and from any possible danger that might result from the world's disapproval of you.

The self-expression urge, if unchecked by the altruistic or social sex urge, leads to ruthlessness and utter disregard for the rights and opinions of others.

Training in self-expression is, of course necessary to the social being and this training is best given by the parents, assisted by the teachers during infancy and childhood. But this urge must be trained rather than repressed.

The repressive method succeeds by "breaking the spirit" of the child; the training method succeeds by cultivating the expression of the life energies. The one method weakens the child but the other method strengthens it. One method seeks to dam the life energies; the other seeks to restrain them at times of flood and then divert them to fruitful lands of human expression.

This is one of the best applications of the principle of suppression and sublimation. That man is fortunate indeed who has been taught during childhood by wise and unselfish parents and by highly trained teachers or in the hard school of experience by having to care for himself early in life, to find in his own desire the reason for his undertakings and the reason for adapting his methods and the expressions of his desire to the conditions of his social environment. Such a man is certain to do something worth while and at the same

time he is certain to be a kind, thoughtful member of society.

(2) The self-protection or safety urge is no longer so necessary to man in organized society. In many ways, he is protected by social organizations, by armies, laws and the police forces so that he no longer depends upon himself for safety. This leads to the accumulation of a good deal of energy which normally should find an outlet in action.

This is one of the causes of war. You have energy which normally was expressed by your ancestors in actions calculated to protect them from their enemies. Such expressions are no longer required so you find yourself making artificial situations or adding to the importance of such situations as do seem to endanger you.

It is the man living in well organized, civilized communities where no real danger threatens him, the child in a safe home, the woman constantly surrounded by every protection that love and a highly organized society can give; it is these who read detective stories and adventure stories; it is these who worry and who find themselves when called upon to face real danger, disturbed and thrown into worry states, rather than into the efficient activity which characterizes the person used to meeting real danger.

Some persons find in the safety urge the only basis for success. They have been taught from infancy to do things in order to avoid punishment or some other event which might endanger them. They are taught to be good in order to avoid the wrath of God and perpetual torment; they are taught to obey in order to avoid the disapproval or the rod of the parents and teachers. A concerted effort is made to teach them to rule their lives by fear and by the safety urge.

This is the most weakening of all methods of self-development and the only condition under which it could be made the proper basis for success is by emphasizing the idea that by succeeding one can avoid the dangers of failure. When this is the real motive of effort, then a man's chances of success are in proportion to his

cowardliness. The greater his fear of failure, the better his chances to succeed. Such a man is likely to become a miser.

(3) The nutrition urge or the urge to well-being is another very common source of motive. Many persons live at about the motive level of the "hawg". They work in order to eat; the only reason they ever do anything is for the sake of food, clothing, shelter, automobiles, or anything else that will contribute to their bodily or mental well being.

They are constantly engaged in an effort to arrive at some state in which they can be assured of plenty to eat, plenty to wear, warmth in winter, cool in summer. They combine the nutrition urge with the safety urge. They rule their lives by the two least worthy of all the urges.

Such a person will probably have very little interest in anything he is doing, unless he gets hungry, or cold, or tired of walking to and from his office. Bodily discomfort will drive him into action. But so long as he is comfortable, has enough of money to spend and there is no danger of his having to go hungry, or cold, he takes very little interest in anything but his own feelings.

If you are one of these unfortunates and you are able to realize it, then by all means arrange matters so that you will be hungry occasionally, so that you will find yourself cold at times and make these urges strong enough that they will drive you to some real accomplishments.

(4) The sex urge leads to the enrichment of life by all of the things that are finest in life. It leads you to the love which builds homes and surrounds you with children; it leads to the development of an interest in the laws which protect your loved ones and assures to them future enjoyment of the results of your labors; it leads to interest in beauty, the arts and social graces. In many persons it becomes the dominating motive and the basis of the highest success.

The sex urge brings under control the other three egoistic urges and makes it possible for man to live successfully with other

men. It should not be the only strong motive. When it is, it sometimes defeats its own purpose by making a person too altruistic.

If you do not have enough interest in yourself to accumulate wealth, you can not give it to your loved ones. If you do not have enough interest in yourself to earn fame, you can not leave your children famous names.

You must be egoistic enough to protect your own interest and make you be somebody, but you must temper your egoism with love for others and a desire to see them be somebody and be happy too.

In order to win any great success in life, you must make a conscious connection between the work you are doing and one of the urges.

You must feel that by success in your work you will emphasize your own

importance and personal value, (urge to self expression); you will protect yourself from danger of some sort (urge to self-protection); you will contribute to your bodily or mental comfort or well-being, (urge to nutrition or euphoria); or you are contributing to the welfare and happiness of those you love, (sex urge).

When you work with a feeling that you will gain some advantage to which the primary urges impel you, you then will find that you work with power.

With your interest continuing and other things being equal, you succeed. Succeeding, you find pleasure which in its turn starts the beneficent circle that leads to more success.

The well-balanced life in which all of the urges play their proper parts is the ideal life and leads to the highest form of success, a success that achieves your own desires and blesses those you love.

LESSON TWENTY-NINE

LIVING AS A MASTER

You are living in the world under conditions which depend partly upon your environment and partly upon your own nature. But it rests entirely with you whether you live as a master or a slave.

Much study and self-training will profit you very little, if you live in the consciousness of a slave.

To realize the greatest returns on your mental, physical and spiritual investments, you must live with the consciousness of a master. You must realize that you are a man of power, whose purposes nothing can frustrate; whose plans nothing can overthrow.

You are living, and, being "a good sport", you will continue to live as long as you can, no matter whether happiness or unhappiness, success or failure, health or misery, be your portion. The attitude of mind you take toward yourself and your relation to the world is the most important factor in determining whether your life shall fall in desirable or undesirable lines.

This is no new discovery, nor are its teachings confined to this lesson. Many lessons of this Course teach fragments of it. Every course of lessons that has any practical psychological value teaches some part of it.

This lesson on living as a master brings together all these different elements and presents the teaching in a simple, yet comprehensive way.

Andre Tridon remarks in his book on Psychoanalysis that in the struggle with reality "the strongest and the weakest go down in defeat".

No man is strong enough always to be able to enforce his will upon the world. The man who is so strong that he never learns to adapt himself to the world, but continues in his effort to force the world to adapt itself to him, wears out and destroys himself in this futile effort.

On the other hand, the man who discovers that he can not entirely overcome

the world and then ceases to make any effort to enforce his will upon it, but accepts without question every demand that the world makes upon him, loses his initiative, loses his selfhood. He becomes the abject slave of the world.

Both the strong man and the weak man are defeated by the world. It is only the man who is strong enough to insist upon having his way part of the time, yet so weak that he knows he can not have his way all of the time, who adapts himself to conditions which he can not, or which can not be, overcome and yet forces the world to adapt itself to him where possible. He alone wins.

All phases of life can be classified under the two heads: (1) Expression; (2) Adaptation.

The balanced life is the life in which there is balance between these two phases, enough of expression to insure a strong personality, enough of adaptation to insure efficient contact with the environment.

The self which you express into the world is exceedingly complex. In the first place there is your eternal being, the Divine nature, the everlasting reality of you.

The Divine self manifests as the mounting desire for improvement, aspiration, ambition, the longing for better things. The Divine self has the nature of Being the eternal, uncreate. Indefinite as to specific purposes, it manifests as principles, tendencies, aspirations toward, and longing for perfection in whatever form of expression life may take.

In the second place, you have the racial nature, the inheritance of millions of ancestors of every level of life. Each of these ancestors has contributed some influence, great or small, to the racial nature. Each of these contributions has been of great value at some stage of development.

But constant improvement is the course of nature. The impulses toward perfection of the expressing self, determine

that. As the result of constant progression, the powerful natural impulses of one age, while still natural in their inheritance, no longer properly serve as moulds for life in the next age.

You are developed to a point in the ascending scale of life where many of the simpler elements of your nature no longer fit into the scheme of life as sources of motive and shaping causes. Thus, parts of your nature are at war with other parts. Born with the instincts of an animal, the modern elements of your nature enforce the subjugation of these ancient elements.

It is impossible for you to express all the different tendencies of your nature. As pointed out above, the primitive elements are at war with the more modern elements. To live on the basis of your primitive animal instincts, governed by their associated desires and impulses would make it impossible for you to express those characteristics, desires, and impulses acquired from more recent ancestors.

Your powers of mind, your personality, that summing up of your tendencies and habits called "character" are, to a very considerable degree, products of the necessity for effecting a compromise between the primitive and modern tendencies of your complex nature.

Many persons go down to defeat in the effort to make this compromise. They either try to live the wholly instinctive self-indulgent life or they try to live entirely by the rule of ethical teaching, which too rigidly followed always leads to mental and nervous pathology.

You probably believe that in this conflict the primitive element is natural, the modern element is artificial. It seems to you that it is easy to follow the primitive element, to live by the animal instincts, impulses, and tendencies and difficult to live by the peculiarly human traits of your nature. You are mistaken in this idea.

If you tried to live wholly by the animal nature, if you made this your concern as you make it your concern to live by the human elements of your nature, you would find this just as difficult.

We have seen cases in which the patient was endeavoring to live by the rule of his animal nature. These folk had just as much trouble to avoid yielding to their human tendencies, as you have to avoid yielding to your animal tendencies.

You must learn to realize that the human side of you is just as natural as the animal side. Of course, it has not been natural so long and it is not so fundamental in your organization, but it is none the less perfectly natural.

You need not fear, therefore, when you bring the animal nature into subjugation to your more strictly human nature that you are on this account becoming enslaved. You are merely determining which part of you will be master. It is still you yourself who does it and you are more truly master as human when the human side of your nature controls the animal side than you would be if the animal side controlled the human side of you.

The important point is to realize that you choose which element of your nature shall command. The choice is yours, and no one and no conditions can choose for you, and no one and no conditions can prevent you from choosing. You are free in this choice. You have only to realize your freedom.

So long as you think that the ethical standard, the religious creed, the family tradition, or the civic law control your choice, you are not free. When you know that the power of these agencies depends upon your acceptance and that all the power they have over you is power you have delegated to them, you are free.

Your freedom has never been abridged in reality, but only in your thought of yourself. You can always choose to break the civic law, to disobey the ethical code, or the family tradition, to disregard the religious creed. When you follow them, it is because you choose to do so.

You may obey because of some fear, for instance, of public opinion, of punishment, or other unpleasant result. You still choose between the alternatives, and the choice is yours.

Do not lose sight of the fact that you alone are responsible for your actions and that the larger part of the conflict is between the two elements of your own nature. When you choose to follow the codes of civilization, you are merely choosing a guide for the interpretation of the promptings of the human element of your own nature. When you choose to disobey such codes, you are merely choosing again a guide for the expression of your animal nature.

The codes of civilization are expressions of the human elements of man's nature. Many of them are abortive expressions, many of them perverse, many of them are the result of pathological conditions of failure of adaptation on the part of the men who have codified them.

Even so, every element of civilization expresses more or less a human element of man's nature. The hope of the future of civilization is that these elements will become more natural, more true to the standard human nature, less influenced by those who, having failed to make proper compromise between the warring elements of their own natures, go to pathological extremes in their efforts to compensate for unsuccessful development.

What the world needs is fewer reformers and more standard, normal men who take an active part in the intellectual life of the race.

So long as you are not under actual physical restraint, are reasonably healthy, and your actions originate in your own nervous processes, you are responsible for everything you do. With this responsibility goes the ability to do the thing for which you are responsible. So long as you refuse to accept this responsibility, you can not use the ability which such responsibility would entail.

One of the chief reasons for loss of the consciousness of mastery is the desire to get away from responsibility. When you try to blame someone else for your failures and unhappiness, you recognize their control of your life and admit that you have lost control.

You can not make someone else responsible for anything in your life without at the same time giving him commensurate power. If you wish to regain and hold control over your own life, you must recognize your own responsibility for it. The willingness to accept responsibility is one of the fundamental necessities of mastery.

Learn to accept responsibility in your heart for all your voluntary actions and you will soon have control of your life. You will soon be in position to realize and manifest your complete mastery. You will soon be able to live as a master.

You are always faced with alternatives of action. Even when there is only one course of positive action presented to you, there is always the alternative of refusal to act. You must always make some choice. The choice is always in harmony with your strongest wish.

Sometimes you know that your wishes determine your actions; sometimes the wish which governs your choice is unknown to you, but no matter what the circumstances, your voluntary actions are all determined by your wishes. It is important for you to realize this.

You probably live now under the thought that you are doing many things contrary to your wishes; doing many things because you must, rather than because you choose to do them.

This delusion is due to your failure to take into account all of your circumstances. You usually disregard some of the circumstances when you consider the relation of your wishes to your actions.

You begin by wishing that this and that and the other factor in the case did not exist; you wish it did not cost so much to do this thing; that it would not hurt you to do this other thing; that you did not so fear or desire to do something else, and then, because you can not have these wishes, you feel that the choice of action you made under the circumstances that do exist is not free choice; not your own choice.

You can not, as we pointed out in the beginning, change the world, except very

slightly here and there, and you can not greatly change yourself.

There are certain definite factors of every situation that must be taken into account, many of them factors that can not be changed in the least. You can agree with them or disagree with them. You can adapt yourself to them or vainly try to adapt them to you, but you can not disregard them. No matter what these factors may be, no matter what your relation to them may be, all your voluntary actions will be on the basis of what you wish to do under the circumstances. You will act as you do because you wish to avoid something or get something, but you will always act as you wish.

Learn to realize this. Learn to know that your will has not been conquered, that it is not a matter of will at all; it is a matter of your wishes. Instead of railing against the bondage of circumstances, accept the circumstances for what they are, determine what you can make different and then decide what you are going to do about it, realizing that it is your decision.

This is the important point, realize that it is your decision.

When you know that the decision is yours, that it is your wish that determines the decision, that you can, if you choose, act differently and that when you do, your action is determined by your choice, you then have the consciousness of mastery, you accept responsibility for your actions and thereby gain control over them.

You will find that not only will this give you the happiness of conscious mastery, but it will give you an increasing power over even the circumstances of environment. Living in this consciousness brings all your powers into their fullest expression.

Not only do you act as you choose, but the power with which you do anything is your own power.

Someone may tell you to do some certain thing, may bring to bear upon you influences that will leave you very undesirable alternatives, but he can not give you the power to do the thing he tells you to do. The other fellow can command you to do

something and give you compelling reasons for doing it, but he cannot make you able to do it.

Therefore, it is with your own power that you do what you succeed in doing, no matter why or for the sake of whom you do it. This is another idea upon which you can base the consciousness of mastery.

In the effort to acquire the consciousness of mastery, many men have turned with success to religion. Some of them have found what they sought in the teachings of Jesus. Others have found, however, that they merely traded masters, for the ideas of God and man's relation to God that were given them in the name of religion, have made them feel as veritable "worms of the dust." They have been taught to feel that all power is in God and that they are subjects of this greatest of Kings, slaves of this greatest of Lords.

When religion gives you the consciousness of God as omnipotent and all-loving and all-wise and then makes you conscious of unity with God, it will bring you to the master consciousness.

Here again we find the master affirmation applicable and useful. Affirm in the face of all thoughts of weakness, "I am man, child of the Infinite Father, whose Nature I inherit and express."

Meditate on the meaning of this affirmation. Realize that you are claiming for yourself, as a child of the Infinite Father, those powers of the Infinite Father's Nature, those elements of the Infinite Father's power, those phases of the Infinite Father's wisdom, capable of being transmitted to and expressed by you, His child.

Your power is the power of omnipotence, not all of it, of course, but part of omnipotence and furthermore, it is without limit.

The body limits its expressions, but that limit is not a fixed one and when you become able to think more power, you will find yourself able to express more. Your knowledge is part of Infinite wisdom and while you do not know all that can be known, there is no limit to your possibility of knowing except such limits as you place

upon your own capacity by the sort of thoughts you think about that capacity and the efforts you make to learn.

Furthermore, your powers, your wisdom, are direct inheritances from the Infinite Source of all power and wisdom. You do not have them from other men however much they may serve as channels for conveyance of these powers to you.

Your powers are your powers, and they are sufficient when you learn to know them for what they are, learn to express them in the consciousness of mastery over your life.

Learn to realize that the reasons for your choice lie in your own nature. Learn to know yourself, the exceedingly complex nature you call yourself.

Learn to realize that even though life demands constant adaptation, the adaptation is yours. No matter how hard the alternative, you have chosen, the choice is yours.

You choose according to your wish. You are the master.

Learn to meet every situation with, and be willing to accept the full responsibility entailed by, the affirmation, "Under God, I am master in my life".

LESSON THIRTY

CONSCIOUS PARTNERSHIP WITH GOD

You are, by nature and inheritance, a life partner with God.

When you come to realize your relationship with God, when you know your share in the ownership and government of God's universe, you then enter the Kingdom to which all other things are added.

Thus you become a conscious brother of Jesus, you become a true follower of Him, manifesting Christhood as He has called upon you to do.

There is one Cause, one Source, one Governing Principle and all the Universe in all its manifestations of cause, principle and source is a manifestation of unity.

Since man arrived at self-consciousness and became able to formulate ideas of the abstract, he has been striving to discover and formulate his Source.

Metaphysics, religion, philosophy, science are all more or less orderly efforts to formulate the universe and its Source. When men find some part of this Source they name it, and it has been called by many names.

Metaphysics calls it "the essence of essences." Philosophy calls it "first cause."

Science calls it "the laws of nature," or, "the laws of force and matter." Religion calls it "Jehovah," "Allah," "Brahm," "God."

No man can name it out of its name, for no one can name it. Each name only designates as much as the one who uses it has found, but does not name the Source itself.

In these lessons we call the first Source, God.

God is indefinable, incomprehensible even inapprehensible.

Therefore, we make no attempt to define God. Any definition we use for our names for God merely defines our concept of the term and is a statement of the degree in which we approach the conception of the inconceivable.

When you undertake to form conscious partnership with God, learn to think, "There is no place where God is not; God is here. There is no time when God is not; God is now. There is no place where God is more than here, there was no time when God was more than now. Here and now in the place and the time of my prayer God is, my in-

finite supply, my dependence, my Shepherd."

You can qualify God's universe but you cannot qualify God. There is just one answer to the various questions: Where is God? What is God? What is the nature of God? To all these questions the answer is simply, "God is."

You can determine where the universal expression of God is, you can determine what the universal expression of God is, and you can determine what the nature of the universal expression of God is, but these are merely expressions. God is the cause and governor of all that is and all that can be, create or uncreate, universal or extra-universal.

We seek God through seeking an understanding of God's universe and by learning to know the Knower of the Universe, in other words by studying those manifestations of the Divine Plan outside of man and those manifestations of the Divine Plan that are man.

As with all knowledge, knowledge of God also, is based on expression and we never know more of God than we express.

It is only by living Divinely that we know Divinity, only by living in a Godly way that we know God. Thinking, talking, meditating, none of these methods will carry us further than to prepare us to express our thoughts in conscious concepts, clearly spoken words, or Divinely merciful actions.

The power of God in the universe has been very appropriately described as the Infinitely Expanding Purpose of Nature. A thoroughgoing concept of this inherent creative power is equivalent to a realization of God as omnipresent, indwelling.

You must learn to think of the creative power as intelligent, as in and of creation, the essential natures of creatures. We find in the Bible many statements of this idea, but very few persons understand them.

In Genesis, 1:27, we find the statement "So God created man in His own image, in the image of God created He him." "Behold, the Kingdom of God is within you." Luke 17:21. "Ye shall know that I am in My

Father, and ye in Me and I in you." John 14:20.

These are very fine statements in the language of that day and people, of the idea of indwelling, inherent creative power.

Let us put the same idea into the language of science and see if this will help us more clearly to understand it because we are better used to thinking in such terms:

In the beginning of the universal expression of the Divine Plan, the Infinitely Expanding Purpose becomes embodied in substance.

Substance is a metaphysical concept of that which is directly the source of matter; force and law, or governing principle. As a scientific concept substance might be considered a sort of static electricity, or some form of energy capable of differentiating into negative and positive electricity and other forces; or possibly, some form of ether. Substance lies beyond the reach of either philosophical, metaphysical, or scientific concepts. We can only affirm that there must be something underlying the simplest phenomenon of the universe, at present unknown.

In the beginning, therefore, of the universal expression of the Divine Plan, Infinitely Expanding Purpose becomes embodied in substance.

Its creative striving results in the evolution from substance, of negative electrons and that mysterious nucleus of matter, the positive field, which are the bases of what we know as positive and negative electricity and the real foundation of the material universe.

(Given the negative electrons and the positive fields as they are, the qualities and nature of our universe must follow as matters of course. We might call this universe of ours an electronic universe. With a different sort of unit, the universe would be different. So far as we know, there may be many different types of universal units, so different from the electron that the resulting universes must remain entirely unknown to us of this electronic universe.)

Pressing onward to more complete self-revelment, the Divine Plan organizes posi-

tive and negative units of universal electricity into atoms.

The same inherent Infinitely Expanding Purpose forces atoms to combine according to their natures in compounds, at first simple, and then increasingly complex.

Forever pressing onward to greater expression, the Expanding Purpose develops organic matter.

The next step in the evolution of the Divine Plan is the organization of living matter in the cell.

(The cell is the unit of structure and function of the living world. All phenomena of life can be explained by the cell. The real problem is to explain the cell. The explanation is to be found in the cell itself, in its inherent forces, in its Expanding Purpose which achieves greater expression, greater unfoldment by this organization of the primitive protoplasmic compounds. So successful is the cell as a form of living matter that practically all living matter as known to science, exists in this form.)

Having attained to the highest possible expression in the cell, the Expanding Purpose next proceeds to organize cells in loose colonies, called the colonizing single-celled animals, protozoa and single-celled plants, protophyta.

The next step is the organization of cells in the form of many celled beings.

(The individual cells in the bodies of many-celled animals retain their primitive characteristics to a very considerable degree, each cell being a complete living unit. But most of them undergo such a high degree of specialization and differentiation that their continued life depends upon the life of a preponderance of the cells in the association. The distinguishing characteristic of any cell as compared with single-celled animals is their organization rather than the characteristics of individual cells. The many-celled animals might be compared to a single-celled animal as an army might be compared to one of the single individuals of which it is composed.)

The Expanding Purpose finds an exceedingly great variety of expressions in the

many-celled animals and plants; but this is not enough. Having reached the limit of expression in the cellular world, it develops a new mode of expression called mind. The Infinitely Expanding Purpose finding expression in mind now develops its cellular beings in many new ways. Without changing the bodily structure to any marked degree it develops all sorts of new capacities for expressions.

Still unsatisfied, the Expanding Purpose proceeds in the unfoldment of the Divine Plan by developing the creative imagination. In the creative imagination of man, the Expanding Purpose becomes conscious.

Mind, in its first beginnings, was dimly conscious and in all succeeding periods of development it has been becoming increasingly so. But its consciousness, as its mind, has been concerned with the development of the creature.

The higher forms of those creatures having mind, show an increasing range of reaction to the conditions of environment. In the higher forms of the lower animals, we find them becoming conscious of the environment as something apart from themselves.

This consciousness of environment is at first very vague, but becomes increasingly clear and finally, in man, we find mind able to deal with the environment as if entirely distinct from the knower. In these so-called higher creatures, and especially in man, we find the Creative Purpose conscious of both subject and object.

In the creative imagination, the Expanding Purpose has achieved a still higher form of consciousness, consciousness of power to change the object, consciousness of power to build, to modify, to introduce an element of newness into the relations of things and even to produce new things by controlling the laws of nature.

When Burbank crosses two plants and produces a new plant, he demonstrates creative imagination. He demonstrates the highest possible stage of unfoldment and self-revelment of the Divine Plan. When Edison invented the phonograph, the moving picture or the electric light, he manifest-

ed the highest phase of expression of the Infinitely Expanding Purpose.

When Jesus tells you, "Seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you," He is telling you to justify your life by its self-revealing aspirations and ambitions; to look within for your purposes and powers and when you have attained to that self-realization which is the Kingdom of God, all other things will be added unto you. You will have become a conscious partner with God.

Let us recapitulate. The Infinitely Expanding Purpose finds its expression in substance, electrons, atoms, molecules, protoplasm, cells, colonizing cells, multi-cellular beings, mind, object-consciousness, creative-consciousness. At the present stage of the unfoldment of the Divine Plan, the supreme expression is in the creative-consciousness.

Seers, philosophers, the greater poets, inventors, discoverers in all realms, creative naturalists and biologists, supreme above all, Jesus, the Christ, manifest the highest expressions of the Infinitely Expanding Purpose.

The important point for you to get from this lesson is the concept that God, the Creator, the Expanding Purpose, your Power, is your essential nature, the very essence of your life, the Source of your Being. This is the lesson Jesus taught us; this is the lesson that every great teacher has tried to teach.

You may find limitations outside, but you will find all your power in yourself.

Do not seek to guide your life by what you think others will think of you or expect

of you. Learn to guide your life by the Divine impulses of your own highest nature. Believe in your dreams and in your power to achieve them. Believe in your heart and learn to love yourself and your fellowmen. Jesus said, "For this is the message that ye heard from the beginning, that we should love one another."

Be just with the justice you wish to have meted out to you. But be careful you do not confuse justice with an idea of revenge.

Be merciful as you expect to be mercifully dealt with.

Be humble before God and before all men. Vaunt not yourself before men or God. Bow down to no man, but stand upright and strong in your consciousness of God indwelling; the source, the justification, the power of your life.

Learn to know all men as your brothers, the man in the gutter and the man in the place of power.

Be generous with the generosity of one who has. Do not try to give what you do not possess and do not try to gain possessions by robbing some other man. What you would withhold, you will lose; what you give, you will get, when love rules your life.

Be strong enough to find pleasure in the strength of others and do not find it necessary to prove your strength by the weakness of others.

Become conscious of God indwelling, the manifesting cause, source, power, of your life. Live in the consciousness that your life serves the Infinitely Expanding Purpose and you will live in conscious partnership with God.

THE END

A SERVICE IN HEALING AND INSTRUCTION

The Weltmer Institute is a great service in healing and instruction to those who are seeking health, happiness and prosperity.

This service is so arranged that all who seek its blessings may receive them. In addition to our facilities for helping all who come to Nevada, we are able through correspondence, to help people in their own homes.

In brief, this is our service to you:

The Weltmer Sanitarium, with every facility for healing, housing, feeding and nursing care under the direction of our trained staff.

The Weltmer School of Healing. A resident Clinical Class Course in which we use and teach purely scientific methods of spiritual-mental healing based upon the demonstrated facts of psychology, hygiene, and massage.

The Complete Correspondence Course in Suggestive Therapeutics and Applied Psychology. An exhaustive home-study Course of study of psychology, general philosophy, Suggestive Therapeutics and right living. This Course supplies the student with a liberal education in all the laws of Suggestive Therapeutics. It is published in 45 sections.

All or part of this service is offered to you.

If you are seeking health and have not found it elsewhere, write to the Weltmer Sanitarium for full information regarding its service. We will mail you our Sanitarium Catalog, a diagnosis blank for you to fill out, and some very valuable information.

If you feel the inner urge to help others, those who are sick and afflicted; if you want to insure your own health and the health of your own family, then you will want to know more about the Resident Clinical Class Course which is held here in Nevada. In this case, write to The Dean of the School, Weltmer Institute, and by return mail you will receive full information regarding these classes and the date the next one will begin.

If you are sick, or you have some one in your own family who is sick; or if you want to take up this work of healing the sick, then you will want to enroll for the Complete Correspondence Course in Suggestive Therapeutics. This Course is used as a text in the Clinical Class studies, so if you are planning to come here to Nevada, it is best to enroll for the Correspondence Course and study it now. Many of our practitioners have taken only the Correspondence Course and through it have become proficient enough to gain great success in this work.

Regardless of your work in life, we can help you. So write us a letter today, asking us for further information about some one of the three different services listed above.

For we can help you, in many ways.

The Weltmer Institute of Suggestive Therapeutics
NEVADA, MISSOURI, U. S. A.

