

Practical Psychology

*A Course of Fourteen Lessons on Health,
Efficiency, Happiness and Achievement*

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FOREWORD

ENCOURAGED by the reception given to Dr. Henry Knight Miller's articles in *Psychology Magazine*, we now publish in this present volume a Complete Course in Practical Psychology by this popular author.

Dr. Miller has had over twenty-five years' experience in the world of Psychology. As a lecturer thousands have listened to him and sought his counsel and sympathetic, understanding advice.

From the lecture platform and from this same Course of Fourteen Lessons on Practical Psychology, Dr. Miller has taught thousands of students throughout the world how to advance themselves to complete Self-Mastery, Health, Happiness and Success. They have paid high enrolment fees for these identical lessons which, by special arrangement, we are now able to publish in one complete volume.

This unique book does not contain idle theories but unfolds sound, practical, invincible laws of Life whereby you may open the door to Life's supreme prizes. In doing so you will join those who, under the leadership of Dr. Miller, have already climbed to superb heights of joyous and exuberant being.

We know you will enjoy and profit by studying and applying the principles set forth in *Practical Psychology*.

THE PUBLISHERS.

FORBIDDEN

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The book has been read and approved by the State of New York, and is a valuable work on the subject of psychology. It is a book of great interest and value, and is one of the best of its kind.

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THE STATE OF NEW YORK

CONTENTS

	PAGE
LESSON ONE	9
The Physical Basis—The Law of Oxidation—Three Systems of Breathing—The Law of Elimination.	
LESSON TWO	16
The Law of Motion—The Law of Nutrition—The Law of Relaxation.	
LESSON THREE	22
Training the Conscious Mind—To Train the Power of Attention—The Importance of Perception—How to Develop our Power of Perception or Observation.	
LESSON FOUR	27
The Conscious Mind (<i>Continued</i>)—How can We Improve our Memory?—To Develop Imagination.	
LESSON FIVE	32
The Subconscious Mind.	
LESSON SIX	40
Characteristics of the Subconscious Mind.	
LESSON SEVEN	48
Predominant Impressions—How to Reach the Subconscious—Direct Methods.	
LESSON EIGHT	57
The Master Formula—Suggestion.	
LESSON NINE	64
Psycho-Analysis.	
LESSON TEN	72
The Practice of Psycho-Analysis—The Analysis Proper.	
LESSON ELEVEN	81
Child Psychology.	
LESSON TWELVE	89
Success—Psychology of Salesmanship—Happiness, the Goal of Life.	
LESSON THIRTEEN	98
How to Overcome Negative Emotions—The Cure.	
LESSON FOURTEEN	107
The Superconscious Mind.	

A SPECIAL SUPPLEMENT TO THIS FOURTEEN-LESSON COURSE

BEGINNING on page 113, we publish some stimulating and revealing essays from the inspired pen of Henry Knight Miller, a few of which have already appeared in *Psychology Magazine*.

We believe that this additional feature to the first edition of this book will be greatly appreciated by Dr. Miller's students and that they will rejoice to follow his radiant message further in the thoughtful perusal of these pages.

	PAGE
THE GOAL OF LIFE	113
What is the Goal of Life?—What We Need To-day—Self-Realisation—Happiness.	
ARE YOU AN EGOCENTRIC ?	120
Egocentric and Exocentric Interests—Negative Auto-Suggestions—Human Hopes, Needs and Aspirations.	
KING FOR A DAY	127
Reaching the Throne-Room—Messages From Headquarters—Not Repression, But Direction—Create a New Environment.	
THE MAN IN THE BOX	132
The Impress on the Film—Mind Is Like That—The Picture Is Up To You—Think Health And Be Well !	
THE MECHANISM OF REPLACEMENT	136
The Havoc of "Don'ts"—Find the Middle Ground—The Mischief of a Nagging Teacher.	
MEN <i>versus</i> INSTITUTIONS	140
Freedom is Paramount—Institutions Must Serve!—Genius Must Be Developed—Banish Intolerable Conditions.	
LET GO !	146
Let Go, But Don't Give Up !—Work With the Power, Not Against It—The Quietness of Power—Peace of Mind Comes First.	
THOUGH DARK THE WAY	152
The Optimist <i>versus</i> the Pessimist—Night and Day—Springtide and Winter—Calm and Storm.	
RATIONALISATION OF SEX	155
Conspiracy of Silence—Conspiracy of Shame—The General Revolt.	
WHY MARRIAGE FAILS	160
Marriage will Persist—Curse of Selfishness—Childless Homes—Ownership <i>v.</i> Comradeship.	
SPRING-CLEAN YOUR MIND	166
Get Rid of Prejudice—Away with Superstition—Glory of Forgiveness—You Are Not Inferior—Banish Cowardice !	

PRACTICAL PSYCHOLOGY

LESSON ONE

IN this Course of Study we aim to set forth in clear, concise form the basic laws of health, happiness and achievement. For every effect there is a cause. None of us is well, successful, happy, ill, inefficient, by chance. All of life is under the inexorable rule of cause and effect.

Thus in seeking to set forth the laws of more abundant living, we are actually ferreting out the causes of success and failure ; happiness and wretchedness ; health and sickness, so that having ascertained the laws, we may work in harmony with these laws and thus achieve more abundant life.

THE PHYSICAL BASIS

The first laws which we will consider in this Course of Instruction are the laws of health and effective living on the purely physical plane. These are the laws of—

OXIDATION
ELIMINATION
MOTION
NUTRITION
RELAXATION

However much we may emphasise the fact that the mental element is supreme in life, that “as a man thinketh, so is he,” we must never forget that life has an essentially physical basis. We are spiritual and psychic beings functioning through a physical body. There are certain fixed laws governing the well-being of this physical body, the violation of which brings an unfailing penalty.

There are classic examples of men who have performed heroic service to the race despite the limitation of bodily weakness. Emerson did not speak the entire truth when he defined success as a logical outgrowth of rugged bodily organism.

Julius Cæsar was reported by Plutarch as being of slender build, fair, of delicate constitution and subject to violent headaches and epilepsy. William of Orange was described by Macaulay as being weak and sickly, his slender frame shaken by constant coughs. Alexander Pope was a confirmed invalid. John Calvin's body was racked with incessant pain. William Pitt complained that he was never well. David Livingstone, before his amazing African explorations, was doomed by his physicians to complete invalidism !

But these men are the exceptions. In the main, this is a healthy man's world. The race is to the strong. Other conditions being equal, the men of abounding physical health are those who prevail. We can all radiate good health if we learn and obey the laws.

I. THE LAW OF OXIDATION

The first and most important law of physical well-being is that of oxidation. Oxygen is essentially a life element. You can live for several weeks without food, for a number of days without water, but only a few minutes without breathing oxygen into the lungs.

Most of us use about one-third of our lungs in breathing ; we are consequently about one-third alive. We go dragging through the daily routine, complaining that we have no energy, are only partially efficient in performing our daily tasks, grumbling about aches and pains, when the fundamental cause of our difficulty is that we are cheating the system of the basic life element in proper quantity.

We live in an immense sea of oxygen and it is as inexcusable for us to be oxygen-starved, when all we need to do is breathe it in, as it would be for the birds to decline to use the air as a medium for flying and insist upon crawling along the ground like insects.

When we breathe oxygen into the lungs it unites with the blood stream through the lining of the lungs in the process known as oxidation. In this process the toxin in the blood is counteracted, life-giving oxygen is substituted for the dead cells carried in the blood stream, germs are slaughtered, and the oxygen carried to every part of the body to aid in the building of new, healthy cell structure. The dead cells and other refuse matters

are cast forth in the process of exhalation in the form of carbon dioxide gas, a deadly poison.

It is really this gas which kills us when we cease breathing. When we fail to breathe properly, using all our lung capacity, this deadly gas collects in the unused portions of the lungs, remaining there as a gaseous cesspool.

THREE SYSTEMS OF BREATHING

1. *Deep Breathing* :

Without throwing back your shoulders, holding your chest in a perfectly natural easy position, take a succession of deep breaths, holding the air for a moment before expelling. Exhalation may be through the mouth, though we prefer the use of the nose.

2. *Keene System* :

Lie on the back and take a series of short sharp breaths, retaining each one until five have been taken, then exhale through the nose and repeat the process a dozen times. Do this each night for one week. The next week add five more breaths. The following week add five more, and so on until a total of about 35 or 40 sniffs can be taken in with relative ease. This is the basis of a very fine Course developed by a Mr. Keene, an expert on breathing.

3. *Vitalic Breathing* :

Mr. Thomas Gaines, another instructor on breathing, has developed a system known as "Vitalic Breathing." It likewise consists of a succession of inhalations but these are worked out in a series of very effective exercises, few of which require the use of more than five or six inhalations, though these are arranged in various rhythms. We will give here just a few of the vitalic breaths, urging that you practise them faithfully.

The Walking Breath : Sniff, sniff-sniff, exhale.

In this breath, the first sniff is taken in on the first step, the next two sniffs are taken in on the second step and exhalation takes place on the next two steps.

The Running Breath : Sniff, sniff, exhale.

In this breath the first sniff occurs on the first step, the second sniff on the second step, and in slow running exhalation on the third and fourth steps. In fast running, exhale on the third step only. This breath should always be used in climbing stairs. With the fast running breath, you can virtually run up several flights of stairs without becoming winded or fatigued. Exhale forcibly.

The Vitalising Breath : Sniff, sniff-sniff, sniff, sniff, sniff, sniff, exhale.

This is a splendid rhythmic breath for long walking. The sniffs should be taken in short, sharp breaths. The exhalation should be complete, eliminating all air from the lungs, the exhalation covering two steps as in the walking breath.

Start to-day to breathe more adequately, persistently fill the lungs with life-giving oxygen. Your headaches, backaches, impaired eyesight, defective hearing and other physical complaints will tend to leave you in proportion as you obey the law of oxidation.

II. THE LAW OF ELIMINATION

The clean system is the healthy system. There are many persons exceedingly scrupulous about keeping themselves clean externally, who are very careless about the infinitely more important matter of keeping clean internally. They would not dream of appearing in public with a smear of dirt on their face, yet they walk around day after day with a perfect sewer of filth inside. Between tuberculosis and constipation there is little choice, for both lead to an untimely end ; in fact, constipation forms a basis for almost any disease.

The clean system will throw off infection readily, while the filthy system is fertile territory for the cultivation of almost any disease. If you let food stand for some time in a warm place it decays, ferments and becomes a repulsive, sickening mass. This is precisely what happens when the waste foods are held for a considerable time in the intestines. Every one should enjoy a

free, complete and satisfactory bowel elimination at least once a day ; twice would be better. Fix a regular time, for example, directly after breakfast, and consider this as the most vital item in the day's routine.

The drinking of an adequate amount of water, too, is an important item in securing proper elimination. The body is nine-tenths composed of water. We use water in every bodily function down to winking an eye, or registering a thought. If nature is cheated and not given a sufficient amount of moisture from without it is compelled to extract moisture from the refuse and discarded liquids held in the body.

Imagine driving a motor-car without water in the radiator. The bearings would burn out, the cylinders crack, and the machine would stop. Water is even more essential to efficient human life.

Drink from eight to ten glasses of water daily, preferably on rising, before retiring, and in between meals. Water used at meal time must not be used to wash down partially chewed food from the mouth. Never drink water at meals until the food has been thoroughly masticated and swallowed.

Avoid the use of cathartics and purgatives ; most of them are poisonous irritants. They bore through the centre of the intestinal tract without producing a satisfactory cleansing and create harmful reactions. Their use also makes one habitually dependent on them.

A warm water injection may be occasionally taken without injury ; a small quantity of olive oil may be added to the water. Rough foods, such as bran, celery, uncooked carrots, figs, apples (particularly the skins) may prove of assistance as they have a tendency to scrape gently the walls of the intestines.

The following exercises will prove helpful :

(a) Drink two glasses of water. Wait ten minutes. Then lie on your back or sit on a stool, very gently contract the abdomen and then slowly expand. Repeat this exercise six or eight times, gently kneading the abdomen with the tips of the fingers, trying to follow the general direction of the intestinal tract, up on the right side, across the top and down on the left.

(b) In a crouching position, gently but firmly push against a solid object with the right hand. This will tend to strengthen the muscles of the abdomen and intestines.

Care of the Tongue :

Whenever you wash the teeth, thoroughly cleanse the brush and rub it lightly over the tongue several times. This takes the coating off and makes the mouth more wholesome and clean.

Care of the Teeth :

We should be most scrupulous about this matter, cleaning the teeth, certainly twice a day, morning and night. Brush in a rotary movement over the gums as well. The gums may bleed a little at first, but it will toughen them and stimulate circulation.

Care of the Skin :

Take frequent baths. A cold plunge in the morning is very helpful and invigorating. A few systems cannot stand the shock. Where that is true, make the bath a little warm at first. Remember the skin is an organ of elimination and must be kept clean.

I have great faith in the therapeutic value of the rays of the sun on the body. When the summer comes put on your bathing costume, get out in the sunshine and just lie there. To lie on hot sands and "bake" is helpful in many conditions. Get all you can of the sun's rays. They are a germicide and healing agent. You can always tell a man who has been in gaol by the fact that his skin is not healthy because of the lack of sunshine.

QUESTIONNAIRE COVERING LESSON NUMBER ONE

For Self-Examination

1. Name the principal Laws forming the Physical Life.
2. Why should the study of psychology be preceded by a survey of physical laws ?
3. What do you understand by Oxidation, and what does incomplete oxidation do to the body ?
4. What do you understand by Vitalic Breathing ?
5. Explain breathing by the "Keene System."
6. How can faulty elimination be overcome ?
7. How much water should the average person drink daily ?

8. Why should a person pay special attention to the cleanliness of the Tongue ?

9. How can you clean the surface of the Tongue ?

10. When cleaning the teeth what motion should be used ? Should the brush touch the Gums ? What will be the effect ?

11. What do you understand by a Germicide ?

Can the Sun Rays be considered a Healing Agent ?

12. Which are the most valuable points in this lesson for you ?

LESSON TWO

THE PHYSICAL LAWS—*Continued*

III. THE LAW OF MOTION

OUR bodies were made for constant physical activity. Our forefathers used to chase many miles a day in quest of food or running from stronger enemies. They fought with their hands, their teeth, hurled great stones, wielded mighty clubs, climbed trees. Our bodies are not as yet really adjusted to a sedentary form of life. Atrophy sets in if we fail to use our bodies. Failure to use the arms, for instance, will cause them to become lifeless.

Running is a wonderful exercise. We ought to run every day of our lives if it is only to run around the garden twice. It charges up the whole system.

Walking is splendid exercise. For ten years I had been living in a motor-car. I sold it and the exercise I got in walking was most beneficial. Walk, swinging your arms, taking vitalic breaths, and it will do you a world of good.

The "daily dozen" is a good system of exercise. Almost any exercises that you were taught in school, or that your children take, are all right. Anything to move the body.

To pivot at the waist and turn all the way round combined with vitalic breathing is a good exercise for indigestion. The exercises given under Relaxation are also useful for general purposes.

Mental Exercise :

It is most important that you add the mental element. Visualise what you want to achieve. What do you desire to accomplish through these exercises? A perfect body? Then visualise a perfect body. If Venus de Milo is your ideal of a perfect body, put a good print of the statue on the wall. If another type is your ideal, place it on the wall. Look at it every day. Close your eyes and see yourself becoming more and more like your ideal.

One of the best times for registering an auto-suggestion is

just that moment before you repeat an exercise in expanding, when the cells relax and stand at attention. Just then there is a "psychological moment," and that which you place as an idea in your subconscious mind will make a deep impression, tending to become a reality in objective manifestation. If you want to develop strong muscles, visualise strong muscles with your eyes closed.

Every time you project a mental suggestion you are giving the subconscious mind a blue-print to go by. Mental exercise is perfect exercise. What are you after? What do you want to achieve? Keep that always in mind when exercising.

IV. THE LAW OF NUTRITION

The healthy system is the clean system. We cannot have a clean system with insufficient oxidation, lack of motion, or the wrong kinds of food. But I do not mean that we should be fussy about our food. I believe we could almost digest nails if we made up our minds. When you are eating suggest to yourself: "I am going to build this food into perfect health, into muscle and bone."

A positive, triumphant attitude will be better for us at all times than the finicky attitude which would give negative suggestions to the subconscious. However, there are a few general principles that are very important.

In general all dieticians are agreed that we are using too much sugar and starch materials and not enough green foods. Cut down from two spoons to one-half of a spoon of sugar in coffee. Most dieticians advocate the disuse of coffee and tea. However, an Institute of Technology once expended £8,400 in a most thoroughly scientific and exhaustive study of the effects of the use of coffee and tea. They found that there is no food value in either. Each is a slight stimulant. The caffeine in coffee is not harmful, in moderation. It certainly will do you no harm to discontinue coffee and tea and substitute milk or water. It is, after all, a matter of individual preference. Use very little sugar.

Alcohol is a poison. Much of our refined sugar turns to alcohol in the system. It is just as bad to eat a pound of sweets a day as to drink a glass of whisky. We should avoid gorging the system with sweets. It forms a mucus that clutters the system

and provides the basis for most of our colds. It is almost a hardship for me to eat sweets now. I eat about one sweet in a month, just the result of breaking the habit. Not only sweets, but eat all things containing refined sugar sparingly.

The main cause of old age is the fact that the blood stream gets too much mineral in it—lime, salt—so that the flow of the blood is not liberal. We get the natural taste of things by leaving off salt, pepper and sugar.

The same with the excessive use of starches. Be sparing. Starches turn to sugar and tend to produce the same effects as alcohol. Eat less white potatoes, and all you can possibly eat of salads, lettuce, tomatoes, beets, spinach, raw carrots, celery. Eat the skins of potatoes. They are rich in food value.

One other point on nutrition. Masticate your food well. It is better to eat one-fourth the amount and chew it four times as much. If food is not masticated well, it is hurled down into the stomach unprepared for the work of that organ.

There is the case of a man named Fletcher, who was an invalid. He discovered that if he chewed his food until all the taste was out of it, he could digest anything. He later competed with picked athletes, and in an endurance test he beat these young trained sportsmen because he was eating in a more scientific way. But he died forty years younger than he should have, I think, because he failed to swallow the food after masticating it. He only swallowed the juice.

We need a certain amount of rough foods. Eat celery, raw carrots, figs, the skin of apples, etc. Only chew them well.

I am not a vegetarian. I don't believe in it for most persons. In moderation (two or three times a week) meat thoroughly chewed is entirely desirable and beneficial. The meat-eating races are powerful, vigorous, dominant. The races who live on the vegetarian diet are backward, lack vitality, do not have the spirit and ambition that come as a result of meat eating. Personally, I advocate the use of a limited amount of meat thoroughly masticated.

V. THE LAW OF RELAXATION

Learn to relax by the persistent practice of relaxation exercises: walking, stretching, bending.

Much tenseness is due to wrong mental viewpoint. Little by

little, in this Course, will be unfolded to you a relaxed view of life. If you are troubled with tenseness suggest to yourself, "I am relaxing in body and mind. I have no fears nor anger. I love everyone."

When we come to psycho-analysis we will learn about "complexes" that cause tenseness.

We are living too fast ; driving, racing. We will do our work much better if we do it in a relaxed way. We should go to bed thoroughly relaxed.

Before going to bed try the following relaxation exercises :

1. Stand erect. Drop the head on the chest. Roll it around—right, back, left, front. Do this ten times.

2. Stand erect. Stretch arms above head as high as possible. Bend forward from the waist, and touch floor with hands without bending the knees.

3. Put hands on hips. Bend forward from the waist then turn right, back, left, front, using waist as pivot.

4. Turn head so forcibly to right that it brings the torso and arms around with it. Take in breath, half filling lungs. Throw head left again, bring torso and arms to left position through force of head exercise. Inhale deep breath, filling lungs. Return to starting position, exhale, and repeat exercise.

5. Lie flat on the back. Relax. Breathe very slowly—deeply rhythmical breaths—thinking, "I am thoroughly relaxing in body and mind. I am relaxed."

Before going to bed have a complete cleansing of the bowels, then have a warm bath. While some instructors warn against the too frequent use, I would suggest a warm bath every night.

Take a mental bath. Clear out all the cobwebs. Get rid of all the confusion, all the turmoil. Anything that has happened during the day that was unpleasant, just let it go ; wash it out.

I want to urge the extreme importance in relaxation of the non-resistant attitude. A few years ago I practised this for the first time in my life. Up to that time I had fought against everything. But I made up my mind to try non-resistance. I had an experience that might have ended my career, but it was just the beginning. I went through it absolutely aloof as though it were no affair of mine. I learned the law of non-resistance, of love, of forgiving my enemies. It thoroughly pays to forgive, to forget.

Relax your emotion. Crowd everything out of your mind. Wash it all out. Let it go. A good verse of Scripture along this line is : "Sufficient unto the day is the evil thereof."

I am just beginning to live now. I have found my proper vocation. I am reaching many thousands of the public every month, through the pages of *Psychology Magazine*. I am having a great time, just beginning to know what happiness, health and success mean.

Create a mental vacuum when you get into bed. Forget the worries and cares of the day. I would suggest for a good-night prayer : "I am one with the Infinite Spirit of Life, of Love, and Wisdom, and Abundance, and Power, and in this peaceful confidence I close my eyes in rest." Repeat that once or twice in a sort of dreamy monotone.

The subconscious mind takes largely for its sleeping material that which has gone through the consciousness during the preceding day. Just before you slip off into slumber, hand down some beautiful thought like the above. Then all night long your subconscious mind is working true to form, building a physical, mental and spiritual house "not builded with hands."

QUESTIONNAIRE COVERING LESSON NUMBER TWO

For Self-Examination

1. What is the name of the Law covering Physical Exercise ?
2. Why is exercise so necessary ?
3. Why should we visualise "Perfect Health" ?
4. In exercise when is there a "Psychological Moment" ?
How should we use this Psychological Moment ?
5. How does a Suggestion react on the Subconscious Mind ?
6. What does the Law of Nutrition cover ?
7. What effect on proper digestion has the selection of proper Food ?
8. Is there any food value in Coffee ?
9. Does sugar produce Alcohol ?
10. What has the blood stream to do with Old Age ?

11. What do you understand by Relaxation ?

What are the main features of proper Relaxation in daily life ?

Outline your idea of non-resistance, with examples of its right application.

12. What are the principal exercises of physical relaxation ?

13. What do you understand by a Mental Bath ?

Give a practical example.

14. Which are the cardinal points in this lesson you did not know before ?

LESSON THREE

TRAINING THE CONSCIOUS MIND

The Four Phases of Mind

THE *conscious mind* is the reasoning mind. Without the *conscious mind* we would be incapable of reason, unable to think, choose or initiate.

The *subjective mind* we call the "tramp" mind ; that phase of our mentality which breaks in on our concentration. When we are trying to focus our attention, in comes something entirely foreign to what we have been thinking about. You may have been trying to follow the remarks of a lecturer when suddenly you think of the new jumper you are making, the sales prospect, the interview that takes place to-morrow. That is the "tramp" mind intruding on your concentration.

The *subconscious mind* does not reason ; it accepts what is handed down to it by the conscious mind. *The law of the subconscious is the law of suggestion.* It is so important for us to learn to pass down only suggestions of hope, and courage, and love, and faith, and peace, and power, and optimism and happiness, and not to pass down suggestions of fear, hate, anger, jealousy, or any of those things that tend to tear down, break down and destroy.

The subconscious mind is also the General who gives the orders to the vast regiment of sensibilities, the nerve centres that go out to every cell in the body, myriads of soldiers waiting to take your orders to make you strong or weak. These orders must be constructive ; no negative orders must go down.

The super-conscious is the holy of holies ; it is the temple of our soul ; where the Infinite Majesty resides ; the dwelling-place of God. God is not living up in the clouds. He dwells within. "The Kingdom of Heaven is within you." God is essentially a presence, a power, a state of mind within us. Where the Infinite Presence, call it by any name you will, contacts your humanity, that is the super-conscious mind.

TRAINING THE CONSCIOUS MIND

1. *Sensation* :

Think for a moment about consciousness. Here am I, a personality, a soul, a mind, functioning through a material body. While the soul lives in the body it is absolutely dependent on the five senses to bring it the impressions of what is going on in the external world. Consider that I am here in this body. The real *me* is a spiritual intelligence functioning through the brain and every cell of my body. How am I going to know about the external, objective world ?

Through the medium of the five senses. Originally there were no five senses in the simplest form of life. Then gradually the sensory nerve centres began to develop. The eyes are nothing but a highly specialised group of nerves adapted to receiving light waves. The ears are really a group of highly specialised nerve centres forming terminals to receive sound vibrations.

The physicists tell us that there is no colour nor sound in nature. There are simply certain vibrations, wave lengths, that strike our ears and eyes, are telegraphed to the brain and interpreted by the brain in terms of colour, form, motion and sound.

We live in a colourless and silent world. We ourselves create colour, form and sound ; it is the creative marvel of our own mental processes. We either create a wonderful world of sound and colour, or a little world of discordant sound and drabness.

The vibrations continue just the same, but persons interpret them differently. The world in which you live is a world of your own creating, not so much dependent on what comes in from outside as it is dependent on the way in which you take the material that comes in from the objective external world in the form of vibrations (simple sensation). We thus create our own world in a very real sense.

Simple sensation is then the raw material from which we build our thought world and through which we come to know the external objective world and relate ourselves to it in terms of health, happiness and success. The first step in the knowing process is the simple sensation, without colour, without sound, that strikes the terminal nerve organs and sends a message to the brain.

2. *Attention :*

We receive millions and millions of sensations. Only those enter into our consciousness to which we pay attention. You get the sensations but they do not register in your conscious mind unless you attend to them. We are conscious of reports of the senses only when we attend to them, either voluntarily or involuntarily. It is very important to train the attention because on our power of conscious attention depends all that follows. If we cannot attend, we are incapable of the reasoning processes that follow ; our thought world will be a meagre affair.

TO TRAIN THE POWER OF ATTENTION

Practice :

(a) Fix your attention for a few minutes, then relax. Pick up an object and study it carefully. Think about it, do not let your mind wander.

(b) Look for a point of interest. Attention follows interest. Make a game of what you are doing and you can hold your attention and enjoy doing it. In some way get a point of interest and your attention will follow as a matter of course.

(c) Shut out the external world and learn to focus the mind on the inner nature or meaning of things. When your mind starts to wander, bring it back again. Persistent practice will make you perfect.

3. *Perception :*

We do not perceive everything that the senses report to the brain. We perceive only that to which we direct our attention. The difference between sensation and perception is this : the sensation is that vibration which comes to us from the external world. Our thought *about* that sensation, our own mental reaction, is our perception. For example : at night certain sensations strike my eye. My thought arising from the sensation is, "That is the moon, or a star, or an electric light." Moon, star and electric light are perceptions, thoughts arising from my interpretation of sensations.

THE IMPORTANCE OF PERCEPTION

(a) It is the first actual process in thought. The *sensation* is the raw material; *attention* directs our notice to the sensation, *perception* is the first actual thought process *about* the sensation.

(b) Education is a process of learning by building up perceptions. Some who have not been to a university are keen observers and, having built up a wealth of images, they have a rich life. Some who depend on the fact that they have had a university education are not such keen observers. On perception depends the material of your mental world. If you are a good perceiver you live in a great world. We see much but we observe little.

(c) Our success depends on our power to perceive, to observe, and know. If you are a splendid observer and see the thing the other fellow misses, you have a wonderful opportunity. The inventor is a keener, shrewder observer than others have been. He has observed in detail and so works out his plans and becomes a Stephenson, Watt, Bell, Edison, Marconi, simply because he has been quicker in his perceptive power than the rest of us. Keen observation is a chief factor in the success of all great business men, executives, artists, military leaders, and others.

HOW TO DEVELOP OUR POWER OF PERCEPTION OR
OBSERVATION

Write down a list of things you observe on your way to your office, or wherever you are going. You may have two hundred. Do this daily for six weeks and you will have probably two thousand. All our observations will come in handy some day.

Take an interest in everything. Build up a big thought-world through keen observation. Observe everything, persons, buildings, paintings, natural beauty. Make a game of it. In the spring-time observe a leaf, the birds, the flowers. The world needs good observers more than anything else and there is always room at the top for those who have exercised carefully the power of observation.

QUESTIONNAIRE COVERING LESSON NUMBER THREE

For Self-Examination

1. Name the Four Phases of Mind.
2. What do we mean by "*The Tramp Mind*," and what effect has this phase on concentration ? Give a practical example.
3. What is the function of the Conscious Mind ?
4. What do we understand by the Super-Conscious Mind ?
5. How do we observe things of the Objective World ?
Through what senses do we register our impressions ?
6. How do we perceive Colours and Sounds ?
Is the perception a product of the Brain ?
7. What do you understand by a Simple Sensation ?
8. How would you explain the effect of Involuntary Attention ?
Give a practical example.
9. How can we cultivate the Power of Attention ? Give a practical example.
10. What is the difference between Sensation and Perception ?
11. Analyse yourself to find whether your powers of observation are well developed and report your findings.
12. How do we develop the Power of Observation ?
13. What do you understand by a Thought World ?
What difference is there between a physical world and a thought world ?
14. State the main features in this lesson which you think will be helpful in the realisation of your desires from a practical everyday standpoint.

LESSON FOUR

THE CONSCIOUS MIND—*Continued*

4. *Memory :*

There are two phases of memory : Retention and Recalling. First—getting something fastened in the memory. Second—calling it up and using it.

HOW CAN WE IMPROVE OUR MEMORY ?

(a) Make clear and deep impressions. The clarity and depth will depend on the degree of attention and concentration. Fasten your attention for a moment.

(b) *Visualisation*.—If you want to remember a thing, picture it, see it, close your eyes a moment. Get the mental picture. Practise learning to think in pictures. Most men who have built great things claimed that they had visualised the whole things before they were built.

(c) *Perception*.—Perceive it, have a mental reaction. Your perception of a person is your mental reaction, the thought arising from that person. It is not enough that we remember, we must remember *WHAT*.

(d) *Understand*.—The more you know about a thing the easier it is to remember. Always try to understand.

(e) *Association*.—Associate the thing you want to remember with something else.

(f) *Repetition*.—Hammer it in. If you want to learn a poem, understand it, visualise it, then repeat it over and over again. Get a picture of the whole poem.

Recalling :

(a) Make the association. Take a mental fishing-line, bait the hook with the association and throw it down into the depths of the subconscious until it catches. For instance : Where did I meet that man ? At the Psychology Lecture in London. Who presided ? and so on.

(b) When you have recalled it, send it back with renewed force. The next time you will be able to get it right away.

(c) Demand good service of your memory and expect the memory to give you good service.

5. *Imagination :*

Like memory it is a representative faculty. It depends on memory and perception. Your power of imagination depends on the material stored up. You cannot imagine anything except by re-working materials already on hand.

TO DEVELOP IMAGINATION

(a) You need plenty of material (observation).

(b) Develop a good memory.

(c) Practise visualisation. Think in pictures. See things with the eyes shut !

(d) Combine previous impressions. Make imaginative combinations, even if grotesque. Think out plots for stories and pictures.

Consider the importance of imagination in forming ideals. The nature of our ideals determines our character in life. Your ideals are an exemplification of your power of imagination. You idealise yourself as you would most like to be, an imaginative picture of your ideal self. Imagination in the final analysis controls our actions because it builds our ideals and we live largely in accordance with our ideals.

Before Emile Coué, you heard a great deal about the development of the will. Coué made it clear that it is not your will but your imagination which most largely determines your acts. Picture yourself as a conqueror. Picture yourself as victor over conditions or situations. That which you long to do, imagine that you can.

Remember that the imagination is the builder of life. We are where we are because we have imagination. If you get the mental picture you can do anything within reason that you want. The big things are done by men of imagination. Happiness is largely dependent on your imagination. It is the soul of sympathy and service. We have to picture ourselves in the place of others in order to sympathise with them and serve them.

6. *Emotion* :

There is a positive and negative type of emotion ; they both live in the subconscious but they are largely controlled by the conscious. You exercise control over your emotions by the conscious mind. When you freeze up your emotions you are no longer a human being but a kind of machine.

The positive emotions of love, harmony, sympathy, compassion, tenderness, are the very soul of life. So do not try to murder your emotional life. Let it find a source of expression. Be great lovers of your loved ones and of the world.

Your negative emotions are another matter. Fears, anger, hate, worry, jealousy, these things tear down and poison the blood stream and the body structure. Learn to rationalise. Think them out. You cannot think straight when you worry or are afraid. Shift the attention.

7. *Concepts* :

You form a concept through your perception of a number of things, noting a certain similarity that puts them in the same class. For example : bird is a name used to designate a class of percepts such as sparrow, robin, canary.

8. *Judgment* :

You form a judgment by comparing two ideas, determining whether they agree or disagree. You find an agreement which is your judgment. For example : "Snow is white." The statement of agreement between snow and white is a judgment.

9. *Reason* :

Reason is the act of going from the known to the unknown. There are three major types of reasoning :

1. *Analogy* : For example, when you go to church next Easter, the minister may get up and say, "Now we are just emerging from winter into the new life of the spring, and all that was dead in the winter is bursting forth into new life. Even so we will be laid aside as dead, yet in the glory of the resurrection we will rise into new life."

This is a beautiful form of arguing, but is the least accurate. It is difficult to reason by analogy and do it well. A clever lawyer

can reason by analogy and fool the jury by seeming to prove that which he really does not prove at all.

2. *Deduction*: This is the method of metaphysics and theology. This method starts out with a broad general statement and reasons from this general proposition down to the particular. For example: Metaphysics reasons, "God is all. I am a part of all, so if God is all, then I am a part of God; I am a part of the allness of Universe; I am an expression of the Divine."

Deductive reasoning is never final. It is at best a means of throwing some light on life's problems. But the fact that you assume the first thing makes your particular findings rest on a basis of assumption.

3. *Induction*: This is just the reverse. It is the only absolutely sound, scientific form of reasoning. Do more inductive and less deductive reasoning. Inductive reasoning starts out without any assumption; it asks, what are the facts in the situation? From a consideration of the facts, it draws its conclusions. It arrives at general conclusions by studying all the facts in the situation. This is the method of all scientific reasoning.

10. *The Will*:

You can do virtually what you *will* to do if you use the imagination to reinforce the will and then drive through with that combined force.

Coué called attention to the fact that imagination is stronger than will. But the wise man will never permit a show of strength between the two, but will use the imagination to form the proper mental background and then direct his powers of achievement by will.

The will always reacts to the strongest motives. The strongest motive is the thing you really *WANT* to do, not the thing you think you *OUGHT* to do. The imagination can change the thing you ought to do into that which you want to do. Then the task of the will is simple.

You also strengthen the will by doing difficult and disagreeable tasks. Do them not with grumbling and regret, but with a song and a cheer. Make a game out of them. Find points of interest. Rationalise all life. Think your way through. Use the imagination.

QUESTIONNAIRE COVERING LESSON
NUMBER FOUR*For Self-Examination*

1. What are the two Phases of Memory ?
2. How can we best improve our memory ?
3. To what degree is it necessary to understand a thing to memorise it ?
4. Give an example of association.
If you wish to memorise the words " Atlantic and Pacific " how would you establish the most natural Association ?
5. Will repetition help your memory ? How and why ?
6. Recalling Facts. If you should hear the word " Napoleon," whom would you think of first ?
What events would come to your mind ? Name three.
7. Is Imagination a Representative Faculty ? What are the two component factors of Imagination ?
8. How can we develop Imagination ?
9. How many types of Emotions are there ?
Is emotion the product of the Conscious or Subconscious ?
10. Name some of the positive emotions.
11. Name some of the negative emotions.
12. Give your idea of : Concepts ; Judgment ; and Reason.
13. What do you understand by Analogy ? Give a practical example.
- Describe the difference between Deductive and Inductive Reasoning. Give illustrations of both types.
14. How can you best strengthen your Will Power ?

LESSON FIVE

THE SUBCONSCIOUS MIND

IN this lesson, we present some wonderful facts concerning the subconscious mind, and how to harness our latent, potential powers for the creation of Health, Happiness and Success.

"We are where we are because we are what we are, and we are what we are because of the character of our accumulated consciousness, our mode of thinking," is a truism of the new psychology. You are successful or a failure very largely because of the character of your thoughts.

If you think in terms of mediocrity, inferiority, or constant fear, you are inevitably the victim of those negative thoughts. You cannot succeed.

If you think in terms of self-confidence, of determination, if you have a wide vision, if you have great interests that draw forth the very best that is in you, you must succeed: it is the law. Sooner or later we objectify in external manifestation that which we store up within.

The Law of Compensation :

If you have studied physics you will remember how forcibly this law is brought to your attention. Erect a see-saw. Put a weight on one side and it inevitably draws the other side up exactly the same distance that the first side is lowered.

There is a tendency to equalise in nature. Take two water-tight containers and pour a certain quantity of water into one. Have a small hole bored through from one to the other, and little by little the water will leak through that hole until there is exactly the same level in each container, responding to the pull of gravity and the atomic weight of the air.

Everywhere in nature you will find equilibrium, compensation. Nothing is in a state of unstable equilibrium for any length of time. It is an exemplification of this same law that we are discussing in the mental realm, the law of compensation.

Your present condition is an externalisation of the ideas dominant in your subconscious mind. Not the ideas that you

have *occasionally* entertained in your conscious mind. Because occasionally you have thought thus and so—makes very little difference in your destiny, affects little the position that you assume in life. But it is *the dominant interest* that becomes impressed on the subconscious mind, which works its way out in every relationship of life. I repeat, then, that we are what we are, and where we are, because of the character of our thinking.

I am going to give you an argument by analogy. As stated in the preceding lesson, it is a picturesque way of arguing, sometimes it is very true, and I think this is a valid analogy.

“*The Man in the Box.*”

We are in a cinema. Up here is the screen. At the rear there is the operator's box. The film apparatus is set up in the box.

The operator turns on the electric switch, and a white light plays on the screen up here; no moving pictures; no Greta Garbo, Marlene Dietrich or Robert Taylor, but just a white light.

Now why is there only a white light? Because he has not got any film in place. So he takes his film and starts to run it through and we see nothing except black—the white is blurred out. Why? Because there are no pictures, no impressions on that film. It is a blank film.

He changes it and puts in another film. Suddenly we see Mae West walking across the screen with her famous hip-rolling movement, and saying, “Come up and see me sometime. . . .” Or the Marx Brothers performing their crazy antics.

Now the man in the box takes that reel out of the machine and puts in another reel, and he shows us Elisabeth Bergner in one of her successful shows. We are changed immediately from comedy to drama.

Now what makes the change? Is there anything different about this screen? No, it is the same screen, yet it is showing a totally different picture in an utterly different mood. Is there anything different about that machine? No, the machine is precisely the same, and yet now it is showing tragedy where before it was comedy. Is there anything different in the electricity, the force, the power that creates the white light, any change there? No, the same force exactly. Then what makes the difference up here on the screen?

Well, it is just that there is a difference in the impressions on

the film. The man in the box has changed the film, and that is where you have the difference. Change the film behind there and you get a different result up here on the screen. Is it perfectly clear, and do you see also the analogy—what we are driving at ?

Here is the screen—it is the objective world, the world where we go to work ; our home ; our recreation ; our friends ; the salary we draw ; our physical condition ; our emotional expression. There it is, the whole thing, *LIFE*, the picture on the screen ; that is the objective world.

Here is comedy or tragedy. What causes the comedy or tragedy ? Is it the life force operating in every one of us ? No. The life force operating in each one of us is identically the same. That is the electricity that creates the white light. It is that which lets us live, move and have our being ; the thing that differentiates us from a corpse, although some of us are not very largely differentiated. One minister said at a funeral service, " I have been preaching to this corpse for the last twenty-five years."

Now what is it that creates this picture on the screen that we have been talking about ? This man at work, this man in his profession, this woman in her home, and all the multitude of constantly changing scenes from day to day ? What is it ? It is not the screen ; that is just background. It is not environment—you can change the picture regardless of environment. If you don't like it try another one. Then what is it ?

Why, it is *the impress on the film*. It is the picture that you have on the mental film in the mental phases of your being, and the life force playing through that film, with its pictures of comedy or tragedy, of success or failure, of health or disease, determines what kind of pictures you are going to have up here on the screen. " As a man thinketh in his heart so is he " in the objective world. It is the picture on the film that determines the picture on the screen.

You are where you are, you are what you are, because of the way you have been thinking for the last twenty or thirty years. If you do not like where you are or what you are, *change your way of thinking and you will change what you are and where you are*. Invariably, you cannot get away from it ; it is as inexorable as the operation of the law of gravity. We are the most plastic creatures in the world when we awaken to the sublime truth that I have just enunciated.

The machine apparently depends on the operator for just one thing (unless something gets stuck or broken). The task of the operator is changing the film. Now the operator, the man in the box, is your conscious mind. It is the conscious mind that determines what pictures or impressions shall be placed down in the subconscious—to become the dominating influences in your life. The conscious mind is the reasoning mind.

And so between certain courses of conduct we weigh and balance, we decide which is best, which we desire, what our goal shall be, and then the conscious mind must find a way to change the film in the machine. The conscious mind is the man in the box who changes the film. It hands down certain suggestions. It says, "Here, here, I don't like that picture out there. Here I am limping through life sick and ailing, complaining, whining, not getting any of the joy, the power and exuberance that I ought to have. I don't like it." All right, what are you going to do about it?—Change the film!

How we reach the Subconscious :

Our task is primarily to discover how to change the film, how to reach this subconscious mind with constructive suggestions, with new films so that we can change the pictures here in objective manifestation. We want success in place of failure; we want happiness in place of chronic depression; we want health in place of sickness. I have given you some suggestions on the physical plane that, followed up, cannot help making a radical, wonderful change in your life. I have given you five laws on the physical basis. Now I will give you the law on the mental basis.

Nine-tenths of our sickness can be prevented by right thinking plus right hygiene—nine-tenths of it! That is not contradicting the theory of disease germs, infection, contagion, or anything else. It is simply putting the emphasis where the emphasis belongs.

We are breathing in disease germs every second, millions of them. It is not an unusual thing to breathe in a disease germ, but whether we are going to get the disease or not is dependent very largely on the cleanliness of our system and our mental and emotional state. Observation of these five laws on the physical plane plus the impression on the film!

If we are thinking in terms of disease, fear, worry, if we are negative, if we are receptive to the disease germ, we are fruitful

soil. If we are thinking in terms of health we throw off these same germs ; they do not lodge in our bodies at all.

Take the case of a physician ; the reason it is possible for osteopaths and medical practitioners to treat hundreds of patients in an influenza epidemic, and very few of them, proportionately, contract the disease, is that they do not expect to do so. They think in terms of health, they do not have the slightest fear. The impress on the film is not in terms of catching the disease.

Think of the difference between the physician and those very highly sensitive little women or men, nervous, fidgety and worried, who say, "Oh dear ! I know I am going to get influenza."

Never suggest disease to a child. Never say : "Be careful or you will be ill." The child will go out not thinking much about being careful, but thinking about being ill. That lives in the subconscious—ill, ill, ill. Some loving mothers are putting their children into the hospital all the time by negative suggestions. Never suggest illness, always suggest health.

If the child is a little unwell, you can be in your heart just as concerned about it as you feel necessary, but do not display your concern to the child. Say, "Oh, that is all right, you are all right, you are going to get well right away. Just be a little careful and you will soon be well." Don't say, "You want to look out or you will get a chill, that will lead to pneumonia, and you may be dead very soon." The child goes out with his mind plastic, and his subconscious mind says, "This cold is very terrible, I am going to be ill, going to be in bed, I may be dead in a couple of months."

The Law of Attraction :

Now I am going to talk to you about the law of attraction. You have all played with a magnet when you were small boys and girls. You held a magnet over a piece of wood and it did not influence it at all. You have held it over a thin piece of magnetised steel, a needle, and it just jumped to the magnet. What is the principle involved ? Why does the magnet attract the steel when it does not attract the wood ? Because like attracts like. The magnet attracts that element that is like unto itself.

In the mental realm it is also true that like attracts like. We are all great spiritual, psychic, mental magnets, drawing to ourselves from the objective world health, sickness, prosperity, failure, love, hate, appreciation, jealousy—drawing them in from

all over, all the time. We are all highly magnetised psychic entities drawing material from which we build our environment, from which we build our world. Now, if we are magnetised steel we are not going to draw in wood, we are going to draw steel—like attracts like. So that again you see the influence of the thought behind there in the mind.

What kind of a magnet have you established in your sub-conscious ; what kind of people and circumstances are you attracting to yourself ? Sometimes you will hear a person say : “ Oh, that poor fellow, he was born under an unlucky star.” I have not much confidence in this lucky and unlucky star business—do not swallow too much of that. The star has nothing to do with it, but what is in the mind has a great deal to do with it. He is attracting failure to himself because he has a kink somewhere in his consciousness.

Here is a man whom everybody hates ; they say, “ My goodness, that fellow has not got a friend in the world.” Why ? Because with little, contemptible hate thoughts within he is attracting those things from the world. It is the law, not only the law of attraction but the law of reaction.

We get what we give in the ultimate analysis. Occasionally it does not seem to work that way. You say the law does not work ? Oh yes, it does. It cannot fail. All the experiences I have had have made me what I am to-day. We are repaid in the long run. You cannot always see it right away, but we are always repaid in the ultimate analysis that which we have put in. It is the law. The law of attraction.

Think health, you attract health ; think sickness, you attract sickness ; think failure, you attract failure. That is why it is so very important, even when you sometimes do feel a little sick, not to think in terms of sickness, but to think in terms of health.

That is why the Christian Scientist is almost right. When some one is limping down the street, and you say, “ What is the matter, have you a sore foot ? ” “ Oh, no, indeed my foot is all right. That is just a mortal error, I am all right.” He is nearer right than those who concentrate on aches and pains. But he has gone a little astray.

Mrs. Eddy caught hold of a philosophical system, known as absolute idealism, discarded about three hundred years ago as untenable. She did not seem to realise that, and she built it up

into her system. The philosophical explanation of it is untenable, but the practice of it is wonderful, and they are much nearer the truth than we are when we say, "Oh, I have got a terrible pain, I am so sick I don't know what to do."

The psychological truth is this: Think in terms of the sore foot, and your foot is going to get more sore all the time. Think in terms of a perfect foot, of the ideal, and say: "Oh, I am fine, I am going along wonderfully," and your foot will be entirely recovered two months before the other fellow is beginning to wake up to the fact that his foot does not need to hurt so much.

The law of attraction, then, is simply that like attracts like, and we attract to ourselves those conditions, which harmonise with and form the objective counterpart to our internal thinking. We cannot blame fate; we cannot blame luck; we cannot blame chance; we cannot blame others; we cannot blame things for what we are and where we are. We can, in the ultimate analysis, only come back to the first cause, which is the character of our thoughts.

It is hard medicine to accept that, because it is so much easier to get a scapegoat and say—"All my misfortune is due to this circumstance, to this person, to this thing." Oh, it is so nice to blame it all on someone or something else.

QUESTIONNAIRE COVERING LESSON NUMBER FIVE

For Self-Examination

1. Explain the Law of Compensation as taught at school, and give an example how this Law works in Mental Processes.
2. What do you understand by externalisation of dominant ideas to be found in the Subconscious Mind?
3. How is Life like a Cinema Screen, and what would you call a Blank Picture?
4. How is the Film Operator like your Conscious Mind?
5. How can we transform our objective life and even our environment?
6. How can we prevent ordinary sickness?
7. How can we influence disease among children?

State your conception of the value of positive suggestions.

8. How does the Law of Attraction operate ?

Tell why you think so many do not believe in a universal Law of Compensation ; then answer their arguments.

9. What will take place if we think Perfect Health ?

What will take place if we think sickness ?

10. How would you explain Absolute Idealism ?

11. State in brief what you have learned in this lesson concerning your health.

LESSON SIX

CHARACTERISTICS OF THE SUBCONSCIOUS MIND

WHILE talking to a man one day, he said, "Oh, I don't believe in the subconscious mind." "No?" I asked, "Well, what do you believe it is that causes the heart to beat? Do you have to think of it every time it beats? Do you have to think every time you breathe? Do you think every time you walk in order to maintain your balance? Do you have to think when you swallow food, 'Now the gastric juices will flow into my stomach'?"

"Oh, no," he said, "that is just the life function, the life power within us." "All right," I said, "I will accept your definition. That is what we mean by the subconscious mind. You call it life energy. I don't care what name you use."

Certain facts about the subconscious mind seem to me to have been very firmly proven:

1. The subconscious mind is the body builder. It governs all involuntary functions. It builds the body from the moment of conception. Every cell has a centre of mental knowing, thinking, creating power. And so in the cell which forms the inception of life in a mother's womb there is this centre of mental power that we call "subconscious mind." It is the architect of the embryo. It is this subconscious mental power which builds the body so that at birth we have a human child instead of some other kind of being.

It does not just happen so. Nothing "happens." For every effect there is a cause. The cause of this perfect body is the mental factor operating in the growth of the embryo.

2. Not only is it the body builder but it is the body repairer. If you cut your hand, what happens? Why, like a fire brigade answering an alarm, from every part of the body there rush white corpuscles, whose duty it is to absorb disease germs. The disease germs crawl in by the thousand as soon as your hand is cut, and they would kill you were it not for the white corpuscles. The bigger the cut, the dirtier the hand, the more disease germs, the more danger of infection. Instantly you are cut, or have an

accident, or whatever happens, from every part of the body come white corpuscles to fight for your life.

The cause of this rushing to one centre, at a given signal, of white corpuscles of the blood to war against disease germs is the subconscious mind. It is like a telephone operator in her booth in an outlandish spot, when a great reservoir bursts. The operator calls to all other places down the line, "Look out, a flood is coming." This telephone operator, the subconscious mind, calls to every part of the body and says, "White corpuscles assemble, and come to this point."

When you fall ill what happens? You send for a doctor, which is a good thing to do. But I think we can keep well, we do not need to send for the doctor. Very often we can get along without doctors, and the money you are spending on this Course ought to save you many pounds in the next few years, by just thinking right and observing the rules of health and keeping well.

Now the doctor gives you some medicine. What is that for, is it to cure you? No. There is no medicine that cures.

There are something like twenty thousand remedies known to medical science. Out of these twenty thousand there are few specifics, even these do not cure you. They stimulate this subconscious, the forces within, so that they can more speedily perform the work of curing.

The only healing power is within. The only doctor who can cure you is your own inner curative power. The best that any physician can do is to co-operate with that inner healing agency. The osteopath and the masseur will work on your body to relieve any impingement on nerves, or centre of congestion, so that nature may have a freer course to cure you. It is nature, the subconscious mind, that cures.

3. The subconscious mind is the source of all involuntary activities and functions, of all reflexes. If you waved your arms about, and hit your hand against a hot stove, you would not have to think, "Now let me see, I think that inasmuch as my hand is being burnt against a stove it might be advisable for me to remove my hand." No, you would pull it away by reflex actions. We do not have to think of reflex actions consciously. They are under subconscious mental control.

4. It is also the habit mind. Habit is a reaction to a certain stimulus that through constant repetition has become reflex.

You do a certain thing once and the first time it is very awkward. Little by little the act is repeated until you do not have to think of the act performed ; it becomes reflex, habit.

We sometimes assume that all habits are bad, and we must break our habits. But if we broke our habits we would be in a bad way. Get as much of your life as you can into the realm of habit ; get up in the morning at a certain hour ; wake up every morning, train yourself ; you have to be at business say at 9 o'clock ; well at 7 or 7.30 open your eyes. No alarm clock is necessary. Just get it into your subconscious. If you will give your subconscious a suggestion as you go to sleep, you can control your awaking almost to a second.

The subconscious is the habit mind. Replace bad habits by building up good habits to take their place. You build habits by repetition.

5. The fifth characteristic of the subconscious mind is that its law is the law of suggestion. It does not think, it does not reason, it does not weigh and balance, it does not choose between various interests, *it accepts what is handed down to it through suggestion.*

That needs a word of explanation. It does seem to think deductively but not inductively. That is, if you hand down a suggestion, whatever that suggestion may be, the subconscious starts to work. It says : " Oh, is that so ? All right," and then it organises all life in terms of that suggestion.

But it does not think inductively. It does not have the power to say, " No, that is not right, I do not believe that." It has no power to reject ; it has power only to receive, to accept, and then to go to work and to organise life on the basis of the thought handed down. The law of the subconscious is the law of suggestion.

6. It is the storehouse of memory. All memories are of the subconscious, and what a marvellous amount of material is stored up there if we only knew it. A veritable gold mine. Some teachers insist that nothing is ever forgotten in the sense that it is absolutely out of the subconscious mind. Everything that has ever transpired is there waiting to be brought up through the law of association.

A woman on her death-bed became unconscious ; in other words, subconscious. She started to speak in the most perfect classic Latin. She was an ignorant woman ; had very little education, and no one could understand the mystery.

They traced back into her history, and found out that she had worked some twenty years before, for a considerable period, in the home of a clergyman who was a wizard in Latin. He not only read it but spoke it. He would pace up and down his study speaking Latin, and this ignorant woman, working around, had unconsciously absorbed these words and sentences.

She had not thought of them consciously for twenty years, but here on her death-bed the wires somehow had got crossed and this layer in her subconscious mind that had all these Latin phrases stored found audible expression.

This incident would seem to bear out the theory that the subconscious mind, as the storehouse of memory, has an infinite store that we cannot begin to appreciate fully but should utilise more largely.

7. The subconscious is the seat of our racial instincts. Instincts are simply race habits. If for a few thousand years our forefathers have reacted to certain stimuli in a certain way until that reaction has become a habit, they have impressed that habit on the germ plasm in its psychic phase.

There is a doubt about the heredity of physical variations, but there is none about heredity of predisposition in the subconscious mind. It is the storehouse, the repository of the racial instincts. All that has gone before is there. That is why the subconscious must be under discriminating conscious control. There is not only the God-like potentiality, but there is the primitive brute. There is not only the beautiful, generous and good, love, sympathy, altruism ; but there are the negative and destructive emotions, the instincts of the beasts of the jungle, the selfish, egotistic instincts of the brute fighting for existence. All the racial experience is there, tucked away in the subconscious of each individual. That is why we must learn to overcome the negative with positive.

8. Again, the subconscious is the seat of our emotional life. All our emotions come through the subconscious. Our emotions are our feelings about situations ; feelings of pleasure and pain, of satisfaction and dissatisfaction ; of interest and disinterest ; of love and hate.

Since emotions are inherent in the subconscious, and the law of the subconscious is suggestion, then the way to control our emotions is by suggestion.

You say, "Oh, I have a vile temper, I cannot control it." If you give yourself constant suggestions that you will control your temper, the next time you have a tendency to "fly off the deep-end" and act like a maniac, you will smile, forgive, and pity the offending person.

Do not hate him. Have pity and forgive him, and you will find that you will not become angry with him. You cannot become particularly angry with someone when you are sorry for him. Give yourself these suggestions.

The emotions of worry, depression, jealousy—you can overcome every one of them. Some say, "Oh, I am so jealous." Well, you do not need to be jealous. Jealousy is a type of insanity, and there is no need to be insane. There is no individual in the world to whom it is really worth while for you to become so tied that you are going to become insane, and your whole life ruined by a negative hate emotion. Jealousy is never justified.

How are you going to overcome it? Constant suggestions, of love, confidence, forgiveness.

I know a man who married a young woman, and never a sweeter, purer woman lived than that girl; and yet she went through thirty years of hell, in which from morning until night he dwelt on the thought that she was going to be untrue to him—he even accused her of it. The amazing thing is that she wasn't! The only reason in the world that she wasn't was the fact that she was physically not inclined that way. But with that constant suggestion, it would have been entirely forgiven her if she had been untrue.

Most of our jealous thoughts are not justified, they have no basis in fact, and if they had a basis in fact there is no circumstance that is worthy of the murder of our own tranquillity and peace of mind. We must keep inviolate the citadel of our own inner being.

We are the guardians of our own spirit. We cannot afford to hate. Forgive, if necessary, and forget. If things become too unpleasant and the one whom you love persistently fails to reward your love with love, love elsewhere. Life is too short to blight it with jealousy, anger, bitterness and pain. You were made to be happy and organised for victory.

9. The subconscious is the source of our mystic powers. This is all the "occult" you get out of this Course, though telepathy,

thought transference, is now so clearly established that it is in the realm of demonstrable fact. It is entirely possible for you to transfer your thought to another individual just as clearly as if you had spoken, without your having spoken a word.

The mind of one individual, as a radio-transmitting station, sends the message which under certain proper conditions is picked up by the subconscious of another, as a receiving station. You can speak to people, cure them, help them, without audibly speaking a word.

Theory of Cell Consciousness :

The amoeba is a one-celled organism living in stagnant water. It is the simplest form of life that we know anything about ; it is the nearest thing to what in biology is called undifferentiated protoplasm. Protoplasm is the life substance. It is the material from which life is constructed. When you have protoplasm, all you need to have a living thing is what the Bible speaks of as "the breath of life." The amoeba resembles a jellyfish. It is so small that you can just barely see it under a microscope. You can get several thousands of them on the head of a pin, they are so very small.

Now, there are certain interesting things about the amoeba. If it wants to get up to the surface it draws in oxygen out of the water and inflates itself so that it floats ; when it wants to go to the bottom it deflates, lets the air out, gets rid of some of the ballast and goes down. Intelligence in a tiny, one-celled organism—in the crudest, simplest form of life there is !

If you put this amoeba in a test-tube containing a certain kind of acid it throws out a protective covering to protect itself from the acid ; again intelligence ! It has been observed in schools, like fish, and seemed to be playing at some kind of a game, running here and there. The point is that the simplest form of life, the one-celled organism, has a mental content, is a thinking being !

The amoeba is not found in the human body, but the amoeba is the nearest approach that we can think of to the single-celled organism that goes to make up the human body. There are billions of these little cells in the human body, and if a one-celled organism in the water is a thinking conscious being, it would seem reasonable to suppose that the one-celled being that co-operates

with a community of cells in the making up of the human body is also possessed of this rudimentary power of reason and thought, of mental content. No less an authority than Edison supported this theory.

You can begin to see then how suggestion works. What we have been trying to do is to lay a foundation so that you can get the philosophy behind suggestion.

Take Coué's "Day by day and in every way I am getting better and better." That is actually so. People who are ignorant laugh. Even more highly educated people who are ignorant of this particular phase of law, say, "Nonsense." If you are not well, say to yourself that you are going to get well. Do I mean to say that that is going to affect your health? Certainly!

I met a man recently who very indignantly repudiated the suggestion that by mental control you could influence your bodily weight. "Nonsense," he said. "Rubbish." I said, "My dear man, it may be rubbish to you because of the fact that you are in ignorance of the law, you do not know how it operates, but there is no truer thing in the world than that." And I cited a remarkable demonstration by my wife.

Mrs. Miller made herself look much younger (she is forty-four and looks to be about thirty), and in three weeks increased her weight from 7 st. 8 lb. to 8 st. 6 lb.; not by changing her diet. She gave her subconscious suggestive impressions, orders, commands, to accomplish both these results. In the latter case, while eating she suggested, "I want you to build into strength, flesh, bone and muscle."

Every day she gave the command to the subconscious mind which presides over the digestive function, that she wanted her food to be well assimilated, and to build into her body health and strength—and it did! Then she gave herself the suggestion that she wanted to get younger. She pictured herself as thirty and consciously now she is only thirty years old.

One summer she met a lady on the train who told her all her troubles. My wife endeavoured to cheer her, and she said, "Oh, my dear, you just wait until you are in your late thirties and you will feel differently." Mrs. Miller laughed and said, "I will never see my twenties or my thirties again." The old lady nearly collapsed.

There is really no limit to the application of this law. The

subconscious mind sends its instructions to every cell in the body and the community of cells co-operate to achieve the results desired. M

QUESTIONNAIRE COVERING LESSON NUMBER SIX

For Self-Examination

1. Give in brief your conception of the functions of the Subconscious Mind as related to Physical manifestations.
2. What is the principal function of the Subconscious Mind in the formation of Life ?
3. Has the Subconscious Mind an unceasing duty to perform while we are alive ? Why and How ?
4. What do you understand by involuntary activities of the body ? Explain a reflex action.
5. What are the nine characteristics of the Subconscious Mind as taught in this lesson ?
6. What is the function of the Subconscious Mind as related to Memory ?
7. What is the relationship of the Subconscious Mind to racial instincts or habits ?
8. What is the relationship of the Subconscious Mind to our Emotions ?
Are thoughts of jealousy justified ? Explain the reasons for jealousy and kindred emotions.
9. Can we consider the Subconscious Mind a Broadcasting Station ?
10. What is the "Amœba" ? What is the application of its study to Psychology ?
11. If all cells have mental content what light does that throw upon the ability of the subconscious ?
12. What have you learned in this lesson ? Give a brief outline of the knowledge you have acquired.

LESSON SEVEN

PREDOMINANT IMPRESSIONS—HOW TO REACH THE SUBCONSCIOUS

The Law of Predominant Mental Impression :

In this lesson I want to set before you the law of the predominant mental impression. Imagine two balls of wood or metal suspended on a string, one a large ball and the other a small ball. Swing them so that they would strike each other—what would happen ? Why the big body would move the little body out of the way as though it were not there at all.

Imagine two motor vehicles in a collision—one a motor-car and the other a heavy lorry. When the two come together, other things being equal, the heavy lorry will have a few scratches and the car will be smashed. The larger always dominates. You may think of some apparent exceptions, and yet there are no real exceptions.

This law is true in the matter of attention. In directing attention as between two conflicting interests, the stronger always wins. So you want to build up constructive interests, and fasten your attention on those things.

If you are trying to build a good habit, make your desire, your interest in that direction, stronger than your interest in other directions. Think of every reason why you should do this and every reason why you should not do the other thing, and this will tend to become your dominant interest.

The law of the predominant mental impression then is simply that of two impressions in the subconscious mind—the stronger ultimately wins, the stronger governs your activities and actions. You can see from that why it is not likely that most of us, in practising this law of mental control, will be able to demonstrate immediately.

You have been thinking one way for twenty years ; you have been thinking in terms of disease until you have got yourself all upset, weak, liable to disease, nervous, more or less physically negative. Then my Course appears and explains to you the law

of the subconscious, what the subconscious is, how you can affect and impress it, and gives you the various ways of reaching the subconscious.

You start and hand this idea to the subconscious. That, for the time being, is the little ball of wood in comparison with this great big ball that you have been building up for ten, twenty, thirty or forty years. It is almost too much to expect that when you have just started something you can make an impression that will become the predominant desire which will overrule the other one. But if you keep on giving this impression to the subconscious, by constant repetition, every time you repeat you enlarge the impact with which that impression goes to work in the subconscious. It will ultimately become the larger or predominant impression and superimpose your new wish, desire and determination over the older desires.

Occasionally we have immediate demonstrations—generally in a moment of extreme emotional intensity. In a religious revival you will often see the instantaneous conversion of a veritable reprobate. He comes and kneels at the altar, and goes forth a new man. God uses natural law for working out His miracles. You can always find an explanation on the basis of natural law for anything that happens.

Here is the natural law. It is simply that in a moment of intense emotional strain the man's subconscious is wide open, and this new impulse comes in with such force that it knocks his old impulses and desires out of the way, and the new desires become the predominant ones.

The subconscious impression is also the explanation of every mental healing. Whatever your religious explanation, the scientific way in which the cure is effected is that the person has faith that he is going to be healed. There is a moment of extreme emotional tension, fixation of attention, a psychological moment, and in that moment the impression comes in—"I am healed"—and it becomes larger than the old impression of sickness.

This explains some of Coué's wonderful miracles of instantaneous healing of paralytics, some of them carried on the platform and instantly cured through the law of the predominant mental impression.

Whatever you want to achieve must first become a dominant mental impression in the subconscious mind. You may put it

there immediately, or it may take you six months or six years, never mind, it is worth working and fighting for.

And be assured the law is that as soon as you have replaced the impressions now there, the impressions of inferiority with impressions of superiority, the impressions of fear with those of courage, worry with poise, sickness with health—as soon as you have replaced your old impressions with your new impressions stronger than the old, the new impressions will prevail, and you will achieve your heart's desire.

How to Reach the Subconscious :

The methods generally given by popular psychologists require silence, relaxation, particular effort, and withdrawal from the affairs of life. My methods you can practise on the way to your work, at work, at home, whatever you are doing, all day long you can reach the subconscious.

DIRECT METHODS

1. Through Habit :

In a former lesson, we learned that the subconscious is the repository of all reflexes and habitual action. Your every habit is, as a matter of fact, placing its impress on the subconscious mind. We build habits through repetition of certain acts.

A seventy-six-year-old man, who took this Course, had the habit of excessive smoking. He had tried at various times to break the habit. Now what is the habit of smoking? Well, it is smoking many times, over and over, until it becomes a habitual action. To break the habit you must superimpose another habit.

This gentleman set out to superimpose the habit of abstinence. The first time he felt like smoking he said, "No." That was his answer; his response to the stimulus. He had the desire, the sensation to smoke, but he would not do it. The second time he so responded to the desire he was beginning to form a habit, and the third time he was slowly developing a habitual response to the desire to smoke—"No, I will not do it." After he had done this a sufficient number of times he formed the habit, and there is no longer any conflict. He superimposed one habit on another in such a way as to abolish the former.

That will give you a key for breaking any habit, no matter what it may be, if it is only the habit of bad temper—and that is a destructive enough habit. It is an emotional response to stimuli from without that upset us, and our response is to get excited and “fly off the deep-end.” Now every time you fail to do that and respond to the stimuli by “keeping your head while those about you are losing theirs,” smiling serenely through the taunts, jeers, gossip and carping criticism that may have almost made you crazy before you took up this study, you are forming a habit of responding to friction with a placid, unruffled spirit. Finally it will become more difficult for you to fly into a rage than formerly it was not to do so !

Every habit impresses itself on the subconscious ; you cannot form a habit without making a sharp groove in the subconscious mind. So consciously build up good habits—the habit of masticating your food slowly so that it will be difficult for you to hurry ; the habit of drinking eight glasses of water a day ; the habit of taking enough exercise ; the habit of vitalic breathing exercises.

And here is a hint, a good one, while you are doing this vitalic breathing. If you have reduced it to a habit, what does it mean ? It means that every time you start out walking and breathing that way you are turning the key to the door of the subconscious ; then dramatise your breathing. As you walk along, work for the thing that you desire to achieve.

Are you a victim to fear and worry and do you want correct poise and happiness ? Then breathe in health, power, vitality, energy, joy, courage and breathe out fear, worry, every destructive emotion, and every tendency to illness. Breathe in life and breathe out the death elements ; breathe in happiness and breathe out your troubles.

Dramatise your emotions, and the victory over your emotions. Through habitually breathing the vitalic breath you are unlocking the door to the subconscious so that you can lay these demands on the subconscious, to be worked out in objectivity.

2. *Faith* :

Faith is an indirect means of reaching the subconscious. What you believe firmly becomes in the subconscious mind a dominant impression and your predominant impressions control you. That

is why you must have faith, because your point of view will control your actions in a very wonderful way. I am sure you believe in the substance of this wonderful theory of mental power, that mind is stronger than all else, and that by properly directing your mind you can achieve anything your heart may desire. Believe it strongly, and keep repeating it to yourself; hammer it in and every time you do so you are strengthening an impression in the subconscious mind.

3. *Memory :*

You remember we have said the subconscious is the depository and the storehouse of memory. Then everything you remember goes down into the subconscious. When you want to reach the subconscious mind all you have to do is to memorise something.

Memorise great thoughts, so that they will leave a wonderful impression there, clear and definite mental pictures. That is why it does you so much good in the summer-time to get out into beautiful surroundings. Take a couple of weeks' holiday in the country and see the wonders of nature revealed everywhere. We fasten those pictures in the subconscious.

Memorise every day a couple of stanzas of a great poem, passage of Scripture, impressive sentences out of a book or magazine, or some great affirmations. *Memorise, for every time you do, you are reaching your subconscious mind.*

If the subconscious is the storehouse of memory, then whenever you reach down into it and deposit something new you are impressing the subconscious mind. So memorise great poems. The world is so full of beautiful poems that call up the finest and the best energies that are in us, and make us want to reach up and stretch out, expand, and be our best. Every time you learn one of these, you are unlocking one of the doors of the subconscious and putting in healing vibrations and dominant impressions.

4. *Demand a Definite Thing :*

This is the law of silent demand. You are the master. Your subconscious mind is your servant. This is what the Master meant when He said, "Ask what ye will and it shall be done,"—

not of an absentee God sitting on a throne of cold marble up in the clouds, but of this God-power within, the superconscious mind which is the temple of the subconscious.

Lay your demands on the subconscious, it has the power to answer your petitions, it has the power to do your bidding if you make your demands strong enough. If you give your suggestions to the subconscious in a halting, temporising, apologetic way you cannot expect results of any kind.

If a colonel stood before his regiment and said, "Now I believe, perhaps, if you don't mind, if it is all the same to you, if you are not doing anything else just now, let us come to attention." And then if he were to give a command, "Now I would like to have you right about turn; of course I am not sure that you will, and I am afraid some of you will not, but anyway, please, if you will, some of you, right about turn," they would put him in an asylum.

Why is it that he is able to command his regiment? Because he stands in front of them inflated like a poisoned pup, and yells: "Attention! Slope Arms! Present Arms!" and the soldiers execute the command like one man.

Now you go to your subconscious mind, and do not beg, ask and coax. Lay your demands on the subconscious. You are the colonel, and there are millions of soldiers waiting to carry out your orders. All the cells of the body are waiting to hear your commands and to do them. So with confident expectation state your demands, let your prayer be the silent demand instead of the grovelling petition—that is scientific praying. Have the other kind too, but your psychological prayers will be demands, confident expectations.

5. Drive the Suggestion in Through all the Senses as far as Possible :

For example: If you want perfect eyesight, think it, speak it, say, "Perfect eyes, perfect eyesight, perfect eyes." What does that do? It drives in through the ears. Then again look at yourself in the glass and visualise your eyes as absolutely perfect. Write it down on a piece of paper. Write it out fifty times, "perfect eyesight." Whatever it is you are trying to demonstrate, write it out and that appeals through the sense of sight. Impress it on the subconscious through all the different senses—speak it, write it, act it!

6. *Visualise :*

See yourself perfect, doing the big thing that you aspire to do. What is your need ? You have been working in an unskilled capacity for a small wage in the company ? Then visualise yourself as a foreman or superintendent. See yourself doing that man's work, with the air and atmosphere of the Managing Director of the company.

I once knew a minister who aspired to be a Bishop, and he just saw himself as a Bishop ; he lived in the atmosphere of a Bishop. Some of the ministers didn't like it very much, but he just assumed the episcopal atmosphere ; he was actually living, actually visualising himself as a Bishop. The next time there was a vacancy and a new Bishop had to be appointed they elected this man, couldn't help themselves, almost had to ! *He created himself into the rôle.*

Look up and see yourself in the place where you would be doing a great work. In the meantime, keep your feet on the ground and do well the task in hand. There are a lot of fellows idly dreaming of becoming Managing Director of the company and at the same time failing to do well the tasks before them. That is not good. They are violating the law. Do well the task in hand so that you will be promoted. Make yourself invaluable. But all the time visualise the bigger thing.

7. *Use the Psychological Moments as they Occur :*

A psychological moment is a moment of extreme sensitiveness, generally through emotional intensity. When you are listening to a great orator and are tremendously stirred, "drive home" your suggestions. When your minister is giving an extraordinarily good sermon, "drive home," a few strong, pertinent suggestions.

If you pass through experiences of great emotional tenseness—if you are called on, as we all are sooner or later, to go through the valley of sorrow, and pass under the shadow of having some dear loved one taken away, instead of going all to pieces and letting your personality be virtually rent asunder by your grief, use that psychological moment, realise that is the supreme hour of your life to demonstrate your psychology.

Give yourself positive suggestions of strength, poise and

understanding, courage and faith. The subconscious is practically wide open, just send down those suggestions.

During an earthquake some years ago, there were three different cases reported of paralytics who jumped out of bed and ran to a place of safety. They felt the ground rocking under them, and in a moment of extreme emotional intensity they wanted to run, and that "run" command was a dominant impression on the wide-open subconscious in that psychological moment, and they just jumped and ran !

In the early morning just as you wake up, and late at night just before going to sleep are two great psychological moments. The conscious is only partially functioning, the subconscious is laid wide open.

As you open your eyes in the morning let your first thought be one of cheerfulness, one of joy, joy to meet the dawning day ; satisfaction that another night has passed and a fresh day has begun, an unspoiled day. And let your last thought at night be one of serene tranquillity.

"I am in the arms of Infinite Good. I am one with the Infinite Spirit of Life, and Love, and Wisdom, and Abundance, and Power." These beautiful thoughts just lift you above everything petty, mean, disturbing, and place you in an atmosphere of peace, joy, beauty, power. Use the psychological moment. It opens the subconscious.

8. Rhythm is a Key to the Subconscious :

I spoke of memorising poetry. In the very rhythm of poetry there is something that impresses the subconscious. As you are walking along, take your vitalic breaths and think to yourself, "peace, plenty, power," over and over again, in rhythm. Listen for the rhythm in music and in nature. It reaches down into the subconscious and energises the whole being.

QUESTIONNAIRE COVERING LESSON NUMBER SEVEN

For Self-Examination

1. How would you explain the Law of the Predominant Mental Impression ?

2. Explain the reaction of Superior and Predominant Mental Impressions compared with Inferior Mental Impressions.

3. *How to reach the Subconscious.*

There are eight Direct Methods ; name them.

4. What do you understand by Habit ?

5. What do you understand by Faith ?

6. Do we reach the Subconscious through Memory ?

7. Can we make definite demands on the Subconscious ?

8. Can we use our Senses as a track to convey Suggestion for the realisation of our desires and aspirations ? How ? Give a specific example.

9. Will Visualisation help to fulfil our aspirations in life ? How ?

Describe briefly what Visualisation means to you.

10. Why should we use the " Psychological Moment " to obtain our needs ? Why not any time ?

11. What should your last thought be at night ?

12. Which method of reaching the Subconscious seems most feasible to you ?

13. How do you propose to use the knowledge gained from this lesson ?

LESSON EIGHT

THE MASTER FORMULA—SUGGESTION

I HAVE now given you eight practical, direct ways of reaching the subconscious, and you can see that every day and every hour of the day you may be constantly laying your demands and requirements on the subconscious.

We are now ready to consider the Master Formula. Some of the teachers call this the infallible formula. Nothing is quite infallible. I have called it, therefore, the Master Formula.

Formula for Reaching the Subconscious :

We will start with a preliminary necessity, the anticipation of success. Think : “ I am going to succeed, I am succeeding ; I am demonstrating, I cannot fail to succeed.” If you are positive it is going to work, that is a splendid start ; it is half the battle ! Have the consciousness—“ I am succeeding, I am already in the process of becoming that which I have idealised, I am co-operating with the law, and no power in the world can keep me from the realisation of my confident expectations because I have the cosmic law of the universe behind me, reinforcing my demonstrations ! ”

1. Energise the entire system by vitalic breathing, and get yourself aglow, ready for splendid work.

2. Get absolutely relaxed in body. Practise relaxation exercises, stretching, bending. Then lie down or recline in an easy-chair. Put yourself in the easiest position you possibly can, so that your attention is not fixed on any particular portion of your body ; reclining is really the best relaxation.

3. The mental bath. Clear the mind of every diversive thought, get out all the cobwebs, think of nothing except the general feeling of expectancy that something is about to happen—“ I am about to work a demonstration.” Forget all your worries and complaints and problems and perplexities, the debts you owe and everything else. (It should be nice to forget debts once in a while.)

4. Fixation of attention on the thing that you desire. Rivet your attention on that one thing that you desire to place in the subconscious mind as a predominant mental impression. Remember you do not have to do the healing. If you want perfect eyesight you do not have to build it. All you have to do is to place on the subconscious, predominant mental impressions in the direction of perfect eyesight, and then you just let the subconscious do the work. Fix your attention on that which you desire to achieve.

5. Use the psychological moment, the moment of extreme intensity, of semi-self-hypnosis, in which the subconscious tends to be laid bare before you and when you can drive in your demands for perfect health, perfect voice, perfect hearing, whatever your demand may be.

6. That brings us to what is technically called "the silence." The silence is that moment when our spiritual being, the super-conscious, seems to come into a moment of ascendancy. I do not have a great deal to say about the silence because it has been overdone. I really feel that simply to plunge into a course of instruction and to give a formula for entering the silence without counterbalancing it, by, for example, the eight direct methods, by the training of the conscious mind by a thorough understanding of the law such as we are trying to have here—is not the wisest thing to do. I feel it is very dangerous, and does more harm than good. I rather minimise this phase and let it be a beautiful, but only incidental thing, something to be experienced perhaps once in two or three weeks when you are just in that mood, when you are ready for it. Do not attempt this often. Use all the direct means constantly, and then occasionally enter into one of these half-hours of silence.

7. Here I want to give you five specific steps. You have passed through the various stages indicated above and fixed your attention. You have reached a moment of strong emotional intensity, the psychological moment where it seems that the Infinite Majesty is revealing Himself, and where your personality is fusing in a remarkable degree with the Divine element that is the God within. The five steps now are :

(a) Visualisation : See the thing clearly, get an absolute picture of what you desire to achieve.

(b) Suggestion : Drive that visualisation home into the

subconscious in the form of an audible, spoken, definite, specific suggestion. Lay your demand on the subconscious specifically.

(c) Assumption : Assume that the thing is done, assume that you now have perfect eyesight even if your conscious mind realises that you have not. Get that subconscious assumption that your demand has been heard, registered, answered, achieved and accomplished. That may bring you instantaneous healing ; it may bring you an immediate demonstration as it has thousands of others ; it will certainly bring you closer to demonstration.

(d) Impersonation : Go out and act what you desire. Act what you assumed is being done. You are asking for success, then act it. Live in the atmosphere of the successful man. Your friends and employers will feel " success " vibrations emanating from you.

(e) Slightly further step—Personification. First play out the part, then identify yourself with the part, and before you know it—you *are* the part.

I have now given you eight direct ways, and also the Master Formula for reaching the subconscious mind. You have the method, you know how to do it, and the demonstrations are now entirely in your hands.

Suggestion :

The law of the subconscious, as already stated, is suggestion. You reach the subconscious through suggestion. There are various kinds of suggestion. We are reaching the subconscious all the time through some of the various modes. Suggestion is employed constantly by everyone.

1. *Direct suggestion* is where one person gives a suggestion to another, as, " You are looking unwell," or " I think you should have a better position," or " You should be insured."

If you are practising the direct method as a mental healer, you will place your hand on the head and say, " The headache is gone ; your head is becoming perfectly adjusted ; you are feeling well and happy," and the vibrations of health are passing through you to your patient. That is definite, positive, specific suggestion.

2. Now you might use *indirect suggestion*. You might say, "You know I think it is possible for us, through the practice of proper thinking, to overcome our physical disabilities. I knew a man who had a terrible headache. (You know that the person you are talking to has a headache.) And this man said, 'I am going to get rid of this headache, there is no reason why I should have it.' He went to the window, and opened it wide, drew in deep breaths and started to think of other things; then he sat down and softly played the piano—and in a little while his headache was gone."

Now the person you are telling it to is taking in every word. This is indirect suggestion. It is giving him suggestive material with which he can work out his own application.

3. Then there is *hypnotic suggestion*. Dr. Alfred J. Fox, who contributes to the *Psychology* magazine, has cured hundreds of cases—tuberculosis, infantile paralysis, asthma, and numerous other diseases. He puts the patients to sleep, hypnotises them. When they are asleep the conscious mind is in abeyance and the subconscious is functioning exclusively.

He then says: "You are perfectly well." He says to the paralytic, "You are able to walk around, and run about; you will have to use and exercise all your muscles and all your limbs now; you are a boy again, and you and I are going to run a race. You are in the country; you can see the hills, and the blue sky, and the green fields. Now we are going to race; are you ready? All right, let's go! That's fine! My goodness, I cannot keep up with you, you are going to beat me." Then the subconscious takes up all these suggestions and goes through the race. He is not moving at all, and yet in this paralytic there is a little bit of muscular twitching, perspiration breaks out in the limbs that have not moved for years, and little by little he brings about the cure.

There are practically no limits to suggestive healing. There is virtually nothing that cannot be done as an application of this law. You have the law now; it simply depends on you to use it. We require more or less ideal conditions, of course, for difficult demonstrations. But almost every day brings new data, new evidence of the demonstration of the law, so that I should be afraid to place any limits, I should hesitate to say that anything *cannot* be done. It seems that almost anything is possible.

Conditions for Suggestion :

The ideal conditions for suggestion are either a time of emotional intensity or a time of quietness when the person can relax. The ideal condition would be one in which the patient would co-operate, be receptive, and use auto-suggestion as the practitioner is using suggestion. As you say, "You are getting better" to the patient, he is saying to himself, "I am getting better"—both working together, turning the suggestion into auto-suggestion.

You must never use a negative suggestion. For example, in trying to break a habit with a child you may use sleep suggestion. You go to the bedside and speak quietly. You can think it first, use telepathy, mental transference. Then, not loud enough to awaken the child, give your spoken suggestions to the sleeping child.

"The next time someone opposes your will, instead of flying into a rage and getting angry and falling down on the floor and kicking up your heels, you will maintain perfect poise. You will reason the matter out; think it over. If it is right you will co-operate; if it is wrong you will give your reasons." That is, you do not give a suggestion that will murder the child's will, the child's will must be inviolate.

Don't say, "Now, dear, the next time someone opposes your desire you will not get cross." The subconscious fails to get the "not." That is one of the peculiarities of the subconscious; it just gets "You will get cross" and the next time the poor child is worse off than before.

In this way you can help your friends and you can bring about some wonderful and amazing cures. Give your suggestions with authority, with conviction. You must not give them in a halting, hesitating way.

Auto-Suggestion :

The same laws apply to auto-suggestion, and I have given you in the previous lesson the whole science of auto-suggestion whereby you can overcome every limitation, and rise to supreme heights of power, and personality, and health, and leadership, and success and happiness; whereby you can make any demonstration within reason.

Do not expect to go out and demonstrate yourself into the King, because that is not within reason. There are certain limitations despite the fact that I wrote that there were virtually no limitations. I meant within the laws of reason.

But you can demonstrate yourself into success, health, energy, happiness, into a condition of love and tenderness where you will love everyone and everyone will love you in consequence, and into efficiency where you will do your work well.

If you are going to go out as a salesman, give yourself the suggestion, "I am going to sell this," and never doubt it. All the time you are putting your deal through it will be with that self-assuring conviction "this deal is going through; this man is going to respond favourably to my suggestion; it is going to go through." You have got about ten chances to one in your favour that you will demonstrate if you practise the law rather than if you were to go about it this way, "I am afraid I am not going to sell it to this man; I am going to give him my talk but he will not respond." You have then no chance to win.

If you are going to make a speech give yourself the suggestion that it is going to be a success, that you are going to capture the attention of the audience; and the chances are nine to one in favour of your winning, as opposed to your taking the negative attitude.

QUESTIONNAIRE COVERING LESSON NUMBER EIGHT

For Self-Examination

1. What is the function of what we call the "Master Formula" ?

2. How do we energise our system ? Through what physical process ?

3. State the best position for complete relaxation of the body.

4. What do you understand by Mental Cobwebs ?

5. Explain a state of perfect silence.

6. State your conception of the value of Assumption, as related to the fulfilment of a desire.

7. How can we impersonate Success ? Will it help towards the achievement of our desires ?

8. Is the Personification the evidence of the practical application of the " Master Formula " ?

9. What seem to you the three most important steps in the Master Formula ? Why ?

10. What do you understand by Indirect Suggestion ?

11. What do you understand by Auto-Suggestion ?

12. What is the best time to receive and to impart a Suggestion ?

13. Have you used the Master Formula given in this lesson ? With what results ?

14. State the practical value of this lesson.

LESSON NINE

PSYCHO-ANALYSIS

THE theory of psycho-analysis is that there is an inner force or urge which we call the "libido" constantly striving to express itself. This libido, or inner force, is resident in the subconscious mind—and you will remember that we have stated that the subconscious is nine-tenths of our mentality.

Dr. Elmer Gates, one of the greatest experimental psychologists, states that the subconscious is ninety-eight per cent. (98%) of our mentality. Think of it. Only two per cent. (2%) of our mental power is the conscious, reasoning, thinking power.

If that be so, consider the tragedy of the present organisation of our whole system of public education, from kindergarten to university. In the curriculum of the kindergarten this fact is recognised, but through all the other stages of education, the emphasis is almost entirely in training the conscious mind, except in so far as it deals with forming habits and storing up memory.

Largely it is the training of the conscious mind. There is no set aim to harness up the subconscious powers. When our educational system is altered in accordance with the findings of the new psychology so that we will spend just as much effort in training and harnessing the subconscious mental powers, we will have a race of giants!

If you could start with a child from the earliest years, and train it step by step, and send it out conscious of its own inner powers, of the sleeping genius and the dormant giant within, you would soon have a super-race.

The Libido :

Now the libido is very largely the result of our racial instincts. We learned in a previous lesson that an instinct is a racial habit, a reaction which has become habitual through many generations. The primitive within us is trying to express itself as freely as the cave man of twenty thousand years ago, before civilisation placed its inhibitions on the self-expressions of the individual.

Concerning what this libido is there is still some question.

There are three fundamental theories, each one championed by one of the great analysts.

Freud, who is the founder of psycho-analysis, an Austrian physician and mental specialist, states that the libido is nothing more nor less than the *sex urge*.

Jung, who was a co-worker of Freud, broadens it out, and says that it is more than the mere sex urge—it is the *ego urge*. It is the whole seething desire of the individual to find expression, of which the sex urge is only one phase.

Adler, the third of the trinity of great analysts, finds that the libido is really an inferiority complex of possible organic genesis which, after all, is just probably saying in a little different way what Jung has already said. The conflict is between the individual desiring to express and the feeling that he must not express because he cannot do it as well as someone else. He feels inferior.

The Conflict :

In any case we have to consider in the outset of psycho-analysis the fact that a conflict is on. We have learned that the subconscious is the repository of all our racial instincts, of all the stored-up tendencies, desires and energies from the earliest dawn of creation to the present hour. If we accept the theory of evolution, and it is universally accepted among scientific persons to-day, there is not only primitive man to be considered but the accumulated tendencies of hundreds of thousands of years of slowly evolving animal life, in which expression was absolutely free and unfettered, uninhibited by any moral scruples or ethical ideals.

Now over this subconscious, with its seething desire to express itself along free and frank lines, sexual and otherwise, place the conscious mind, which is the thinking mind, the reasoning mind, and the mind in which all ethical ideas are held. The subconscious has no particular scruples at all. It is a wild, untamed force that must be rationalised, and its energies directed.

Here, then, is your conflict. You have within this seething mass of energy, screaming for expression ; you have over it, holding it down, like the lid on top of a pail full of boiling water, the conscious mind and the mind of social custom, tradition, law and prejudice. The libido then is simply this inner desire, either from the Freudian point of view, or the point of view of

Jung, or that of Adler—striving to express and inhibited from free expression by reason, discretion and society. This is the conflict. Here the desire to express, here the inhibition, “you cannot express.” What are the results?

The Cause of Nervousness :

Wherever you try to dam up energy, like steam, for example, soon it will tend to blow off the lid. Take some wine, let it ferment, and put a cork in the bottle. If it ferments enough it will blow the cork right out, and if it cannot blow the cork out it may burst the bottle. The theory of psycho-analysis is that because of this conflict, the repressions, restraints and inhibitions that society and the conscious mind place on the primitive impulses trying to express, the repressed energy breaks out in the form of nervous troubles.

The analysts claim that all our nervousness (except organic derangement) is due to this repression of our desires. For the most part our nervousness is not caused by organic derangement. In the case of the extreme neurotics, scientists have taken their nerves, examined them and found them absolutely perfect. There was no physical derangement of the nerves. Your nervousness is about ninety-eight per cent. (98%) mental, psychic, emotional. There is something behind there in the subconscious mind that is causing the wreckage.

Freud, as I have suggested, claims that all nervousness is due to some derangement in the sex life. This was not a very popular theory because it placed a question mark on all those who were inclined to be nervous. He said the libido was being dammed up and interfered with. He did not advocate, as his detractors claimed, unbridled sex licence; he never was an advocate of free love. He advocated rather the sublimation of the energy to useful and socially acceptable ends.

All normal people have the reproductive instinct and plenty of it. It is the basic factor in life, and the race would cease to exist if it were not so. The whole conspiracy of “shame, shame,” and of “hush, hush,” and of “No, dear, you must not speak about it,” is a disgrace to a mature race and we ought to get over it, and be grown-up folks where we can face the facts and be thankful that we are as we are instead of made as angels and disembodied spirits. And we should learn to control the forces

inside instead of trying to murder them. Those who have repressed their emotions, those fanatics who look on all sex expression as base and unclean, have always come to grief and have been a race of cramped, inefficient, ineffective, unhealthy people from every possible standpoint.

The effort utterly to repress does not lead to the highest type of morals. Dr. William Franklin Kelly, one of the founders of the popular psychology movement, told me some time ago that his shocking experiences in sex derangements did not come from the sporting fraternity, the fellows who do not make any particular profession of being angelic, but from the ranks of the individuals fairly well up in religious life. He found that the tendency of constant repression, the conspiracy of silence, resulted in a sudden breakdown.

Some of you may remember the drama called "Rain." The whole story is one of psycho-analysis, the utter breakdown on the part of an individual who felt that he was beyond the reach of any human impulsive feeling.

The Neurotic :

A neurotic is a person suffering from nervous derangement in some way or other, generally in a rather advanced stage. We are all slightly nervous, even those of us who do not think we are. We are not all to be classed as neurotics, although I have never met a person yet without some complexes. It is only a question of how few or how many. Those with more than normal complexes are classed technically as neurotics.

For every neurotic action there is a cause, and we are to locate the cause in the subconscious mind in this conflict between the libido desiring to express and the external repressions of the conscious mind. You will trace most abnormalities in adults to repressions in childhood. Most complexes have their origin in the early years ; it is not so much the thing that happened yesterday or a month ago, or a year ago, that is causing our nervousness. Strange to say it is the thing that we have forgotten, that happened a long while ago in the early years.

Characteristics of the Neurotic :

I want to talk to you for a little while about the characteristics of the neurotic.

First : Some disturbance in sex life is almost an invariable accompaniment of the neurosis.

Second : The "inferiority complex" is almost always an accompaniment of neuroticism.

Parents should be taught not to outrage the tender sensibilities of their children by saying, "Oh, you are just a little child, you must not know," or "Do this," "Why?" "Never mind why—I say do it." The rule of brute force instead of the rule of sweet reasonableness. The whole effort to impress the child with the fact that he is just a minor consideration, just a baby. Parents do not realise it, but that is building up a sense of inferiority that lays its impress on the child's subconscious to damn him thirty years later when he is a full-grown man. In the very hour when he tries to do a great thing, he is gripped with this sense of inferiority.

Third : The next characteristic of the neurotic is the attempted flight from reality, generally along lines that are unsocial and selfish. The neurotic finds life in some aspects hard, and instead of going about it as an average person would do in performing the slow laborious duties and efforts to improve, the neurotic tries to create a world of fantasy or "make believe" in which the conditions of life seem more desirable.

Most criminals are neurotics, though it is not true that most neurotics are criminals. Nearly all criminals are neurotic in their tendency. They find life hard. They are suffering from a sense of inferiority. Perhaps they are poor and see others who are rich. They have not learned the superiority of moral, intellectual, spiritual valuations.

They have not learned that the only true aristocracy is an aristocracy of brains, personality and character, that the true aristocrat is the man or the woman who lives in a sense of self-mastery and service. They just accept the old mistaken idea that the fellows who are rich are superior.

A normal man would at once think of what he was best fitted for, and how he could do that work in the best way to bring the most adequate return, and then would lay out a plan that might take ten, twenty or thirty years to mature. Then by saving and thrift, application, study, hard work, possibly a Course in the university or in a specialised school, and by practice, he would seek to make himself invaluable to his employer so that he could command more money. This he would save and gradually buy

an interest in the business. Then establish a business of his own, enlarge, and establish a branch here, and a branch there, until he had a chain of offices or shops.

The neurotic thinks that this process is too long, it is too slow, too practical, too matter-of-fact. He must take a flight from reality. So he "borrows" one or two thousand pounds from his company, speculates and loses the money. The Government calls it stealing instead of borrowing, so he is put in prison. He never intended to steal, he would not have taken a shilling belonging to someone else, but he just imagines he is going to do wonderful things and takes that wild flight from reality.

We do not leap into millionaires' homes over-night; it is a long, hard struggle and a bitter fight, and it takes brains, perseverance and application, and perfect co-ordination. The neurotic cannot see that.

Compensation in Neurosis :

Just a word on this matter of compensation. Compensation is the assumption by a neurotic of the opposite virtue. For example: there was a boy in school, a typical bully, always hitting the smaller boys, always starting a fight, and his mother had dealt with him to no avail. Teachers had sent him to the headmaster, who disciplined him without result. Finally the headmaster asked, "John, why do you do this? Do you like to see others hurt? Do you get any pleasure out of it?" "No, no," was the reply. "Then why do you do it?"

He finally discovered that it was because the boy was suffering from a sense of inferiority, his mother had always "babied" him. "No, dear, you must not play with those rough boys, you must be a nice little gentleman."

Pity the boy whose mother is trying to make him a nice little gentleman! Let the boy get out, rough and tumble, and harden up; eat rock, cake, hard toffees, brick ice-cream! Let him toughen up and be a real boy. This boy's mother had just been trying to make a cissy out of him, and when he was playing with boys of his own age he felt inferior. He was beaten badly in several fights. While inferior and cowardly he started to assume the opposite virtue. He tried to assume that he was a strong, big, rough fellow, but he was always careful to pick the boys smaller than himself where the illusion would not be shattered!

The Advantages of Neurosis :

Now I would like to refer to the advantages of neurosis. There are certain advantages to the neurotic, and that is why the whole task of effecting a cure is complicated. The advantages are :

First : It allows one to follow the line of least effort. A very large number of invalids are really neurotics who have unconsciously assumed a life of invalidism because it was so much easier to have someone else take care of them and sympathise with them. I do not want you to become hard-hearted, but when any of your loved ones are in danger of becoming invalids the best thing for you to do, unless you are 100% sure, is to stimulate them to be up and about and to keep going and to fight, not to assume invalidism because it is easier to drift along.

Second : It assures one of sympathy. The neurotic always has an inordinate craving to be sympathised with. If they do not get sympathy when well, they lack something that they crave so tremendously that unconsciously they become ill so that they will get sympathy. It is hard for a group of people who are just delving into this science to realise how utterly the subconscious wish is fulfilled. How much of our sickness is simply due to this flight from reality, this effort to put ourselves in the place where we will get the sympathy that we are being denied otherwise !

Third : It is a short-cut to power. That is one reason why you should never give a child anything that he cries for. When the child cries and then immediately gets whatever he wants, he has discovered a way by which he can tyrannise over you. He does not reason this consciously, but the subconscious has certain powers of deductive reasoning. When neurotics cannot have what they want, they are apt to go into hysterics. Then unwise friends fulfil their wish to quieten them.

Fourth : It protects one against the humiliation of failure. Here is a working out of the inferiority complex. The man feels his inferiority. He is failing, so he emphasises the fact that he is not well, he is weak. "What can you expect from a fellow who is ill all the time ?"

Fifth : It assures one of exaggerated credit for anything that he does well. He will always call your attention to the fact that what he did was in spite of his terrible illness.

QUESTIONNAIRE COVERING LESSON
NUMBER NINE*For Self-Examination*

1. What do we call the inner force in Psycho-analysis ?
2. What is the Mental Percentage of the Subconscious, according to Dr. Elmer Gates ?
Why is it worth while to try to state the percentage of conscious to subconscious in your mind ?
3. State the relationship between the inner force and our racial instincts or habits.
4. State the Three Fundamental Theories of Psycho-analysis according to Freud, Jung and Adler. What seems to you the most important difference among them ? Which one offers you the most helpful principles ?
5. Explain the manifestation of conflict.
6. State your conception of Nervousness, its causes and manifestations.
7. State the Three Principle Characteristics found in Neurotics.
8. Are most criminals Neurotics ? Are all Neurotics Criminals ?
9. What do you understand by Compensation in Neurosis ?
10. State the apparent advantages of the Neurotic.
11. What do you understand by assumed Invalidism ? Give a practical example.
12. Will sympathy help the sick ? (Here we refer to assumed sickness or mental disorder.)

LESSON TEN

THE PRACTICE OF PSYCHO-ANALYSIS

WE now come to the practice of analysis. You have the theory well explained, and we will now follow, step by step, the actual process of analysis.

Requirements for an Analyst :

He must be in perfect control of his own emotional life so that he will not be offended, will not get angry, will not lose his grip, because all kinds of circumstances are bound to arise in an analysis. The patient lays his or her soul absolutely bare ; there must be nothing of any nature held back ; it is a much more perfect and complete unfolding of the self than you would find anywhere else in life, and at certain stages of the analysis, as you will find out later, there is apt to be a negative transference.

Negative transference is hate on the part of the patient for the analyst. The patient will impugn his motives, call him all kinds of names, insist that he is a fraud, and the analyst must accept this as an expected incident in the analysis. That is just a symptom of the disease. A doctor would not be angry with a patient who had a bad bronchial infection because the patient coughed. And an analyst must not get annoyed if a patient calls him names, because that is part of the disease.

Again, if the patient happens to get a positive transference (which is very likely sooner or later) then he or she may fall violently in love with the analyst. The analyst must accept that as he would the negative. It is part of the conduct of the analysis. The analyst will neither make the patient feel badly by harshly repudiating any demonstration of affection, nor will he encourage a demonstration of affection to a point where the analysis may get out of hand.

The analyst must keep his own personality, as far as possible, out of the analysis, and for that reason it is well for him to take a position where the patient will not see him during the process of the analysis. The patient will recline in an easy-chair, or lie on his back on a couch, and the analyst will sit three or four feet

away, behind his head where he will not be seen but becomes just a voice, impersonal, prodding, digging down into the subconscious, into the soul of the neurotic patient, to try to locate the complexes and cure the individual or allow the curative powers within to work the cure.

The main requirement for the patient is simply that he shall agree to be absolutely sincere and truthful, and that he will not consciously obscure or delay the process of the analysis, but will co-operate in every reasonable way.

THE ANALYSIS PROPER

1. Free Association :

The law of thought is that it proceeds through a process of association. If I say "ocean," you immediately think of ships ; "forest," you think of trees ; "grass," you think of green. That is free association. You cannot think of one without thinking of the other. That is why in memorising something it is so important to use the law of association. You always think in pairs, and so you go on from one thing to another. The law of association is this : every concept, idea, or thought in your memory is tied up to some other thought.

We start the analysis by using the thoughts of most vital interest to the patient. He talks on, apparently at random, with no particular effort to say anything. He just pictures the things that are uppermost in his subconscious mind. He says, "Well, I suppose the thing uppermost in my mind is my home," and as soon as he says home the law of association brings up his wife ; and when he thinks of his wife he thinks of her sweetness, her tenderness, his great love for her ; or he thinks of disharmony, of friction, of his mother-in-law, or whatever situation in the home that has caused the trouble. The patient will continue to go on drifting in this way, from one thing to another, until he comes to some repression, until there is something that is unpleasant for him to think of. This he does not want to say and the free association will stop.

The law is that we tend to forget the things that we do not want to remember, we try to keep them back, the subconscious seeks to submerge them. The moment the patient says, "No, I do not think of anything else to say," there is your first cue.

And you say, "Just why did you stop? What is that experience last year, what does that bring up; is there something that you have not told me, is there some distressing experience or memory connected with that experience?"

Stop there for a moment, and if it does not come out start him off again. Next time he stops again ask the reason. There is always a reason; for every effect there is a cause.

2. *The Word Test:*

We generally use a list of 50 or 100 words. Any list will do—make up your own list. There are several lists in psycho-analytic books. You read out these words and the patient gives the association. You give him just a few seconds. He must speak quickly. You will find some very remarkable indications there. Wherever he stops, that is not a chance omission. There is no chance in psycho-analysis.

When he cannot think of a word it is because there is a buried thought, long since forgotten, submerged in the subconscious; an unhappy memory associated with that word that started to come up through the conscious, that the subconscious hammered down again because it did not want to bring it up. The subconscious fights against the unearthing of these complexes, and there you have another key.

You will also find that for a certain type of word there is a beautiful or happy synonym, or there is a negative and destructive, rather morbid association. You may find that there is a note of fear running through these hundred words. For example, take the word "Zoo." One patient would think of a bright, sprightly sort of animal, and another would say "snake"—a little morbid. If this morbid touch were repeated in half a dozen different words you would have a key right away as to the trend of your patient's thoughts.

Another patient might have a constant depression, and you could say that one of his troubles was that he was pessimistic, and that he must cheer up, brighten up, get an optimistic point of view, and look for the beautiful side instead of this constant recurring pessimism.

Each one of these methods is just a method of prodding down into the subconscious—mental surgery. You should use free association for the first few weeks. The duration of an analysis

may be two or three months, or it may be a year. It is a big proposition and four or five sittings a week are required in order to make a perfect complete analysis. Each sitting should occupy about fifty minutes.

3. *Dreams* :

Ask the patient to bring you a list of his dreams. The first day he brings you half a dozen or a dozen dreams he can recall for several weeks back, and then each day after that he brings a record of the dreams of the night before.

Freud claims that we always do in our dreams the things that we wished to do when awake but could not. Now our dreams are apt to be in symbols. You may say, "There is no sense at all in that dream; I was walking through a garden with a lion and we walked along to a certain place," and then you go on to various picturisations. It seems nonsense but is not. The lion probably represents someone you have had dealings with, someone of whom you are afraid. The fact that he was walking along with you means that you desire to dominate over that person to the extent that he will be as meek as a lamb, walking by your side, instead of fighting you as a lion would do.

For that phase of analysis you would do well to read Freud's book on *Dreams*. Freud has written a book solely on dream interpretation, and it is rather heavy reading. If you are going to go thoroughly and deeply into analysis it would certainly pay you to read this book.

We visualise all the time we are asleep. The subconscious mind thinks in pictures, not in words. Analysts insist, and have abundant proof that we dream all the time. Some of you say, "I never dream." The analyst would say you dream from the moment you close your eyes in sleep until you awaken, but what you mean is that you are not conscious of your dreams. You sleep so soundly that you do not know you are dreaming.

You may sometimes say, "I did not have a good night last night; I ate some cheese at midnight and it made me dream." That is not quite accurate. You had some cheese all right, and that disturbed your digestive apparatus so that your sleep was not so sound and you remembered more of your dreams than you generally do. You did not dream more, but you did not sleep so soundly.

Never try to interpret a single dream but interpret a number of dreams, and you will find the same general thread going through them all !

Sometimes our dreams shock us, but there is no cause for being shocked. In your dreams you are not in control of your subconscious mind and it is a sort of mental exhaust, one way of using up this pent-up energy. If you do things in your dreams that you would not think of doing in your conscious hours it is not at all reprehensible, and you are not to condemn yourself as evil-minded.

You are not anything of the kind. Your subconscious mind is simply playing tricks on you, and doing in the dream-state those things that you have refused to permit yourself to do in your waking state.

4. Childhood Experience :

Probe into the childhood experience of your patients to bring forth the buried memories, things that they have forgotten long since but which are still smouldering in their subconscious mind.

You start by asking, "What is the earliest thing of which you have recollection ? What is your earliest mental picture ?" And they think of when they were perhaps three years old, and tell you what it is. You might ask, "Where were you born ?" "I was born in London." "And did you live there when you were three years old ?" "No, I lived then in Manchester." "Well, back there in London, in what kind of a place were you born ? Where were your parents living before you moved to Manchester ?"

And it is quite possible that just that question would bring a hazy, dim, shadowy picture of some room, face or experience long since forgotten.

You find out the earliest recollections and then try to fill in the gaps. When you have restored a picture here and there you have two ends to work from. You get some other facts, some more memories, and seek to fill in the whole autobiography of the child back to the age of a year or six months, or back to the earliest possible recollections.

Associate these pictures of the past. That is exceedingly important because of the fact that so many of our complexes are due to childhood impressions.

In childhood the subconscious is absolutely laid bare, there is no conscious mind. The infant does not reason for the most part. It knows only the law of desire, "it wants what it wants when it wants it," and that is all. Gradually there develops a conscious mind, but until the child is thirteen or fourteen the subconscious is predominant to a very much greater degree than it is with the mature person.

5. *Complexes :*

A complex is an unconscious association of ideas. For example : an experiment was tried on a dog. A test tube was inserted into the dog's stomach, he was tied down, and at a certain hour each day he was fed with a luscious piece of beefsteak. As he was eating this steak a bell would be rung. Every day at the same time he got the beefsteak, and the bell would ring ; as soon as he started to chew the steak the gastric juices would begin to flow into the test tube.

After about two weeks of this a mean trick was played on the dog. At the given hour the bell started to ring but the dog was not given any beefsteak. The gastric juices flowed just the same.

You see the association of ideas ? The dog had associated with the sound of the ringing of that bell the beefsteak. As soon as he heard the bell he was all ready for the steak and the gastric juices began to flow to prepare for digestion : subconscious association of ideas !

Most of our functional disease, where there is no organic lesion, impingement or infection, is caused by these complexes.

6. *The Transference :*

These submerged energies of the subconscious mind that have been causing the wreckage, when you locate the complex, are released and they must find other means of expression. An energy is an energy. Where electricity is imprisoned in an incandescent bulb, it will be light ; in an electric iron, it is heat ; or it may manifest in power to run one of your tram-cars. The energy is *expressed* just the same in different ways.

Energy in the human mind has different ways of expressing itself ; in love, hate, lust or activity. When you locate the complex and pull up this weed of the subconscious the energy is

released, and something has to happen to it. It cannot just evaporate. The immediate thing likely to happen is a *transference* of that energy to the nearest object at hand—and the nearest object happens to be the analyst.

The patient may resent all this business of being disturbed ; the very fact that the complex has been found will make it impossible for him to hide behind his neuroticism, and the released energies may express themselves in feelings of bitter hatred. He will then take an unaccountable dislike to the analyst. He will try to hinder the analysis. He will fight to prevent the analysis from curing him, with the idea that if he is cured it will give more credit to the analyst. This type of transference is called negative.

It is sometimes serious. A neurotic woman may go out and insist that an analyst, who is utterly innocent, has made improper advances, or in other ways seek to discredit the man and his work.

On the other hand, the transference may express itself in a positive form, which is much more to be desired. If the transference is negative the analyst must slowly and definitely seek to convert it into positive transference, where the energy is tied up temporarily with the analyst in the positive form of esteem, regard and affection of varying degree. It may be simply that of admiration, a sense of appreciation. It may be in a perfectly proper and harmless form. It may be in the form of the most violent affection. This raises a real problem because it must be held in check if the analysis is going to do any good.

The transference, if negative, may lead to a *resistance*. In this stage the patient seeks in every possible way to defeat the analysis.

7. *Sublimation* :

Now we come to the cure. First let me say that many analysts claim that when you have discovered the complex, the very fact that you have located it, and the patient understands what has been causing the trouble, results in breaking the force of the neurosis and the cure is effected. This sometimes happens. For example : there was a man who had a stuttering complex, he always stuttered on the letter " K." He could say anything else, but when he came to any word with " K," he would stutter

terribly. It bothered him a great deal and interfered with his work.

He went to an analyst, and after careful probing it was discovered that as a youth he had a very violent love affair with a girl named Kathleen, and that Kathleen had rejected his proposal of marriage and had married another man. He felt it keenly and did not recover for several years. Now he was happily married, everything was going along nicely, and he had no regrets.

Here again is the subconscious association of ideas ; something unpleasant, the aching heart caused by Kathleen. The association in the subconscious tried to repress the unpleasant memory, whenever he sought to say any word with a " K " sound, like Kathleen, Kenneth or Kenilworth. The patient, when he understood the cause, went out and never stuttered again on " K."

Many of your complexes will dissolve into thin air when you discover them ; like many a conspiracy—when you discover the plot the conspiracy is defeated.

The first item in the cure is releasing the energy by locating the complex. Then follows the transference of this energy, tying it up temporarily to the analyst because he happens to be the nearest one at hand. The last step is sublimation.

Sublimation of the Released Energy to Some Constructive End :

The patient is not cured, if he comes out of the analysis having the released complexes tied up so that the patient is in love with an analyst, whom it would never do him any good to love ! He is no better off than before. Gather up the released energy centralised as a matter of convenience on the analyst and start your patient off in a specific direction. Find out the thing he has been yearning and longing to do and get him started to do that thing so that he can use all the energies that were formerly causing him trouble.

It may be simply sending a married patient back to fall violently in love with the husband or wife, to re-make the home, to have a re-birth of wonderful energised affection in which they can pour out a certain amount of this energy in love for each other. It may be in a splendid avenue of service. Send them out to do big, creative work in which they can burn up their released energy in a normal wholesome way. *Sublimation is the one absolute cure.*

Self-Analysis :

What we have studied in the third person will apply perfectly in the analysis of ourselves. We can use all this technique in picking out our own repressions, our own complexes, and releasing the energy and sublimating it into useful and splendid acts in order that we may achieve the fullest and most perfect expression of masterful and supreme personality.

In the free association and word tests write instead of speak. Write pages and pages each day, just what comes to mind. Make a note at each break in the association and later seek the cause. The transference will be to an ideal, or imaginary person. Sublimation will proceed along the lines most acceptable. In the early stages of sublimation use plenty of physical exercise. Then seek to do the big thing you really yearn to do.

QUESTIONNAIRE COVERING LESSON
NUMBER TEN

For Self-Examination

1. *The Practice of Psycho-analysis.* Name the predominant Characteristics of the successful Psycho-analyst.
2. What do you understand by Free Association ?
3. Explain what constitutes a Word Test. What is the mental law behind all these tests ?
4. What do you understand by a Dream-Test ?
5. Explain the value of considering Childhood experiences during a complete Psycho-analysis.
6. What part, if any, does the conscious mind play in early Childhood ?
7. What do we understand by a Complex ? State the difference between Superiority, Normal and Inferiority Complexes.
8. What do we understand by Transference in Psycho-analysis ? Explain what happens when the complex is located in the Subconscious.
9. How would you explain the Sublimation of released energy to a constructive end ?
10. Can we analyse ourselves ? How ? Explain in full Self-Analysis.

LESSON ELEVEN

CHILD PSYCHOLOGY

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

Were it not tragic it would be amusing to hear a doting mother or grandmother exhort a little savage of twelve to be "a nice little gentleman." If that boy is a real boy he could not be "a little gentleman" if he wanted to—and he does not want to! It is his place to be what he is—a boy, and our duty is to accept and understand him as such.

Various Stages of Child Development :

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

History of Man :

Whether you accept the theory of man's ascent from lower forms of life, or adhere to a literal interpretation of Genesis, you must understand that primitive man was a gorilla-like being, more beast than man, who lived a crude, hard life, dwelling in caves, at war with all other forms of life, and interested apparently in but one thing—a blind instinct to preserve his own life in the brutal, selfish struggle to survive.

A slightly advanced stage shows man less of an individualist, establishing a social structure for mutual protection, but still a

savage—cruel, bloodthirsty, rebellious of personal restraint. The principal laws were desire and strength. What he wanted he had, if he were strong enough to get it.

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

Then followed the more marked development of the gregarious instinct. Man ceased to be an individualist or a wandering savage. His social interest, at first limited to his family, grew with the expansion of tribes and nations.

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

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

Finally the interests of man became exocentric in place of egocentric. He dreamed of service, brotherhood and altruism and established ethical principles and ideals.

Egoistic Period :

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

Now this is perfectly normal and natural. The infant is reliving the egoistic stage of human life in its infancy. The only tragedy is when one fails to outgrow this period. There are too

many adults who remain in this infantile stage of purely egoistic interest. Their only interest in life is self. Anything apart from self bores them to distraction. They are thirty-, forty- or fifty-years-old babies.

The Savage :

The child—especially the boy—emerges from this infantile state into the consciousness of the savage. His interests are still largely egoistic, but he grows aggressive, delights in inflicting pain, fights against restraint, wallows in dirt, engages in fisticuffs, breaks windows, ties tin cans to dogs' tails and throws snowballs at the vicar.

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

The Gang :

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

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

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

This period serves a useful purpose. The consciousness is broadened from narrow and selfish boundaries and the basis for social sense and solidarity is laid. Do not fight the gang instinct,

but direct it. The Boy Scouts, Girl Guides and kindred organisations are ideal efforts to give constructive expression to this phase of the growing child's consciousness.

The Acquisitive Stage :

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

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

Period of Fantasy :

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

The girl dreams of fairies, castles, Prince Charmings and creates a world of vivid illusion more alluring than the drab world of objective reality. This is an important period in the evolution of genius. Imagination plays an important part in all great success. It is a pre-requisite of all great invention, construction, industry, art, literature, music and drama. Do not seek to dry up the fountain of imagination but guide it deftly.

Children must be made to see for themselves the difference between reality and fantasy, so they will not develop a neurosis

in later life in attempts to evade the hardness of life as it is in the neurotic flight from reality.

Romantic Love :

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

The first discovery on the part of the sixteen-year-old boy and fourteen-year-old girl of vital interest in the opposite sex is often jeered at by their elders as "puppy love." Sometimes the entire subsequent love-life of the child is ruined by these ignorant taunts and ridicule. The love of children in life's springtime is the sweetest, purest, most natural, unselfish and uncalculating love life ever knows.

Let no unwise cynic of maturer years, disillusioned by his own imperfect love experience, touch with impious hands this holy of holies of the child lovers. Rather let us seek to carry over something of the vigour, romance and unsullied sweetness of their simple, beautiful affection into our less lovely passions of later years.

Altruism :

At nineteen the normal boy is an incorrigible idealist and the girl's interest likewise becomes exocentric. The ideal of heroic service and self-sacrifice looms large. This is the age that fights the world's battles. This is the age of decision for the ministry, social service, serving professions and other unselfish careers. It corresponds to the highest evolution of racial consciousness in our ancestry and answers the call of the Great Servant who said "I am among you as one who serves," and who instituted a new piety—the cup of cold water in His name !

Guiding Principles :

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

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

3. Do not bully a child, compelling him to do your will simply because you are bigger and can beat him if he disobeys. This is the rule of mere brute force, the law of the jungle, unmitigated tyranny and unworthy of mature and reasoning parents.

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

5. Never scare a child by threats. "Look out or the bogey man will get you." "Be good or the ragman will put you in his bag and carry you away." "Do what I say or I'll beat you within an inch of your life." "If you don't behave you will go to Hell and burn for millions of years."

These damnable, destructive fear suggestions have done more to warp, cripple and curse human life than all other factors combined. Character is never matured through fear, only through reason.

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

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

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

7. Appreciate the fact that the child is a great imitator.

Children love to act in the realm of fantasy the drama of life as they see it. Give them, therefore, the best possible material by living a reason-controlled life, free from negative emotions of anger, fear, worry, jealousy and envy.

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

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

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

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

QUESTIONNAIRE COVERING LESSON NUMBER ELEVEN

For Self-Examination

1. *Child Psychology.* Have Children a Psychology of their own?
2. Explain your conception of the History of Man and his progress.
3. Give your idea of the formation period of the "*Ego*."
4. State your conception of the "savage" and of the "gang" spirit.

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

6. How would you explain the Period of Fantasy, and what is the reaction of this period on later Manhood ?

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

7. How would you explain Romantic Love ?

8. What do we understand by the so-called "Puppy Love," and what part does such love play at times in later life ?

9. What do you understand by "Altruism" ?

10. Which are the ten guiding principles in the bringing up of Children ?

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

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

LESSON TWELVE

SUCCESS

What Is Success?

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

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

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

Neither is fame synonymous with success. Many people spend their entire lives in an agonising struggle to gain public recognition, only to find amid the "hurrahs" of the rabble no sense of satisfaction or success.

Fame is an illusive thing;—here to-day, gone to-morrow. The fickle, shallow mob raises its heroes to the pinnacle of approval to-day and hurls them into oblivion to-morrow, at the slightest whim; cheers to-day,—hisses to-morrow, utter forgetfulness in a few months: this is the tragic experience of nearly all who bask for brief moments in the sunlight of popular esteem.

Wellington, the hero of Waterloo, preserved to his dying day his helmet, crushed in by stones thrown by infuriated mobs in London, soon after his frenzied welcome as the conqueror of

Napoleon and saviour of civilisation. Alexander the Great's body lay for thirty days after death with none to render a decent burial. Julius Cæsar ruled the world one day and was stricken down the next by ungrateful friends.

The soldier heroes who fought in France throughout 1914-18 were welcomed home with ostentatious parades, only to be scorned and neglected before the sound of brass bands and whistles had ceased to reverberate through the land.

There is but one satisfactory standard of success. That is the development of a full-orbed, harmonious personality in which power is exemplified, poise enshrined, sympathy evident, love supreme, and happiness possessed.

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

How to Attain Success :

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

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

Therefore carefully observe the laws of health on the physical and mental planes. Use the entire lung capacity in purposeful, conscious breathing. Be scrupulously careful to secure perfect elimination of bodily wastes. Observe the principles of harmonised diet. Exercise every day with the will to evolve a perfect body. Learn to relax and save the body from devastating strain of tension.

Then observe the laws of health on the mental plane. Think health instead of sickness. Control the negative emotions of fear, worry, depression, anger,—and health will almost certainly reward your efforts.

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

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

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

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

6. Success depends also on the joyful exercise of creative

effort. He who would succeed, must find a positive satisfaction in his work.

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

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

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

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

9. Render a service if you would succeed. This is the supreme law of life. Be among the great servers, the benefactors. It is the only path to lasting success. "Give, and it shall be given unto you." Make society your debtor and you may find your place among the immortals. The selfish never succeed. Build a supreme selfhood in order that you may serve your fellows more largely. Do not look for return—you need not look—it will come. The law of compensation will see to it. Be a spendthrift of devoted and sympathetic service to your fellows. Make life richer, sweeter and happier for some. Each morn go forth to feed

the hungry, to cheer the desolate, to stimulate the discouraged, to shelter some from life's fierce storms. This is the law of service and this is the path to success.

PSYCHOLOGY OF SALESMANSHIP

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

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

2. *Believe in yourself.* We have to sell ourselves before we can sell commodities. If we do not believe in ourselves, how can we expect others to believe in us ? A reasonable amount of self-confidence is a sheer necessity. Eliminate every vestige of the inferiority complex. Consider yourself as good as anyone else and look the world unflinchingly in the face. Sincerity makes you the fellow of all. When you stand before a prospect, think, "I'm just as good as you are, and have a perfect right to offer you this business opportunity." As soon as you become apologetic either in your inner consciousness or outer demeanour, you are lost.

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

4. *Enthusiasm.* Nothing so clearly distinguishes the master salesman as enthusiasm. When a man is so enthusiastic that his face lights up, his eyes shine, and his voice is vibrant, he compels attention and his words carry conviction. Learn to talk with your face. The man who never changes expression seldom amounts

to much. He whose face so registers his thoughts that a deaf person would be drawn to him intensifies his impact manifold. A football match minus the enthusiasm would be a dead affair. Likewise a political rally, a banquet or a church service. The stove salesman who became so enthusiastic that he jumped on to the top of the stove, pouring out floods of praise of its merit, sold more stoves than any other salesman in that line.

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

6. *Interest.* The law of the mind is that attention follows interest. You cannot sell unless you gain attention. Your command over the other fellow's attention depends on gaining his interest. Strive to locate his point of interest and use this as a point of contact. However altruistic, every man is interested in himself. Show how this is going to benefit him. If you are selling insurance and cannot interest a man in leaving his family provided for, try him on a 20-year endowment policy that will take care of him in his old age.

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

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

9. *Practise constructive auto-suggestion.* Tell yourself you are going to present your case clearly and with conviction that you will succeed. Now you may not, but your chances are infinitely better if you think you will succeed than if you go in expecting defeat. Encourage yourself with "I can succeed and I shall."

HAPPINESS, THE GOAL OF LIFE

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

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

But the supreme Teacher of both religion and philosophy said, "I am come that ye might have life and have it more abundantly." We can and should be happy.

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

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

Buddha spent his life in an effort to discover the cause of unhappiness in the world. He renounced his regal estate as a prince of India's most powerful state and went forth, clothed as a beggar, to study life. He returned years later with the conviction that the curse of life was desire. The Bible warns us not to covet that which belongs to others, to be content, to seek first the Kingdom (an inner state of harmony and tranquillity).

Now the followers of Buddha carried his doctrine to the extreme and used it to stifle all ambition so that his religion has been a negative and retarding factor. Some Christians have made the same mistake. Our lesson is to desire personal better-

ment for the sake of rendering a larger service not for the mere sake of getting.

Happiness is not in getting. The miser is always miserable. The grubworm consciousness never produces happiness. We are all cry-babies, wanting what we cannot have and wailing because of those things denied us. Let us have a wholesome desire for self-improvement, but not a mania for the possession of that which never satisfies. We must rationalise and spiritualise our wants.

The ancient philosophy of Stoicism has an important message as touching happiness. The main tenet of the Stoic was the maintenance of inner calm regardless of events. It is not what happens, but our reaction to what happens that makes for happiness or unhappiness. The Stoic sat unmoved while the heavens crashed about him, tranquil and content in the citadel of his own complacency. He went too far and permitted himself to become calloused and hard.

But his main principle is basic for all happiness. We rise superior to circumstance, events or environment when we learn that nothing has power to harm us or impinge on our inner calm except as we let it.

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

A basic principle of happiness we gain from the greatest psychologist, the Carpenter of Galilee. He said, "I am among you as one who serves." The greatest happiness is in the contribution we make to the happiness and well-being of others. Service is the supreme law of happiness. Give and it shall be given unto you. He who loseth his life (in unselfish service) shall find it (in unfathomable happiness).

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

QUESTIONNAIRE COVERING LESSON
NUMBER TWELVE*For Self-Examination*

1. State your conception of Success. Make it general enough to apply to all types of effort.
2. Explain in brief "How to Attain Success." (Nine underlying principles are given in this lesson.)
3. *Business Psychology*. Give your idea of Successful Salesmanship.
4. How can successful Salesmanship be attained ?
5. What do you understand by real service in Salesmanship ? State a concrete example.
6. Explain the value of Auto-Suggestion as related to successful Salesmanship.
7. What is your conception of "Happiness" ? Do you believe that it is the Goal of Life ?
8. Who was Buddha ? What did he do to discover the cause of unhappiness in life ?
9. What is Stoicism ? Is it a Philosophy ? Is it in any way related to present-day Psychology ?
10. Who was the greatest Psychologist ? How did He prove the value of Psychology ?
11. Why has "Work" a Therapeutic or Healing value ?
12. How do you measure your own happiness ?

LESSON THIRTEEN

HOW TO OVERCOME NEGATIVE EMOTIONS

NOW we come to one of the most important messages of my entire work—the twelve principles by which we may overcome fear, worry, anger, depression, jealousy and every negative and destructive emotion. These negative emotions are the great destroyers ; they are the parasites that prey on human weakness, and are responsible for more disease than all the disease germs combined, for more deaths than all wars combined, for more failure than all other causes of economic failure. That is a very startling statement, but it is absolutely true.

There is a story in the East of Death and Plague meeting by the wayside and agreeing to go about their separate ways, each one to be allotted a certain number of deaths. After some weeks they met again, and Death upbraided Plague for taking so many more than his prescribed number, but Plague responded, "I adhered to my prescribed number, but for every one who died through me, ten perished through fear." It is true that fear of disease is one of the greatest sources of disease, that fear of failure is one of the predominating causes of failure.

Fear, worry, anger, depression, jealousy, hate—all these negative and destructive emotions are the great enemies of the human family and of human happiness. They break hearts, fill our institutions with delinquents and our graveyards with untimely victims. They are to be avoided as a deadly pestilence.

They actually change the chemical constituency of the blood stream ; produce poisonous toxins in the blood stream, and inhibit the secretions of the digestive fluids ! For you to eat a meal when you are angry, when you are worrying, when you are afraid, is like throwing a lump of food into your stomach which positively will not be digested. You had better go without eating at all.

Imagine a cat tied up and given some milk with a certain quantity of bismuth in it, and put under the X-ray. While it is eating it purrs contentedly and the churning action of the stomach may be observed. Then imagine a ferocious-looking dog on the

scene, and immediately the cat begins spitting; fear, worry, anxiety, anger, hate, are all registered in the cat's emotional phase. The stomach, which had been churning to digest the meal, ties itself up into a veritable knot.

That is just what happens with you and me when we give way to these negative, depressing, emotional brain-storms. The whole digestive apparatus is interfered with. Then we get dyspepsia, and ulcers, and cancer, and all kinds of afflictions that are really attributable to our states of fear, worry and anxiety.

What shall we do to overcome these emotions? I shall speak mostly of fear and worry, but the others are all included, they are all as bad.

THE CURE

1. *Physical :*

Build a strong, vigorous body. Observe the five laws of health on the physical plane, and the sixth law of health which is on the mental plane. "As a man thinketh, so is he." Think health, talk health. Never talk illness. Never discuss your symptoms, your aches and pains. Refuse to dignify them by discussing them. Leave them out of your consciousness. Think and live and talk in an atmosphere of health, vigour and power and you will be healthy, provided you also observe the five laws of health on the physical plane.

2. *Dramatise :*

Play a one act—one actor drama walking out from the mood of hate to love, cowardice to courage, worry to power. Do this near a mirror noting the changes in your facial expression. Also use the vitalic breathing as previously suggested.

3. *Shift the Attention :*

You cannot worry about something, or be angry, or jealous, unless you are attending. Shift the attention.

In dealing with children, if they are bad tempered and insist on having their own way about something and you have reasoned with them and explained why they cannot have what they want, then suddenly attract the attention by pointing out something else, and they will forget all about what they have been wanting.

And so in your own lives, shift the attention from your fears

and worries. If your attention is not fixed on the thing you are worried about, and afraid of, you will not worry about it. You will not be afraid if you have something else in mind.

4. Cultivate the Opposites :

If you are inclined to extreme timidity and are very backward, almost afraid of your own shadow, make believe you are the boldest person that ever lived, not afraid of anybody or anything. Swing along as though you were the managing director of the Company, or the Colonel of the Regiment. Absolute self-confidence. Play the game, play the part, think it, constantly.

If you are subject to moodiness and depression, cultivate intense cheerfulness ; subscribe to all the humorous papers. Go and see a comedian on the screen or stage.

Always look on the bright side, cultivate cheerfulness, get all the funny stories you can and tell them to your friends.

5. Rationalise :

Rationalise your fears, worries, hates, angers, jealousies and all these negative destructive emotions. Put them on the operating-table, dissect them, tear them to pieces.

Here is an example of rationalising : " What are you worrying about ? " " Well, I am afraid of something that may happen six months from now. I am afraid that when this mortgage becomes due I may not have the money with which to meet it and they may ' sell ' me out." Let us take that and rationalise it. If six months from now your fears are justified and you do not have the money with which to pay off the mortgage, the blow falls, and the thing you fear happens. If you have spent six months in worrying about it you will be depleted in body, in mind, in nerve force, and will be unable to stand the blow when it falls.

Furthermore, you cannot think straight when you are worrying, you think in circles when you are subject to these negative emotions ; so you probably will have missed an opportunity of solving your problem just by worrying about it. If on the other hand it does not happen, some ways or means that you do not see now may come up and you may be able to pay off that mortgage. In that case you will have spent six months in worrying and breaking down your health all to no

effect. So that from either standpoint, whether it happens or not, it is sheer utter folly for you to worry about it. That is rationalising.

I have seen some people who were simply sending themselves to the asylum through jealousy and I have talked with them ; in some cases I have discovered that their jealous suspicions were absolutely unfounded ; no reason in the world for them, purely imagination from beginning to end. To rationalise such a case, one would say : What you are jealous about may not be so. The way to overcome a situation that might cause you to be jealous is not to get hate inside you any way. Then you will become unlovely and repel the very person whose love you are trying to hold.

They will be disgusted with you. There is no one more disgusting than a person frenzied with jealousy. Now if your fears are justified, the best way to lose the person that you are jealous about is to let yourself continue in jealousy and to let them know that you are jealous. Throw it off, relax, be cheerful, happy, and if they are worth loving at all they will come back to you. If they do not come back, you are much better off ; you have kept your soul unsullied. And always remember, "there are just as good fish in the sea as have ever been caught."

6. *Perspective :*

Get a sense of perspective. Be able to see the end of the way rather than the temporary shadow through which you are passing. Be able to visualise the breaking day rather than the night, which can only last for a few hours. Develop perspective of time and perspective of distance.

Years after, how little our great worries and fears seem. Do any of you remember what you were worrying about ten years ago, or five years ago ? Probably you do not. And yet at the time you did not think you could ever live through it. If you do remember it, does it not seem a small thing now, and you wonder how you ever could have taken it so seriously and worried so fearfully ? You now have a sense of perspective.

If anything happens which might lead you to worry, just project yourself five or ten years ahead, look back and say, "That was nothing to get excited about."

Some years ago, I was visiting the country and the little cottage where I stayed was the centre of the most extreme friction.

There were a man and wife who had a perpetual grouch against each other ; they declared war, and they had been at it for about twenty years, and they intended to fight it out until one or both were exhausted—and there were no signs of either being exhausted at the time of my visit ! I never heard such silly, foolish, senseless wrangling and jangling in all my life—and every minute of the day. I have been in many homes where occasionally there is some little strain, but here it was all the time.

One day, I just could not stand it any more. I went out to get some exercise and fresh air and to get away from the quarrelling. When I climbed a nearby hill I looked down on that little cottage, and I thought about those two tiny “ ants ” down there just tearing each other’s hair out by the roots, and it all seemed so infinitesimal. I had something of the sensation that God must have when He looks down on the world and sees us taking life so seriously, taking ourselves so seriously—our fears and worries and anger. I looked down on those poor little souls, quarrelling, when they might be breathing wonderful air and getting something of this perspective in their souls.

When I was at college, in my senior year and before I became a psychologist, I fell ill and was taken to hospital for an operation. While I was there, lying flat on my back, suffering excruciating physical pain, something happened which caused me mental anguish infinitely worse than my physical pain. There I lay on my back, unable to defend myself against charges that were utterly unfounded. I went through all the horrors of Dante’s *Inferno*, and more ! It seemed as though each minute were going to be my last, as though a mortal could not live and suffer as I was suffering physically and mentally, mostly mentally.

But two or three years later when I looked back on that experience, it loomed up as the richest period of my life. I would not have exchanged those two weeks for any other two years. I grew more in sympathy, in compassion, in tenderness, in understanding. I got more poise, more nearly approximated the ideal, than I could possibly have done in any two years of ordinary effort. Perspective ! As I look back I would not miss that experience and yet when I was going through it I thought I could not live. You will find it so when you look back. You will find that the hour of adversity is sometimes the sweetest experience in the long run.

7. *Cultivate Optimism :*

Always look on the bright side. Learn to smile. Smile habitually. If necessary grin a little. Anything is better than to have the curves of your lips turn down. When you speak to people—smile. It is a wonderful thing when you meet someone and they just instinctively smile and say, "I am very glad to know you." There is power in a smile. It is one of the best relaxation exercises of which I know.

William James claimed that we are happy because we smile. We had always thought we smiled because we were happy. William James was one of the greatest psychologists. I have never been able to accept fully his theory that the inner expression frequently follows the physical expression. But there is something in it.

Smile and you are immediately happy. Cultivate optimism, and always look on the bright side.

8. *Watch your Conversation :*

Talk only cheerfulness. Never discuss your symptoms, worries, fears or anxieties, unless it be with an analyst, psychologist, minister, priest, or someone trying to help you. Do not tell others of your troubles. It is negative auto-suggestion. It makes you that much worse. Then in some people the subconscious mind is very receptive, and when you start to pour out your symptoms, by the time you get through they have got every ache and pain that you have described. So be careful of your conversation.

9. *Develop Exocentric Versus the Egocentric Interests :*

Develop interest in life as you see it ; in people, things, art, literature, music—the world is so rich, simply throbbing with rich treasures, beautiful souls, and interesting people. Forget yourself. Cease to function except as you are functioning out from yourself.

I make my Course rather different from other courses in applied psychology in that I am not constantly referring to making money, becoming rich, having a fine house and a motor-car. Yet, I believe that you will get just as much, and probably more, in the indirect way. I am more concerned that we fill our

lives with all that is beautiful and generous and big—and all these other things will be added unto you.

“Seek ye first the Kingdom and all these things shall be added.” I place the emphasis on culture, the building of super personality ; assured that if we grow into super mental, physical and spiritual beings, we will attract unto ourselves, by the law of attraction, all that we can possibly use of this world’s goods.

If you get this exocentric point of view, you cannot be neurotic, you cannot be worrying, fearing, fretting and having jealousies, anger and hate. You will not have time for them. The neurotic are always egocentric, always exalting the ego, their own troubles, the injustices heaped upon them, their aches and pains, and all their interest is in their own little world.

If you get the exocentric point of view, you will be just the opposite. If you are not appreciated, stop worrying, go somewhere else. Do not spend your whole life grovelling on the ground, but look for the great and the beautiful. Create, build, enrich the lives of others and your days will be rich and fragrant as the springtide, and your nights filled with music.

10. Use Constructive Auto-Suggestions :

For instance, if you are suffering from worry give yourself the auto-suggestion “I know no worry, I am courageous, I am happy, I am content.” Give yourself the auto-suggestion that will stamp out the thing you want to eliminate, will superimpose the positive on the negative.

11. Practise Great Affirmations that will Link you up with Infinite Power :

I have given you two, there are thousands of others. Work out your own great affirmations. Do not forget the one I gave you—“Now and always I am dwelling in the Infinite Good.” That lifts you out of your own little petty worries and animosities. If you are dwelling in the Infinite Good, about what need you worry, why should you be afraid ?

12. Assert your Divine Kingship :

Tradition has a story worthy of repetition, about old Meg and the young Dauphin. At the time of the French Revolution the

mob was dashing down the streets intent on murdering the heir to the throne, the young Dauphin, when a diabolical soul in the crowd suddenly leaped out in front of them and cried, "Citizens, halt."

Then he reminded them that if they killed this infant they would send him to heaven with a pure soul, and what they wanted was revenge for their wrongs. He urged them not to kill him but to give him to old Meg. Old Meg was a hag in the underworld, guilty of every crime and monstrosity. She lived in a hovel which was a den of crime. He said Meg would bring him up as her son and school him in all that was bad, and thus send his soul to the devil.

The suggestion was fiendish, but it seemed to appeal to the imagination of the crowd, and the infant, according to tradition, was given to old Meg.

He grew up trained in crime. He would go out and pick pockets and use vile language, but every once in a while, when old Meg was trying to get him to do something a little more reprehensible than he had yet done, or to say something more vile than he had yet said, the little fellow would say, "Meg, I will not do it, I will not. I was born to be a King."

Remember, my dear friends and comrades, that *you* were born to kingship! If the kingdom of heaven is within you, then the King is within. You are essentially an expression of the Divine. God reveals Himself in your finer moments, in your superconscious phases of mind. You were born to be a king! Why should you fear? Why should you tremble? Why should you have petty worries and little hates when you were born to spiritual kingship?

May I close this lesson with that great message of Henley's:

"Out of the night that covers me,
Black as the pit from pole to pole,
I thank whatever Gods there be
For my unconquerable soul.

In the fell clutch of circumstance,
I have not winced nor cried aloud;
Under the bludgeonings of fate
My head is bloody, but yet unbowed.

Beyond this place of wrath and tears¹
 Looms but the horror of the shade;²
 Yet the menace of the years
 Finds, and shall find me, unafraid.

It matters not how strait the gate,
 How charged with punishment the scroll,
 I am the Master of my Fate;
 I am the Captain of my Soul."

QUESTIONNAIRE COVERING LESSON NUMBER THIRTEEN

For Self-Examination

1. Give a list of Negative Emotions. Why are they called Negative?
2. How can we overcome Negative Emotions?
3. "As a Man Thinketh, So is He." Therefore how can we cure disease?
4. What do we understand by "Dramatising" our moods?
5. Why are we benefited by "Shifting the Attention"?
6. How can we cultivate Opposite Moods or Emotions?
7. What do you understand by Rationalisation? How can we rationalise Worry?
8. Give an illustration of a "Perfect Perspective."
9. What is the relationship between Optimism and Hope?
10. What is the difference between Exocentricity and Ego-centricity?
 Why are Neurotics Egocentric?
11. How can we assert Divine Kingship?
12. How has this lesson helped you?

¹ It really is not such a bad place.

² A rather gloomy view of the "Great Adventure." But an immortal and powerful poem withal!

LESSON FOURTEEN

THE SUPERCONSCIOUS MIND

The Superconscious Mind :

In this lesson we come to the metaphysical phase of our work. The superconscious mind is that phase of our mentality which peculiarly expresses the presence and power of God. I am not at all dogmatic about your conception of God ; you can think of God consciously as the Father, or you may think of God metaphysically as Supreme Principle. However you may think of the Deity, that point in your personality in which Deity expresses itself is your *superconscious mind*.

It is like an inverted pyramid reaching out to infinity. In all the infinite space of the pyramid is God. The apex of the pyramid is where the God-power touches your personality, and that apex is your superconscious mind. The God power of the universe is localising in you, and where that apex of the God pyramid strikes your personality, you and God are identical ; at that point you and God are one.

This is what the Master meant when He said—"I and the Father are one." The Master was pointing the way of human identity with the Divine for you and for me. He was not declaring a relationship which was unique to Himself and unapproachable for us. He was revealing to us our divine kinship. He was seeking to impress on us the fact that the Father was very near to us.

Jesus once declared, "The Kingdom of Heaven is within you"—not in the clouds, in a nebulous, fantastic kind of heaven. The Kingdom is within, and if the Kingdom—then the King ! In other words, God dwells within you. A wonderful thought !

You are to locate the Deity not far away in the clouds but essentially within, and then you will enter into something of the mystery of what the Master meant when He said, "I and the Father are one." You will be able to repeat with a thrill of wonderful meaning Trine's wonderful affirmations I gave you in a former lesson, "I am one with the Infinite Spirit of life and love and wisdom and abundance and power." "Now and always I

am dwelling in the Infinite Good." That is a big conception. God is dwelling in me and I am dwelling in God.

The Fact of God :

Now I want to give you several demonstrations of the fact of God. I meet people frequently who say : " Well, is there a God ? I do not deny it and I do not know that I altogether doubt it, but I am not sure." Let us see if, scientifically and inductively, we can build up our faith in the fact of God.

Matthew Arnold was repudiated by the Church of his day because he abandoned all authority, he refused to bow to ecclesiastical power, and he refused to accept any dogmas or creeds simply because others had accepted them and decreed that he must either accept them or be excommunicated. He became an agnostic. An agnostic is not an infidel, but a man who says, " I do not know. It may be so but I do not know anything about it, I cannot prove it." Then he said, " I am not willing to go along this way, and I want to make a scientific effort to demonstrate the fact of God. If there is a God He must reveal Himself in His universe and I want to know about it."

And so, without any preconceived ideas, without any pre-suppositions, without accepting anything on authority, he started out to study human life. He said, " If there is a God He certainly should reveal himself through human personality." So he went to work and for a number of years he studied men, women and children ; the king on his throne, the beggar on the streets, the natives of the South Sea Islands, the rich and the poor, the illiterate and the brilliant. When he got through his years of study brought him to this conclusion that " there is a power not ourselves that maketh for righteousness." There is a power not ourselves, something external from us, working through us and making for righteousness. He also defined this power as the " cosmic push towards the good," something commensurate with the law of gravity only operating in the ethical and spiritual realm.

He traced back the earlier history of the race in the animal organism and found that those things that were highest were evidently the result of a generative influence from without manifesting itself within. He concluded, " This cosmic push toward good is God."

Now I believe that is an absolute scientific demonstration from the standpoint of inductive reasoning of the fact of God. Arnold stopped there ; he did not go on as some of us would have liked him to do. I do not offer this as a complete theological demonstration, but as far as he went I feel that he did scientifically, inductively demonstrate the fact of God.

Here is another interesting inductive demonstration. I have a friend who is a most interesting man, aged sixty-five, in his prime, strong, vigorous, active, with an alert mentality. This friend had a country home, an old farmhouse, and in front of it there was a gate-post, hollow inside. One day he noticed a great spider climb to the top of the gate-post. As he approached the spider it ran to cover. He went into the house, killed a fly, and brought it out and put it on the gate-post and walked away. The spider crawled up, looked over at the fly, hesitated for a little while, then cautiously crawled over, took the fly and returned to his hole.

The next day, at the same time, my friend brought another fly and this time the spider came up, went right over and took the fly, probably said "Thank you," and went back into his hole. After some days my friend held the fly in his hand, and the spider walked along his hand, took the fly and crawled back into his hole. Ultimately he would put the fly on his shoulder and the spider would walk all the way up and get the fly and walk back again—the only case I know of a trained spider !

This same friend visited a man who had a farm with a trout brook running through the grounds. Under a boat-house there was a deep hole in this brook, and the man my friend was visiting asked him if he would like to see something interesting. They went to the boat-house, and there on top of the water was a large trout. Those of you who know the habits of the trout will immediately recognise something unusual must have happened to bring that trout to the top of the water, because they always hug the bottom ; they are the most frightened fish imaginable, and are like a streak of lightning.

They left the boat-house, and my friend's host said, "Now I want you to walk back and see if you can discover the trout." My friend did so but saw no signs of the trout, could not even see him down the hole. Yet every time the host walked up to the boat-house the trout was on top of the water. Why ? Because

for quite a while he had been feeding him, and the trout had come to know the vibrations in the ground caused by his particular walk compared with anyone else's walk.

Now what do you find in the spider and in the trout? You find in each one of these stages of evolution a capacity for sensing and loving and accepting the co-operation of a higher order of being whom the lower order of being senses but cannot understand. The spider certainly had no very definite pictures of my friend who fed him with flies, but he sensed that here was a friend who was going to co-operate with him and help him get food. The trout did not know all about this farmer, he did not know that he was a farmer instead of a plumber or bank manager, that made no possible impression on him, but he knew that here was a higher order of being whom he could feel and trust for co-operation.

You will find in every form of life that wherever you have a function you have a justification for that function. Each one of these lower orders of being has a capacity for sensing, though not comprehending, a higher order of being. We find in each case that the capacity is justified by the presence in the universe of such a higher order of being.

Now would it not be an anomaly if man, the supreme product of the evolutionary scale, alone of all the animals, had the capacity for sensing a higher order of Being, whom he might experience but not comprehend, and alone had no corresponding higher order of Being to justify the existence of this function or capacity? To me this is the most conclusive unanswerable demonstration of the fact of God that has ever been worked out by human ingenuity. It is a wonderful, stimulating and, I think, conclusive argument.

Utilisation of God Power :

What is more important than understanding the fact of God, is the utilisation of the God power within. The trouble with the Church through all the ages has been that it has been too much engrossed in seeking to prove the existence of God, or various shades of belief about God, His purposes and plans. It has wasted too much of its energy in theological debate and dogmatic speculations and heresy trials, and there has been insufficient emphasis placed on the utilisation of the God power within.

Religion is not primarily a matter of how you think about

any creed or dogma. The only definition of religion in the Bible is, "Pure religion and undefiled, is to visit the fatherless and the widow in their affliction, and to keep wholly unspotted from the world." The Master, when asked what was the great law, said, "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself." He did not say you must believe thus and so, or you must be orthodox on this point or on that point. He pushed all that aside as the rubbish of the Scribes and Pharisees.

But where He did lay the emphasis was—"Do unto others as ye would they should do unto you." And when He wanted to characterise the essential elements of His life, in terms of His own type of religion did He say, "I am among you as one who believes all the doctrines"? No, He did not say that, but said, "I am among you as one who serves." The religion of Jesus Christ was the cup of cold water in His name!

The important thing is not to work out fine distinctions of theological creeds and dogmatic speculations. They are well enough for the intellectual discipline of people who have nothing else to do. The important thing is the utilisation of the God power within.

Whatever there may be of God power in the universe, it expresses through you as a unit. Whatever there may be of a "cosmic push towards righteousness," that God power is essentially within you, and the important thing is the utilisation of this God power. "Ask and ye shall receive." Lay your demand on the superconscious phase of your being, which is God present within you, and just live in the quiet confidence that the God power—which is all-powerful, which has no limitations, the whole spiritual reserves of the universe—is localised in *you*.

You can go forth to demonstrate this God power on the various planes we have been considering in this Course—on the physical plane, on the economic plane, on the mental plane, and on the spiritual plane.

Whatever demonstration you desire, whatever it is you want to get out of this Course of Study, you can go out in the quiet, exuberant confidence that in addition to your own subconscious power, the superconscious phase of your being, the God presence within you, will reinforce your own efforts, and you cannot fail, victory is assured!

QUESTIONNAIRE COVERING LESSON NUMBER FOURTEEN

For Self-Examination

1. What do we understand by Metaphysics ?
2. What is your conception of the Superconscious Mind ?
3. What relationship, if any, is there between " Deity " and the Superconscious Mind ?
4. State in brief your conception of God. Who is God ? What is God ? Where is God ?
5. How can we best utilise God Power ?
6. What seems to you the strongest reason for faith in God ?
7. Write a brief synopsis of this Course. State if the knowledge acquired during the study of this Course has changed your life or way of living ; if so, how ?
8. What is your highest ambition in life ? How will the lessons you have here studied aid you in attaining the goal you have set ?
9. Is there any way in which we can further be of assistance to you ?
10. Will you tell your friends about this Course of Instruction and urge them to secure it ?
11. Do you regularly read *PSYCHOLOGY* Magazine in which Dr. Henry Knight Miller, the author of this Course, contributes regularly ? Would you care to state frankly what the reading of *PSYCHOLOGY* Magazine and the study of this Course have done for you ?

A SPECIAL SUPPLEMENT TO THIS FOURTEEN-LESSON COURSE

THE GOAL OF LIFE

WHAT are you living for? Does your life have a goal? Are you bending every effort toward the ultimate realisation of some inspired dream of achievement?

Man is capable of infinite accomplishment once he awakens from his dull, sodden stupor, contacts the divinity slumbering within and launches forth in his quest of the sunlit summits.

While the great tragedy of life is that most lives lack any coherent plan or mighty objective, a second tragedy of life is that so many awaken from lethargy only to exhaust their divine energies in frenzied quest of that which satisfieth not.

What is the goal of life? For what should man strive most faithfully with a reasonable hope that his efforts will be rewarded with a "crown of life" not hereafter but here in the only world we know anything about at present? For answer to this query we must go to the philosopher rather than the psychologist. It is the task of the philosopher to determine the meaning and values of life and for the psychologist to indicate the way in which the good values may be conserved and good ends achieved. Few problems have concerned the philosopher more than "What is the end of life?"

Guatama Buddha was not only founder of a religion which claims hundreds of millions of adherents; he was a philosopher. Born a prince of a royal Indian household he lived for years amid the luxury of the palace, but he was troubled with the evidences of human suffering. While he had plenty, millions starved. While he was being amused, millions lived in misery.

He renounced his regal estate and went forth from the palace clothed as a beggar to study at close hand the problem of life and discover, if possible, the secret which would redeem life for the masses.

After years of wandering and agonised scrutiny of the chaos of human existence, Buddha arrived at this conclusion: Misery is caused by desire. Neither the outcast nor the prince is happy because both are enslaved with desires that are never stilled. The secret of happiness and the goal of life is to become free of desire, accept life as it is and be content.

The Stoic philosophy of Greece years later reflected something of this ideal. It stressed passive submission to the inevitable. Pain, misery, poverty, failure must be accepted without regret and without struggle. The Stoic sits unmoved while the heavens crash and the earth rocks, complacent, content, triumphant in his own aloofness from the transitory disturbances in the world of objective phenomena.

As a revolt from the stern repressive philosophy of the Stoic, Epicurus taught that the goal of life was pleasure and that in his quest of a happy, full-orbed life, man should enjoy every stimulation of the senses. He urged that man should be blind to all misery and ugliness and concentrate his energies on the quest of beauty, the stimulation of the senses, the unfettered exercise of instinctive desire, and live a life so crowded with merriment that at the end there could be no regrets, save the regret of leaving so pleasant a world.

Among modern philosophers I will mention but one, Nietzsche. His was a philosophy of self-realisation. Over against all the stern repressive systems he set the contention that the end of life is the development of the superman. He scouted the ideal of self-abnegation and self-sacrifice. Any form of sacrifice he held to be bad, especially the sacrifice of one's selfhood. Each man must make the exaltation of his own life his chief concern. Let others care for themselves. The strong survive and the weak perish. Survive, then, and waste no tears over those who fall by the way. Climb to the realisation of super-selfhood even though you bear yourself aloof over the ruins of your less-favoured fellows.

Most of the religious leaders of history have also been philosophers and sought to answer the query of what constitutes a worthwhile goal in life.

Moses was something of a philosopher. His ideal of a satisfactory life was one of negative conformity to a strict moral code. To place behind this code a divine imperative he proclaimed that the tablets containing the code had been handed to him by Yaweh, the local deity of Mt. Sinai, and thereafter proclaimed Yaweh, or Jehovah, the tribal god, and any infringement of the moral code an offence against the God of the tribe. Religious leaders of much later date denied the existence of other gods and proclaimed Jehovah as the only true God of all the world. The

difficulty with the Mosaic code was its negative character. The end of life was seen in conformity to a code of ethics purely restrictive in nature which tended to develop moral legalism, phariseism and hypocrisy.

Centuries later Micah conceived of the worth-while life in more positive terms. One great sentence attributed to this romantic prophet-philosopher enshrines him for ever among the immortals. "What doth the Lord thy God require of thee but to do justly (be honest, fair, conscientious), to love mercy (be kind, sympathetic, tolerant), and walk humbly with thy God (have a filial sense of relationship with the divine)". The philosophy of Micah was a great advance over that of Moses because it conceived of positive goodness, justice, mercy and divine relationship rather than mere conformity to a code of "Thou shalt nots."

Jesus, the Nazarene teacher, broke utterly with the Pharisaic school which had become the interpreter and exemplar of the Mosaic code and went further than Micah, proclaiming the life of love and service as the goal of god-like being. His simple gospel contained few negatives. He swept aside virtually the entire ceremonial code and vast stretches of the traditional Mosaic ethical code. He said: "Ye have heard it said of old—but I say unto you——" and then proclaimed a higher revelation of a more sublime way of life, which is still the mostly unrealised ideal for hundreds of millions who profess to be His followers.

Jesus conceived His own life's goal in terms of love and service. "I am among you as one who serves." "How oft would I have gathered you to my bosom." Man must not only be just and merciful, he must live the love-tinctured life and care for others as intensely as he conserves his own life's interests. And because Jesus best exemplified this philosophy He still remains, and will for ever be, the great revealer of the heart of God, most perfect of all the sons of God, saviour of men, the redeemer of human life.

In answer to the question, "What is the great commandment?" He proclaimed no negation, prescribed no passive conformity. He said, "Love the Lord thy God with all thy heart, and thy neighbour as thyself."

In His only picture of the last judgment the test was not faithful adherence to a restrictive code but "the cup of cold water" to thirsty lips, service and love to the sick, destitute and oppressed.

After twenty centuries His ideal of life is still as far in advance of human attainment as the North Star. His alleged followers, despairing of living this life of simple love and service, substitute ceremonial observances and legalistic codes and dogmatic systems which are the direct antithesis of all for which He stood. Only here and there an individual becomes imbued with the spirit of this simple Teacher who was nailed to a tree because He spurned all that organised religion through the centuries had tended to hold most dear. These inspired individuals reflect the divinity of the life and teachings of the Master. They move as gods among their fellows. Their tradition lingers for centuries as a divine heritage of the race. They are truly sons of God and saviours of men. Their numbers are scarce but their influence is shed afar. They make the barren places of life to bear fruit and the deserts to blossom as the flowers of Spring. They add lustre, dignity and divinity to their own lives and touch with infinite fragrance the lives of their fellows.

The need of the world to-day is for a synthetic philosophy of life which will take the elements of value from every philosophy and from each religion. None is perfect, none is all good, none is all bad. Each one stresses some important phase—important in the creation of satisfactory life values.

There can be no question that desire is one of the chief causes of unhappiness and wretchedness. The oppressive anguish of imperious desire is everywhere evident, screaming for what, if achieved, almost always fails to bring content and happiness, for realisation never fulfils the glowing promise of anticipation. Yet Buddha went too far in condemning all desire. To do so kills ambition and every incentive toward self-improvement and achievement. Buddhism has through this philosophy become a retarding factor in the history of every nation in which its gospel of "no desire" has been predominant. Distinction should be made between unbridled desire and a wholesome ambition to better oneself and to improve the general conditions of life. To desire without becoming enslaved with desire should be the lesson to be drawn from the message of Buddha.

The Stoics have an important message for the men and women of the modern world. We are too much moved by externals. Our happiness is too largely conditioned by people, possessions and circumstances. To be supreme in the citadel of one's own

soul, to live above the din of combat, to be in the world yet independent of life's vicissitudes, is a lesson that modern man needs to learn more than perhaps any other. The modern school of popular psychology has drawn largely from the Stoic. The doctrine that "it is not what happens but the individual's reaction to the external circumstance that determines our happiness or unhappiness," is a corner-stone of Stoicism. But the Stoic went too far and spoiled one of the noblest messages that has ever been taught or lived. He carried his aloofness to the point of complete indifference not only to his personal comfort and welfare but to the conditions of those about him. He became hard and calloused. His ears were deaf to the call for help. His eyes were blind to suffering and need. He could not permit the complacency of his inner poise to be disturbed by the claims of sympathy toward others. Thus once more a great truth was carried to an extreme which proved its undoing. But we need something of the magnificent self-control and superb superiority to circumstance that characterised the Stoic.

Epicurus likewise had a message with an important element of truth that should not be overlooked. Life shorn of beauty, the varying stimuli of the senses, a controlled fulfilment of instinctive urges and a degree of recreation and pleasure, can hardly be conceived as worth the living. Those who shut all pleasure, all stimulation of sense, all exultation in beauty from their lives become hard, mean and unlovely.

The life-hating asceticism which has characterised much mistaken Christian teaching is false to the spirit of Jesus and the needs of larger life. It has been a devastating menace to human happiness, it has blighted life as an untimely frost the apple blossoms of Spring, it is a destructive pestilence, a pathological manifestation of perverted life.

The failure of Epicureanism to offer a satisfactory solution to the problem of life is not that it taught the quest of happiness through pleasure but that it emphasised only one phase of life to the exclusion of other and more important elements. This one-sided emphasis led to selfishness, sodden sensuality and personal, as well as social, disintegration. Our quest of pleasure must be balanced by other imperative factors in order to become a wholesome and constructive part of the pattern of life.

The extremes to which Nietzsche and his disciples have gone

in the philosophy of self-realisation, create a danger that certain rugged and worth-while elements in his philosophy may be lost to posterity. The hope of the future of the race is in the development of supermen, and such a race must be free, unfettered souls, climbing to the heights with rugged determination, undaunted by failure, undeterred by criticism, pressing ever on and up to larger, fuller and more victorious life. But this quest of self-realisation must be pursued with a fine sense of consideration for the rights, welfare and happiness of others.

The Mosaic code will in the main doubtless constitute a foundation of basic ethics from which the race will never wander very far. Its prohibitions and negations might well be revitalised and transmuted into positive principles having their genius and inspiration in the time-honoured code. But a mere passive obedience to "Thou shalt nots" will never mature a high type of character nor yield a rich, full-orbed life.

The principles of Micah will continue through all times as a challenge to a nobility and considerateness of personality, but his is not a complete or final statement of the goal or end of life.

Jesus, however much certain beliefs about His supernatural character may change with the passing of years, will doubtless remain as a racial ideal, the creator of a new conception of values, the inspiration of men in the quest for life more abundant as they seek to relate themselves to the divine and partake of divinity.

Were I a philosopher I should seek to draw from each of these systems certain valid and constructive truths and create a synthetic philosophy answering the question as to what the goal of life should be.

As elements in the character of this ideal man I would name in the first place the best teaching of life's inspired teachers.

Our man of to-morrow will be no slave of desire but will thrill with ambition to do big things for the joy of the doing. He will achieve greatness in order to serve nobly. He will achieve wealth not only for personal security and comfort but to use the great power of his wealth to cure the ills of social life.

His will be not mere negative goodness, cringing obedience to a legal code. His unfettered spirit will need and tolerate no restrictive legislation. But his life will exemplify positive nobility of character in harmony with the Mosaic law.

He will do justly, love mercy and walk with God not in servile

humility but in joyous awareness of his own oneness with the divine.

His reaction to external conditions will be so completely under control that reverses will not disturb him, failure will not deter him and misery will not be able to touch him. He will fear nothing, worry about nothing, hate no one. But he will not be selfish in his superiority to external conditions where the needs or welfare of his fellows are concerned.

He will taste without fear or apology all of life's sweetest and richest pleasures. Looking upon life as essentially beautiful, he will not curse the flesh but breathe upon it the breath of God and purify it against all calumny and the defamation of life-hating perverts.

His self-realisation will be achieved, together with a constant care that he consider at all times the well-being of all concerned. He will be a superman who will raise others with him to the heights of larger, nobler and happier being.

He will love God, be on terms of intimate relationship with the divine presence which redeems life, love his fellows as himself and make his life an evangel of service to enrich all life.

Given such a man, the goal of life will be self-evident. The immediate task is to start to develop our lives in accord with this pattern. To the measure that we succeed, will our own lives and the lives of others be enriched. Then will the meaning of life be solved and the enemies of life more abundant be vanquished.

ARE YOU AN EGOCENTRIC ?

ARE you in love with yourself ? Are you selfish ? Do all of your interests centre in your own ego ? How much time do you spend considering the interests and welfare of others, quite apart from self interest ? Would you sacrifice your comfort, happiness, money, love or perhaps life itself for others ?

Your answer to these questions would go a long way towards determining whether you are an egocentric—one whose interests are completely self-centred—or an exocentric—one whose interests expand out from the self to the great world beyond.

The egocentric is a person whose world centres completely in self. His conversation is limited to the diminutive world which revolves about his inflated ego. "I did this," "I said this," "I think you should," "he said to me," "she did this to me," "my operation," "my rheumatism," "my teeth," "my hair," "my new dress," "my car," "my sweetheart," "my boy friend," "my feelings," "my job," et cetera, et cetera, *ad nauseam*.

Such a person has few friends—others can't stand the strain. If you try to change the conversation to some topic of general interest unrelated to his precious ego he lapses into aggrieved silence, seeks desperately to force the limelight back to himself or yawns and walks away in disgust at the thought that anyone could be interested in anything which failed to touch and magnify his slighted and affronted little self.

Egocentrics are the centres of the diluted and sickly little universes their own imaginations create. They fancy that history began with the momentous day of their birth and that life will stop in the cataclysmic hour of their death.

They try to manage everything, tell everyone what to do, insist upon forcing their beliefs and prejudices upon others. It never occurs to them that they may be all wrong and others right, that the dogmas they believe may be without foundation and that the way they live may not be the best way of life. It never occurs to them that this world is millions of years old, that evolving life has existed on this old planet for a million years and will continue to flourish for millions of years to come.

It never occurs to them that the beliefs of yesterday lie

discarded on the scrap heap of to-day, and that the proud knowledge of to-day will be laughed to scorn as primitive and childish by the advancing revelations of generations yet unborn. They cannot believe that only a handful of people knew of their birth, few care an atom about their life, and fewer still will even note their passing. If you live in a self-centred universe, you are to be pitied as a small and impoverished soul. You are a mere peanut in a shell. The chicken about to be hatched might think with greater propriety that the shell measured the limits of the universe. Don't be a peanut or an unhatched chick. Break your egocentric shell. Develop exocentric interests. Move out into a vast, meaningful and challenging world. Realise that you are but a drop of water in the mighty ocean, just a leaf on one tree in a limitless forest, just a speck of star-dust in a far-flung universe. Your life becomes meaningful not as you centre it in yourself but in that noble hour when you get a real perspective of yourself in relation to the great scheme of life and seek to relate yourself harmoniously, helpfully, creatively, to the great world without.

The egocentric who has outgrown physical infancy is a person with an adult body but an arrested or infantile consciousness.

The infant is utterly egocentric. Its interests are entirely self-centred. Its entire consciousness starts and ends with the ego. Other people interest the infant only to the extent that they stimulate its basic instincts of fear, hate or love either favourably, ministering to its comfort, or adversely, arousing its instinctive fear or hate. The infant is entirely incapable of experiencing any idea or emotion not concerned with its ego. It lives in a world that starts and ends with self. The fond mother believes that the baby loves her, "Does 'oo love 'oo mummy?" And baby gurgles and holds out its arms. Mother thinks this means "Yes." But the real answer is "No"! The baby merely wants the pleasurable sensation of being petted and fondled. It loves only itself. It is the consummate egocentric. It "loves" mother only to the extent that mother is an instrument to its comfort and pleasure. Later it may learn to love mother for mother's own self's sake, but then its love becomes to a degree exocentric and is no longer infantile.

Now this is perfectly natural. The infant is incapable of the conditioned responses that come only through experience and

reflection. The growing child may be capable of exocentric love because of accumulated experience. But the infant is as incapable of this as it would be of playing the piano, driving a motor-car, or solving a problem in algebra.

While this completely egocentric degree of love is natural to the infant it is not adequate to adulthood. But many people never become adults in the function of their love instinct. Their love life is always infantile, that is, egocentric. They love another only to the extent that the loved one contributes to their own self-interest or self-satisfaction. They are incapable of loving vicariously, of seeking the happiness and welfare of another above the interest of self. They love possessively, selfishly, jealously. Husband or wife is important only to the extent that he or she serves their selfish interests, comfort, ambition or physical gratification.

The fact that most of us are so largely infantile and egocentric in our love life is the chief cause of unhappy marriage, quarrelling, broken engagements and divorce. Tragic, frustrated childhood may be the result of egocentric parents. More than any political, moral or economic reform, the world needs to-day the divine touch of matured, unselfish love. This alone is the sacred flame which will burn up the dross of human life. This alone will light the altar fires of human hope. This alone, is the cooling breeze which will sweeten and charm the desert places of life. Love, emancipated from the shrivelling malady of selfishness, will heal the sores of society, make marriage sacred, parenthood noble, oppression impossible, injustice inconceivable, and herald the dawn of universal peace, industrial co-operation and happy, harmonious living among the sons of men.

The egocentric makes a hard man in business. He is acquisitive to an extreme degree. His interests are with himself—not the other fellow. He cares little for such qualities as fair play, courtesy, consideration ; and cares not at all for mercy, sympathy, co-operation. He usually works alone and for himself alone. He is suspicious of others and of any suggestions for improving his business. He will squeeze the last pound out of a business competitor or put a poor family in the street with a sense of almost sadistic delight because he thinks he is nourishing his ego thereby. In extreme cases he is a miser—a human deserted village, a walking desert, a god in ruins, a thing without a soul.

The hypochondriac is an egocentric. He may be in perfect health. The doctors after the most painstaking investigation can find nothing wrong. Yet, he thinks he is sick. He is so completely egocentric that he can think of nothing but his precious body. He craves sympathy. He wants to command some attention from others for his body. Hence he studies symptoms of various diseases and imagines that he has each in turn. He may even develop symptoms through the power of negative auto-suggestion. He then becomes a typical functional case—all the symptoms, but no organic lesion to justify their appearance. He has simply been thinking too much about himself.

Then there is the man or woman with the persecution mania. In advanced forms these individuals are confined in the lunatic asylum. But there are millions at large who just feel sorry for themselves. They feel that everyone is against them, no one understands them, nobody loves them. They expect the world to stand still and weep at their sad plight.

The religious fanatic is really an unconscious egocentric. He is religious not because of any deep desire to commune with the infinite and to identify himself with human hopes, needs and aspirations. He is religious because he wants to save his precious soul for some hoped-for future life. And anyone who questions his faith or church or creed is attacking the structure upon which his perverted self-interest trusts for self-salvation. Hence he becomes aggressive in defence of what he thinks essential to the immortalisation of his ego.

The same is true of your extreme patriot—the man who shouts, “Britain for the British and to hell with the rest of the world.” He has no real interest in Britain. He would not give a shilling to help solve her urgent problems. But he needs the protective sense of a powerful army and navy to protect his little ego. His boasted patriotism is but another mark of his egocentricity.

A timid soul is almost always an egocentric. He shrinks away from the outside world and finds refuge within his beloved self. This timidity may not always manifest itself in physical cowardice. Many timid animals put up a terrific battle if badly scared. The egocentric may fight heroically to save his ego. But the sense of timidity makes him shy. He avoids social contact. He blushes easily. His sex instinct may be strong but he runs

away from those who might readily return his love, in hopeless confusion and despair at his own social inadequacy.

The hesitating type is egocentric. He shrinks from making decisions affecting the outer world. "What shall I do?" He ponders the question until the time for action has passed and it is too late to do anything. He is a victim of a constant inhibition which is a natural consequence of the entire trend of his life.

There are other types of egocentrics too numerous to enlarge upon in this discussion. For example: There is the blasé snob who unconsciously is suffering from an inferiority complex. He is essentially inferior to other persons of greater mentality, ability, aggression and financial background. As a defence mechanism to bolster up his threatened ego he compensates for his real inferiority by creating a fictitious pose of superiority. He looks upon others, who, if he were frank and honest, he would admit were far superior to him in brains, ability and accomplishments, as poor, grovelling worms and takes delight in attempting to display this fictitious sense of superiority. If he speaks to them he does so with a condescending air as though he were saying, "Thank me for even recognising you." If he is arranging a social affair he takes great delight in failing to invite people whom he should be proud to have the slightest affiliation with but whom, to cover up his haunting sense of inferiority, he deliberately cuts, revelling in the fantasy that they are not worthy to be included in a function which he is arranging. The snob is always a pitiful two-by-four, a zero with the circle rubbed off.

Then there is the holier-than-thou hypocrite, the self-righteous Pharisee. Jesus had much sympathy, unlimited patience and quick forgiveness for the harlot whom He saved from stoning, and the dying thief upon the cross, but He uttered the most scathing denunciations against the smug, complacent, hypocritical Pharisee. These perverted persons easily excuse in themselves what they harshly condemn in others. Of all the disgusting and loathsome types of perverted and abnormal human beings the holier-than-thou hypocrite takes the prize. Jesus called them whited sepulchres, beautiful on the outside but filled with dead men's bones. He said they strained at a gnat and swallowed a camel. He warned them that the publicans and sinners would enter heaven before them. They are the supreme and disagreeable type of egocentric. They are so enamoured with their own

personalities that they find ready excuse for their own delinquencies, and then to compensate for their own greater faults they excoriate lesser mistakes by others.

Then we have the self-deprecatory brother who is always apologising and minimising his attainments in order to draw forth expressions of praise and approval. In a social gathering he is requested to play the piano. He is overjoyed at being given the opportunity of exploiting his ego and focussing, for a time, the attention of others upon him, but he solemnly protests that he really can't play, that he hasn't touched the piano for months and insists that someone else should play who can play better than he, but all of this is mere camouflage. He wants to be coaxed and finally agrees with an air of almost painful resignation, while inwardly he is gloating over this opportunity of showing off.

Then there is his antithesis, the self-congratulatory type who is always tooting his own horn. He needs no blare of trumpets, roll of drums or band to herald his arrival. He needs no master of ceremonies to afford him introduction. He needs no genial toast-master to record his accomplishments. As long as you will listen he will rhapsodise over his cleverness. "Boy, I sure put it over that time. Didn't they sit up and take notice when I stood up, and how they listened. Why, I held them spellbound."

Then there are the contemptuous pests who look at you as though you were an insect and belittle your achievements, seeking thus to bolster up their own sense of superiority. There is the sad-eyed brother who is always depressed. He is the confirmed pessimist, the professional joy-killer. He finds a dark side to everything. No one is honest but himself. It is a terrible world. The country is going to the dogs. He finds nothing to compensate for life's disappointments and hardships. The sun may be shining to-day, but what's the use, it will probably be raining to-morrow. If he undertakes a certain activity he is sure that it will end in failure ; so, of course, it does. The obvious reason that he has no friends is because he drives them all away with his constant gloom and depression.

Then there is the life-hating zealot who, because he fears and therefore hates life, tries to make everyone conform to his ideas so that no one will enjoy the pleasures of which his timidity denies him the enjoyment.

Do not confuse the egocentric and exocentric classification with the introvert and extrovert types as developed by Jung. In many cases an egocentric may be an introvert and an exocentric may correspond to your extrovert. But not always. The introvert may be a dreamer, shrinking from objectivity and yet completely oblivious to his own ego, dreaming in spiritual ecstasy of ways and means to improve the lives of his fellows. He will never carry these dreams into action. The extrovert must do this. But the fact of his unselfish interest in others, his altruistic idealism, makes him essentially exocentric, though an introvert.

A word of cheer. We have painted a picture, none too alluring, of the egocentric. Are you one? The good news is that you need not be! It is merely a matter of direction of attention and interest. Change the direction of your predominant interests from within to without. It will take time, but perseverance will win. Build new life habits. Love your neighbour not only as yourself but more than yourself and your life will take on radiant meaning and new beauty.

KING FOR A DAY

OUR childhood fancy was delighted with the story of the youth of humble origin who was granted by his sovereign the boon of being King for a day !

There was a popular song written some years ago about the heroic idea of being King for a day, setting forth the fleeting glories of kingship through the brief duration of one splendid day.

But every day can be regal and every man can be a king. We are born to kingship, not to be slaves, but to rule. No proud monarch waving jewelled sceptre from golden throne was ever called to more noble kingship than the most obscure toiler, artisan, housewife, youth or maiden.

The kingdom over which we are called to rule is the kingdom of the soul. More subjects await orders from our throne-room than the proudest empire of earth has ever boasted. For the body is composed of billions of tiny cells. Each one is an individuality. According to the latest scientific data, each is a self-knowing, thinking, responding entity.

REACHING THE THRONE-ROOM

In the average person this vast empire of individuals is in a state of partial anarchy. Because there is no strong monarch on the throne, the subjects do not always react to the common good. They are then simply under the sway of primitive instincts : self-preservation, hunger, sensation, motion, reproduction.

But Psychology reveals that each man can reach the throne-room of his being, the subconscious centre of selfhood, and from thence orders of health, happiness, self-control and achievement can be relayed to every cell.

When a man learns this technique of self-control he becomes King of his own life. Every cell in his body may be brought under the sway of his will and induced to do his bidding. When this truth fully dawns upon the consciousness of the race, life upon this planet will take on an entirely new aspect. In the midst of earth's life, we will walk as Gods. Amid the scenes of

former penury, sickness, limitation and lack, we will exert, as kings, a regal sway.

MESSAGES FROM HEADQUARTERS

The amoeba, simplest form of life, a one-celled organism, living in stagnant water, has been sufficiently studied to prove that it is a sentient and knowing being, living under the sway of instinct and rudimentary intelligence. It moves from place to place in quest of food. It eats certain foods and rejects others. In the presence of an enemy it knows how to protect itself. Following the universal instinct of reproduction, it multiplies.

The body is made up of millions of one-celled organisms. While joined in a community of co-operative interest, these cells give every evidence of retaining their innate capacities of responding, feeling, hunger and reproduction.

Does it seem fantastic to say that the same infinitely complex series of telegraphic wires, call them nerves if you prefer, which at present carry instinctive commands to the individual cells can be brought under control to carry any intelligent command from general headquarters of the king, to create health, life, happiness and general activity and well-being ?

Take the simplest possible demonstration. Recently the writer was giving a lecture. Among my audience was a young man who had risen from the ranks of the workers and acquired an education for himself. Some days after he came to my office, his face flushed, his eyes bloodshot and said, "I have the worst headache I have ever had in my life. I think I'll get some aspirin." I bade him sit down and relax, and then stroked his head a few times to aid the suggestive treatment and said gently but firmly, "All pain is passing, it is going, going, going. Your head is feeling better, the congestion is breaking up, you are getting better, better, better. The pain is now miles away. You are feeling the restful thrill of perfect health. Now get up, take a deep breath, rub your hands together, and you will be all right."

He arose, felt his head in amazement, said the pain was all gone and cried out, incredulous, "Why I thought this applied Psychology was all rubbish." What really happened was that I reached his subconscious with healing suggestions. His subconscious sent orders to the cells to conform with the suggestions

I was giving. The cells obeyed those orders from headquarters, rejected the congestion and tension which had caused the headache, and the headache was cured in one minute.

From this simplest of all demonstrations, which I have used successfully on scores of people, up through all the more complicated cases working the healing of disease, breaking bad habits, destroying negative emotions of fear and hate—the activating principle is doubtless the same. The sleeping king in the soul is aroused to give forth self-redemptive orders to the subject cells and desired results follow. In advanced cases of sickness or mental and emotional disorder, the cure may not follow so quickly, but if we can but learn the way, I should hesitate to fix limitations upon the power of the great self-king in directing the myriad subject cells.

SAVED BY THE VIEW OF WHAT HE MIGHT BE

Even the slight conception of these great truths has brought transformation to hundreds of thousands. A vast number of testimonial letters from all over the world reveal the extent to which students of the New Psychology are passing from serfdom to Kingship ; from sick, ailing, impoverished and inadequate lives to triumphant and victorious being.

A young man came forward at the close of a lecture one winter and said to me, “When I bought my first copy of *Psychology Magazine*, I had just five shillings to my name. I was down and out. I had no self-confidence nor faith in the future of my life. I tramped from town to town, out of work. To-day I have a good position, dress well, as you will notice, am paying for and furnishing a little home, and am about to marry the daughter of the leading citizen of my town. I have come over a hundred miles to tell you how grateful I am to you and your transforming message. It has made a new man of me.”

What happened is that this young man, suffering from a haunting sense of inferiority in which every cell joined, suddenly beheld himself as he might be. In place of sending out impressions of weakness, impotence and inferiority to the subject cells, the engeral headquarters flashed a clarion call to conquest and victory. Every cell doubtless was refreshed, invigorated, and charged with dynamic energy. A new man went forth to face life's battle and proved invincible.

TRIUMPHANT RULERSHIP

Every man, as King in the empire of his own being, can transform his soul from unaspiring indifference to dynamic and rugged determination to do, be and achieve, if he will learn the way and apply himself to the glorious task of triumphant rulership.

To the man who has become King over himself, every instinct, emotion and thought tends to come under subjection to his iron and unbending will. A wise monarch will not attempt to repress his unruly instincts, feelings and imagination by sheer force of will. This is a disastrous procedure. The mutinous subjects will be held in check, whirling seas of inverted energy, only awaiting a chance moment when the ruler is off guard to rush forth in frenzied orgy of uncontrolled and perverted action. This explains the tragedy of the man of exemplary reputation who suddenly commits some heinous offence, or the Sunday School youth, or Bible Class teacher, who suddenly becomes a murderous fiend. If such cataclysmic rebellion does not occur, the energies required for continued repression so deplete the reservoir of power needed for triumphant being that life becomes dull, flabby and uneventful. Or else the inverted energies escape in some disguised form and the individual becomes neurotic, and unhealthy.

NOT REPRESSION, BUT DIRECTION

The wise monarch will therefore use redirection and re-education rather than repression. Instincts will be bravely faced and exercised with due moderation in channels socially acceptable or at least where their exercise can cause no injury or unhappiness to anyone involved. Where such release is impossible they will be bravely faced, tolerantly understood, and redirected or sublimated into useful and creative accomplishment.

The emotions of fear, worry, anger, jealousy will be brought frankly forth, rationalised, and the attention shifted from those conditions or persons causing such negative emotions to a new set of conditions or individuals which will call forth a normal response of pleasure, happiness and courage. Thus can every emotion be brought under sway and each man can reign supreme as King in the citadel of his own emotional life.

He who learns to master himself may also aspire to leadership over others. Men instinctively feel the power of leadership in a man who has conquered himself and are drawn to him irresistibly.

CREATE A NEW ENVIRONMENT

Not only over others can this kingship be demonstrated, provided it be, of course, a beneficent and kindly kingship, but even over external conditions a considerable control may be exerted. A startling fact that few realise is that man is not nearly so much conditioned by his environment as his environment is conditioned by, and in a sense is a reflection of, himself. That man who is King masters his environment and compels it to do his pleasure. If you do not like your surroundings change them into a new set of objective conditions more in tune with your expanding and evolving selfhood.

No man need be the cringing slave of a fixed set of external conditions. So surely as man has been for centuries exerting his sway over objective conditions and harnessing up the colossal forces of nature to do his bidding and minister to his enrichment, so can each man largely determine what his environment shall be. In that hour when the individual recognises that he is superior to his surroundings and can command them to serve his purposes, he becomes King over all he surveys and the emancipation of his own soul is at once decreed.

King for a Day ! Be not content with so limited a reign. All are called to Kingship. You can be a King—not for a day, but for ever and a day. Claim your regal rights. Occupy the throne which was intended for you since the beginning of time. Allow nothing to deter you. Permit no rebels to thwart you. Be King to-day and forever in the Empire of your own Soul.

THE MAN IN THE BOX

MAN is the product of his prevailing moods and habits of thought. What a man is, inevitably is determined by the character of his thinking. We are but the externalisation of our predominating thoughts and emotions.

No sane farmer plants corn and expects to reap potatoes. He may be so illiterate as to be unable even to write his name. Yet he knows that like produces like. If he puts corn into the earth he reaps corn ; potatoes produce potatoes ; wheat brings forth wheat. This law is inexorable.

It is the same law which operates in the field of mental life. Always and always like produces like. Put thoughts of malice, envy and hate into the mind and the entire life becomes poisoned with the harvest. You cannot plant hate and reap love. Neither can you sow seeds of fear, anxiety, doubt and worry, expecting to reap any harvest except in kind. Think constantly of sickness and yours is a harvest of disease. Prevailing thoughts of health tend to objectify themselves in a strong, healthy body.

THE IMPRESS ON THE FILM

One of the most illuminating demonstrations of this law of mental control is given by Dr. Kelley, a pioneer in the field of Applied Psychology. It is a picturesque form of reasoning by analogy.

Let us imagine ourselves in a cinema. In front is the screen. To the rear is a fire-proof box. In the box is the projection machine, electrical connections, various films and an operator.

The lights in the theatre are turned off, but there is nothing on the screen. Why ? Because the electricity has not been turned on in the box.

Now a flood of light is seen upon the canvas, but there is no picture. Why ? The electricity is turned on but there is no film on the projecting machine.

Almost instantly, however, we behold a drama unfolding on the screen. Tense passions, lust, jealousy, murder are depicted. We object. We came not to see tragedy, but comedy.

MIND IS LIKE THAT

The man in the box changes the film, and we see Laurel and Hardy at their tricks.

What made the change in pictures ? Is there any difference in the electricity ? No—that is always the same. Is it a different screen ? No, the same screen shows tragedy or comedy impartially. Is it a different machine ? No, the machine likewise is indifferent to the character of the pictures.

The difference results from but one factor—the impressions on the film. Whatever the impress on the film, the picture on the screen will be faithfully reproduced in kind. Like produces like here and everywhere.

The Analogy has doubtless suggested itself. The screen represents the field of our activity, where we enact the drama of life. Electricity is life energy. The machine is the physical body, or that which is given to us through heredity. Our man in the box represents the Conscious Mind. The film is the Subconscious Mind and the impressions on the film are the thoughts implanted in the Subconscious.

Where you are in life and what you are depend not upon the screen. In an identical environment one man succeeds, the other fails ; one is well, the other sick ; one exemplifies the spirit of love, kindness and good cheer, and his friends are legion ; the other is morose, unkind, selfish, filled with hatred and malice, his enemies are legion and friends are lacking.

The screen is impartial. It does not care. The picture is up to you. You can make environment do your bidding. You can triumph over nearly every external factor. You can create your own picture and determine whether it shall be good or ill.

Likewise you cannot blame life energy. It also is indifferent to the character of the picture. It simply supplies the means. You determine the type. The same forces which will build you up if you work in harmony with the law will tear you to pieces if you violate the law.

If you do not like the picture of yourself, where you are and what you are, do not blame God, society, environment, life. Look within. Have the Conscious Mind, the man in the box, put a different type of picture into the Subconscious Mind. *Change*

the impress on the film. As surely as you do, the picture on the screen will change.

THE PICTURE IS UP TO YOU

What do you want in *your* picture? Is it health? Two things are essential. First give heed to the machine. If it is "out of repair" have it put in order. The motion-picture machine may require a mechanic. Mother Nature is the great mechanic who repairs our human machine. She does it with simple but essential factors which form the true basis of health.

Fresh air is vitally important. Most of us are oxygen-starved because we are too lazy or careless to breathe deeply and fill the entire lungs. The best way to do this is through a succession of short, sharp breaths, like pumping a bicycle tyre. The oxygen thus taken into the lungs is absorbed into the blood stream and carries new life and health to every part of the body.

The machine must be kept clean. All bodily wastes must be scrupulously eliminated. Laxative medicines are not only unnecessary, but harmful. Eat plain foods, plenty of fruit when available, and fresh green vegetables, bran, whole wheat, drink abundance of water and establish regular habits of bodily cleansing.

Sensible diet with abundant green vegetables, exercises and relaxation complete the physical aids to health.

THINK HEALTH AND BE WELL!

Granted proper consideration of these factors as essential, the mind is the other determining factor. Constant thoughts of sickness produce weak, sickly bodies. Thoughts of health crystallise in robust physiques. Negative emotions of fear, worry, jealousy and hate poison the blood stream, retard the vital functions and bring premature decay to the cells. Thoughts of love, courage, cheer and optimism are reproduced in conditions corresponding in kind. Cheerfulness is a health-builder. Faith is a great physician. Love has positive therapeutic value. Auto-suggestions strongly made, affirming perfect health, have been known to cure even the most chronic and obstinate cases of disease. Think health and be well!

Self-confidence is the true beginning of success. Expect to win. That glow of expectancy will add vigour to your efforts,

clarity to your thoughts, and all-conquering force to the impact which you make upon society. We cannot agree with the extremists who urge that mere thinking success will produce it. You cannot sit idly and visualise thousands of pounds and have it materialise out of thin air. A lot of freaks and fanatics have taught this fatal fallacy, and most of them have died in the work-house. Success takes red-blooded effort. Keen powers of observation must be developed. The imagination must be constantly utilised. Memory must be improved. Critical powers of reasoning must be evolved and applied relentlessly to the solving of some particular problems.

Only the man who thinks success and then equips himself to succeed and labours unremittingly to that end can win in the struggle of life. You must think before you can succeed. Your mind first creates some vision glorious, and as that impression becomes emblazoned on the Subconscious and colours all of the activities of life, our dream of success becomes objectified on the screen of life. Mould your behaviour to match your thoughts, and a new world for you will come into radiant and triumphant being. It is up to "The Man in the Box."

THE MECHANISM OF REPLACEMENT

THE great Teacher urged His disciples to overcome evil with good. Herein He set forth a profound principle of psychology. Instead of concentrating upon the negative, modern psychology advocates replacement of negative thoughts and emotions by positive. This technique we will call the mechanism of replacement.

A wise mother will not emphasise the child's bad habit but will patiently set to work to replace negative with good habits. She will not say, "Do not lie," but rather, "Tell the truth." Instead of saying, "Do not be bad," she will say, "Be good." In place of, "Do not be late," she will say, "Be on time." She will not say, "If you don't study you will fail as usual," but rather, "Study faithfully so you will succeed." This intelligent mother will refrain from berating her young hopeful upon his inordinate fondness for dirt and repugnance for soap and water. But the desirability of cleanliness will be wisely impressed upon his plastic consciousness.

THE HAVOC OF "DON'TS"

Stressing negative factors tends to repress them into the subconscious. Repression has been the almost universal weapon of parent, teacher, church and government until the advent of modern psychology. Life has been made hideous by an unending, maniacal howl of "don'ts." Body and mind have been befouled by this ruinous and devastating influence. Childhood has been sullied and its freedom, spontaneity and exuberance murdered by the ugly heel of repression. The ambitions and aspirations of youth have been thwarted and the pulsing energies created for world conquest inverted in morbid and neurotic fantasy.

The evils of repression were not understood until the advent of clinical and analytical psychology. It was then discovered that energy repressed into the subconscious is not destroyed but its expression merely retarded until at length it gathers force and breaks out in either direct or disguised activity. In direct expres-

sion the man who has persistently repressed sex impulses and been an exemplary citizen suddenly creates a scandal by running away with a servant girl. Indirect expression may be achieved through morbidity, cruelty, nervousness, kleptomania, physical illness or a variety of neurotic states.

FIND THE MIDDLE GROUND

Those who learn these facts frequently err in their reaction. Some upon learning how destructive is repression, rush into unbridled self-expression, which tends to result in equally disastrous consequences. Others raise pious hands in horror and assail the psychological truth as destructive to morals and set to work with renewed frenzy to foster the repressions which murder human happiness and welfare. Both of these groups pause only long enough to learn half the truth. The psychologist does not advocate unthinking self-expression, though he does wish that some more natural and healthful freedom of expression to the individual might be provided than the standards inherited from a repression-obsessed past would seem to approve. But he proposes applying to the rebel energies the mechanism of sublimation or replacement. The energy is to be redirected and used up in some constructive and socially acceptable direction.

Our forefathers sat over the restless child burning up with unused energy and sternly repressed him. To-day we organise athletic gym teams and dances, letting our young people burn up some of their superfluous energy. This is replacement. The energy which craves action, perhaps in fighting and destruction, is redirected, and games are substituted for the more barbaric activities.

Another reason why repression is an unsound method of inhibiting undesirable behaviour is discovered from a study of the law of association of ideas. Every idea in the Subconscious is associated there with other ideas and emotional responses. The reader can test this for himself. What associated ideas, for example, are called forth by green, blue, forest, home? Each of these will be found to call up immediately associated ideas. Thus green may call forth the idea, "grass"; blue, "sky"; forest, "trees"; home, "mother."

And so when one seeks to inhibit a negative condition or

emotion, the very concentration upon that negative idea calls forth other negative associated ideas. For example, "I will not be sad." Sad is a word of morose and unhappy association. To say it or think it deepens the condition of sadness both directly by impressing it further on the subconscious, and indirectly by calling forth other memories associated with former states of sadness. Use the technique of replacement. Say "I will be happy." Here the thought of happiness directly affects the subconscious and the associated ideas are all constructive. These happy associations tend to put the individual in the state of mind in which he experiences the former happy sensations.

Many children are crippled mentally and emotionally for all time by the constant repression and negation of an unwholesome home atmosphere. One boy said, "I don't like the parlour because you have to die to get into it." Another, when asked what his name was, said, "Father calls me Bill but Mother calls me Don't." The mother who constantly emphasises her children's faults is probably confirming them in their undesirable habits and emotional reactions. The wise, cheerful, kindly mother who praises the good traits in her children and takes time to appeal to their self-interest and reason in breaking the old habits, helping them through the mechanism of replacement to build new and better habits to replace the old, will send forth wholesome, happy and successful sons and daughters into the world.

THE MISCHIEF OF A NAGGING TEACHER

The schoolroom may be for the child a chamber of horrors because of a negative, scolding teacher who nags, discourages and represses. True, the children's wandering thoughts and tireless energy must be inhibited, but not with repression and negation. "Don't be always late. Your hands are dirty as usual. Stop that talking. Don't keep looking out of the window. You are the worst class in the entire school. Why don't you study? You are all too stupid to learn. You will never be promoted if you keep on." Such monstrous imbeciles are actually being paid to ruin the lives of our children. They should be barred from any contact with childhood and be given employment washing dishes or scrubbing floors. The wise teacher fills her schoolroom with enthusiasm, interest, kindness, cheerfulness and has happy,

loyal children. Her commands are all constructive. She is helpful, fair, and encouraging. Her pupils rise up to call her blessed.

This also is one cause why so many churches are empty. Most of the congregation is at home. The preacher is enraged because of the small attendance. The hymns are probably of the mournful variety. In a lengthy prayer he instructs God as to the carelessness, indifference and sins of the people, and wails and howls out his anger and disappointment. Before the collection he scolds the unhappy few because the collections are so small (due to the fact that he himself has kept all but the most faithful of the flocks away by his gospel of repression, negation and hate).

His sermon continues the scolding and threatens the wrath of God upon the unfaithful, though he is really talking to the handful of the faithful. These go forth depressed, disheartened. They might better have stayed at home both for the glory of God, and the spiritual, mental and physical health and happiness of themselves.

Let us keep our words and actions constructive. Avoid negatives. Refuse to repress. Overcome evil with good. In the words of St. Paul, "Whatsoever things are true, honest, pure, lovely, of good report—think of these things."

MEN *versus* INSTITUTIONS

IN the shadowy beginnings of the human story, man was very much of an individualist. His was a solitary life. He was constantly at war with savage beasts and more savage men. Caves served as habitations. Some crude form of family life existed, beyond question, but even this rudimentary institution was doubtless subordinate to the will and wish of the individual. There were no other forms of social organisation. The only law was the law of might. There was no code of ethics but the law of desire. What man wanted he took, if he were strong enough to seize it. Life was so difficult that only the most rugged survived.

Gradually out of this chaos of savage individualism appeared the rudiments of social institutions. The bonds of the family became more binding. Large families were built up with the grandfather or great-grandfather as sovereign head. His will was law and his decisions irrevocable. Then a number of these large families would join together in tribes for mutual protection and aggression. Later, numbers of tribes joined to form nations. Tribal customs and traditions were codified into fixed standards of conduct, later given divine sanction through religious adoption.

FREEDOM IS PARAMOUNT

From this point on we have witnessed the ever-increasing encroachment of institutions upon the freedom of the individual. To-day we live in a world of organisation, in which the individual is all but submerged. It is a problem, instinct with momentous concern for the good of the world as to just how far this socialising tendency should be permitted to obscure the genius of the individual.

A principle which ought to be self-evident is almost universally disregarded, namely, that institutions are of no value in themselves. They are of worth only in so far as they serve the individuals of which they are composed. Institutions are not ends in themselves, but at best means to an end. That end is the protection and benefit of the individual members.

In Nazi Germany and Fascist Italy, the individual has become totally submerged and completely subjugated. The State has become the supreme institution to which all citizens must pay homage, render complete and unqualified obedience, and to which they must dedicate their own lives. Marriage has become de-romanticised and turned into a nauseous copulation of mere automatons to beget children who will in future be considered quantitatively in terms of man-power and potential labour.

The accepted principle that institutions—whether they be social, state, political or otherwise—should be organised for the benefit of the individual and *not* the individual for the benefit of the institution, has been forcibly and callously overthrown. The blatant and open defiance of these principles of social justice and political integrity is the greatest curse that National Socialism has brought in its train. It is the most extreme form of institutionalism that ever preyed upon man.

INSTITUTIONS MUST SERVE !

Jesus was one of the first to recognise the principle that institutions must serve. In His day, as now, individual life was largely stultified by the clamorous and insistent demand of institutions. The devotees of institutionalism complained that the disciples of Jesus plucked corn on the Sabbath. To which Jesus responded in the utterly revolutionary statement that “Man was not made for the Sabbath, but the Sabbath for man.”

His disciples soon forsook His position and followed the extreme institutionalism of the Pharisee rather than the unfettered humanism of their Great Leader.

What the Great Teacher said of the Sabbath is equally true as well of all other institutions. Their charter to exist is exclusively located in their ability to serve. They have no “divine rights” but this. In the day in which they cease to be essential as units of service for human welfare they should cease to be, however hoary with age or rich in tradition.

GERMAN PHILOSOPHY

Nietzsche, the celebrated German philosopher, developed the concept of the Superman. In his mind neither institutions nor

individuals had any sacred or inalienable rights. There was no right but might. The dull, stupid masses through entrenched organisations, according to this theory, curtailed the development of genius. The superman created for the heights was held to the barnyard, his wings clipped by tradition, convention, prejudice and fear. The groundling had no rights that need be considered, according to Nietzsche. Let a race of supermen develop even though they trample over their weak and worthless fellows, smashing every institution or convention that might retard their growth, and in time they would build a new and triumphant world.

The cruelty and evident limitations of Nietzsche's theory, which has only been too evident as a characteristic of German philosophy, make it untenable in theory and practice to all honestly-thinking men and women—in fact to all except those twisted and mis-shapen minds which have conceived and built up the Nazi doctrine of over-riding racial and blood superiority. Even if the world were disposed to accept for one moment the doctrine that the Teuton had within him—above all other races—the potentialities of a superman, and that his genius should not be shrivelled and hampered by the international and social laws designed for the groundlings, his right to unfettered evolution should of necessity be limited by a fine regard for the rights and welfare of races who do not possess within their veins one hundred per cent. Nordic or Aryan blood.

Even dumb beasts have certain rights recognised by a highly evolved conscience, and those dull and stupid multitudes who live out their uneventful lives, eating, sleeping, drudging, propagating their kind, indulging in dull and unfruitful recreation, and then dying, these unawakened hordes are human, and cannot be ignored or waved aside with a gesture of contempt. Neither can people living peaceful, uneventful lives tilling their soil, working their countries' natural resources, plying their ships of commerce and unaspired by dreams of world dominion, be purged with blood.

GENIUS MUST BE DEVELOPED

Is it not a sounder and finer doctrine that all men, all races should be encouraged and allowed to develop their own peculiar genius, irrespective of colour, creed or culture? The diamond in

the rough may be polished to dazzling brilliancy. At the base all humanity is potentially diamond. From the loins of dull, drab masses have come great racial leaders who have struggled to break the shackles from the race and lead men to loftier planes of life.

Men throughout the world grovel in the dust because they are ignorant of their divine capacities. The vision glorious of their god-like potentialities has never burst upon their consciousness. No master artist has painted a picture of them as kings and conquerors. They have been held down by their superstitious regard for institutions. Organisations have become ends rather than means, have tended to limit the evolution and expansion of their individual unit members. The individual has been repressed, his activities circumscribed, his creative genius thwarted. Individuals have been driven by fear, superstition, threat, punishment, ostracism, and even death to join the lock-step procession of unaspiring conformity to the principles or prejudices of super-organisations which must live, even though men die.

THE TEUTONIC COMPLEX

This is what super-organisations have done for Germany. But there has always been a paradox with the Teuton. While as an individual he has always been willing to sacrifice his own individuality to the State, he has never been prepared as a race to conform with and support the accepted institutions of mankind—the international laws and a “live and let live” attitude among a comity of nations. As a citizen of the State he has been a stalwart pillar of institutionalism, but as a world citizen he has been institutionalism’s most destructive element. It is as though his individualism, repressed in his national life, drives him to the excess of over-compensation in the international sphere.

It is said that a country gets the government it deserves. That may well be true of the German people. They have been subjected by their superstitious regard for institutions. Their organisations have become ends rather than means—ends that have taken meticulous care to limit the expansion and evolution of their individuality. Through their willingness to follow sheep-like, uncomplainingly, through their inherent reverence of the institu-

tion of the State, their ego has been suppressed, its activities circumscribed and the creative genius thwarted. Through fear, by the threat of the concentration camp and other forms of punishment they have been driven to join the goose-step procession of conformity to the principles of super-organisation.

BANISH INTOLERABLE CONDITIONS

To secure the freedom of the individual, less stress must be placed upon institutions and more latitude given for personal expansion and experimentation. Every great leader of the race, from Moses and Jesus to Lincoln and Bertrand Russell, has defied some sacred institution because he believed the ends of the individual might be served best by such defiance. Moses defied the state to which technically he owed allegiance in order to release a great number of enslaved individuals from intolerable conditions of life. Jesus defied the church because it had in His day enslaved men instead of setting them free. Lincoln defied the institution of human slavery because that venerable institution benefited neither the slave nor the master. Bertrand Russell is defying the institution of inflexible marriage because he contends that man was not made for marriage, but marriage for man, and if in the main the institution brings misery, wretchedness and despair to the individual, the institution must be revised to the end of conserving human happiness. I neither endorse nor condemn the solution which Bertrand Russell offers. I only endorse his dictum that no institution should be more sacred than the happiness of the individuals to which it is supposed to minister.

FREEDOM—HAPPINESS—GROWTH

The State as an institution is a necessity. Only a fool or an anarchist denies that. The destruction of all social organisation would throw man back to the chaos of the savage and selfish individualism. But organisations must be made subservient to human freedom, happiness and growth.

The place of man as an individual in the scheme of things is pre-eminent. His growth must not be curtailed. His freedom must not be bartered away and sacrificed to false gods. His happiness must not be trampled in the dust. All organisations

must minister to his well-being. Artificial restraint must be removed. And above all, he must be allowed to think, to use his precious God-given powers that distinguish him, and lift him high above the level of the animal or beast of the jungle.

The age of man is fast approaching. A new emancipation proclamation has been sounded. A world of free men shall march onwards to new horizons where they will contact and utilise the divine elements within themselves. Hitler and his associates cannot stop them. The day of slavemongering Dictators and worn-out, dogmatic institutions is over. The recrudescence of past, long-gone ages is doomed. The enlightened and unfettered are leading their fellow-men towards the dawn of the new day of aspiring hopes and exalted life.

LET GO !

A MAN on his way home in the twilight took a short cut through unaccustomed territory. Suddenly, under his feet crackled that which he had stepped upon. He was sinking, and in a lightning flash he remembered the old well on this abandoned farm.

Frantically, as his body slid through the break, he caught a narrow rim of brick and rotting wood, and held on. Into the deep shadows below him he dared not look. He cried out, of course, but who would come this way ?

He was a strong man ; none other could have held to that narrow curbing until the early stars came out. Agonisedly, he saw them through the narrow hole above him. Grimly he held on, occasionally scrambling and scraping knees and feet against the bricks, trying to raise himself.

No use, and as his last bit of strength gave way, he closed his eyes, his nerveless fingers let go and he dropped—ten inches. The old well had been filled up, and when he knew this, he easily arranged boards and debris and clambered out.

Assuredly, thousands of persons to-day are in the same position in relation to their business and personal affairs as was the man when he fought and bruised himself in the effort to hold on.

Brave and fine as we have thought such advice as “Grit your teeth and never give up,” “Hold on though the heavens crash,” there is action that transcends this in importance. Something that takes rare qualities of mind and heart, truest courage, and which we can only believe in, and do, when we have found the struggling and fighting quite futile.

And that is simply—letting go.

We don't have to believe in prophets or their statements, or even in God, to find out that something analogous to “Man's extremity is God's opportunity” often steps in when, exhausted and discouraged, we let go.

Many a person has found that the dropping away of nervous tension, the hard, set attitude of mind has made way for something to work, to step in and help, that had no place before.

I once met a woman in the hall of an apartment house. Her face was distressed. The door of the automatic lift stood open.

"Oh," she exclaimed, "I've been trying to get this lift started, but the heavy old door won't budge. See!" She stepped back into the lift and with impatient, futile fingers tried to pull the door shut. "They should not have such heavy, hard-to-shut doors," she fumed.

"Push the button on the side there—indicating the floor that you want," I admonished, as I stepped back.

She did so, the great bronze door slid noiselessly to, and through the glass aperture, as the lift ascended, I caught a glimpse of her relieved, surprised countenance.

"That's how we often hold ourselves in undesirable, immovable situations," I mused as I walked away.

The woman had used a degree of power. She had brought all the force of her untrained muscles to push the door shut. If an athlete, able to lift ten times what she could, had tried in the same way she did, had pitted his strength against the unseen power, instead of working with it, he also would have failed.

LET GO—BUT DON'T GIVE UP!

It seems so simple—this letting go. But there are two ways of doing it. The woman could have let go by abandoning her intention to go up into the building. Disgusted or discouraged after trying to start activities, she could have walked from the building. That would have been failure, a foolish letting go.

That is the unwise, the unsatisfactory way of getting relief.

The way of letting go that brings peace and confidence and the flavour of life back to us, is found after we are willing to reflect and to concede. No matter who you are or how you may have suffered from this war, let us turn our minds away from the horrors, the tragedies, the ugliness. Despite them, Beauty and Wonder still exist, enhanced perhaps by contrast with the frightfulness. Then let's consider what a wonderful world this is. What myriads of wonders—or they would be wonders only we've grown so accustomed to them—are moving there in the street, or in the country highways, or up in the buildings.

There are vehicles with unseen power pulling them here and there. Music pulses from the doorways. We press a button or turn a switch and dozens of appliances, conveniences, pleasures spring into action for us.

We have part in this. We're the intelligent, connecting links to that which brings these things into possible action, but the vast infinity of power, the really unconditioned power that stands behind all this, is what we can lean upon and draw from, but it does not depend for its being upon *us*.

Does not this hint something very important ? I think so.

WORK WITH THE POWER—NOT AGAINST IT

If you're all tied up in a knot of worry, nervousness, fear, anxiety ; if you're pulling and straining and fairly sweating blood—then you're pitting your strength *against*, instead of *with* the powers that be—call them the subconscious, superconscious, God, or what you will.

Quick, let go ! If you don't think you can, let's reflect some more.

Maybe you have not grasped the idea that you're really doing something important when you let go. Force, the beating and striking against circumstances, seems more natural. Maybe the other is too easy. You cannot believe that simply letting go can bring results.

Yet when you do that intelligently, you are merging into oneness with powers so tremendous that we can expect wonderful results. These powers are at our disposal and we can be done forever, if we wish, with the tense agony of unavailing struggle.

To go back to concrete things. There's the matter of lighting. When lights were poorest ; when the faint illumination of a tallow dip was all that men knew how to use, then more effort was required to make and maintain that light.

Less effort was required to maintain the old oil lamp and the light was far superior to the light of the candle. Then came gas illumination and man had to make very little exertion in his home to have far superior light than his forebears had ever dreamed of. Less effort all the time and more illumination. Finally, of course, the electric light, and man merely touches a button and has the radiance of sunlight at his command.

It is constantly that way with the world of things. Force and strain of muscle give place to intelligent but comparatively effortless manipulation of buttons and switches and gadgets that a child has strength enough to motivate.

THE QUIETNESS OF POWER

We are slow to realise that this fact applies, or can be applied, to the world of thought. The more important men in the world of affairs are the ones who move forward with action so definitely focused that it seems simple. Lesser men bluster and fume, but the really great of the earth do not.

And there is a higher level of thought—sometimes men, for want of a better term, call it the spiritual—where frantic effort, ruthless or despairing force is still more out of place.

We don't know as much about this as we want to, or as we shall in perhaps the near future, but we're learning. We do know that it will sometime be quite as plain to us that we don't have to strain and struggle as it is plain that we can have light without harking back to old ways and outgrown methods.

And this brings us back to the "letting go." Try it—intelligently. Reflect that the world—even your own little world of affairs—may include possibilities, opportunities, that you don't perceive just now. Reflect that just as we, in the past, did not know there were music and lectures and all kinds of interesting things in the air, there may be—almost certainly are—relief and solution to all of your problems.

This is not "preaching." Neither is it an admonition to quit being industrious or alert, or any of the things your common sense and your own best self tell you you should be. But while you're about these so-called duties, unfurl your mind. Let go the strained attitude of thought. This will do a lot for you. Remember, in regard to your problems, what Lincoln, when much harassed, was wont to declare: "This, too, will pass."

PEACE OF MIND COMES FIRST

The trouble with many of us to-day is that we are desperately looking back on the things that have been—regretting, repining, worrying, self-pitying.

Perhaps we had a business which once made us money. But since the war it has lost heavily—perhaps piled up debts—constantly getting worse. Failure, bankruptcy pass in ghostly review before our minds. We could close down now; but we don't. We hang on grimly. Perhaps things will change for the better. Perhaps the war will end. But nothing like this happens. It would be better to let go. Surely peace of mind is worth more than material gain. Readjust. New businesses can be built. There is a new niche, a new job, another place for you somewhere. Perhaps it will not bring in so much money, but it will bring peace of mind, satisfaction with a job well done. The man who sells papers or sweeps the road is better off than the man who continues to permit the worries of an insolvent business to drive him to despair.

Perhaps you own some shares that have depreciated badly; now they will just cover your debts. They were your all—your life savings. Never mind—Let go—Be free—free of your worry, your debt and your responsibility. Perhaps you have a home; you can't pay the rates or the mortgages or the annual payment. You will have to let your house go. Why panic? Peace of mind can be secured in a smaller house or even in a furnished room. There may be a way out. Try to find it. Use intelligent effort. Some adjustment may make it possible to retain your home. But if not—let go! Banish the worry, the tenseness, the regret. Put it behind you. All this will pass, and in better times you can build another home.

BEGIN TO BUILD AGAIN

We face a tragic world. Thousands have lost home and loved ones. The world for them is dark indeed. Lonely, homeless, despairing, mind, spirit and perhaps body too, wracked and torn with sorrow, suffering and terrifying experiences, even the sun does not seem to shine for them, but the clouds press down in a perpetual and lowering darkness. They wish for death. But death does not come where most wanted. Even for these all this will pass. The morning will dawn. The night be over. The birds will sing. The flowers pour forth their perfume. The land will yield abundant harvest. The race will go on. Relax. Let the healing balm from the Powers that be—the strength from

without and within flow through your being, easing the torment and suffering within. Let go. Turn your back on the past. Look to the future; gradually its outline will grow and take definite form. Whatever your burdens, your sorrows, your troubles—Let Go! There is still peace of mind, tranquillity, inner calm, kindliness, sympathy, friendship, love. There is much of kindness and love to be given; there is much more needed. Have faith. You can and will emerge from the darkening shadows—triumphant.

THOUGH DARK THE WAY

THE optimist sees one side of life; the pessimist another. To the optimist all life is serene. He exults in the beauties of Nature, the purple and golden dawn, crimson sunsets, the solemn silvery splendour of the evening sky, the majestic glory of rugged mountains, with placid lakes, laughing streamlets and unbroken forests of evergreen, undulating plains and prairies, rivers winding their way lazily to the blue-green expanse of endless, unfathomed sea.

He inhales the fragrance of exquisite flowers of never-ending variety of form, colour and fragrance. The sweet songs of the birds, instinct with the note of gladness, stir him with ecstasy. The animals are his friends, glorious with natural grace, fleet of foot, courageous, kind. Man is the expression of God's loving-kindness—the crowning achievement of creative wisdom and love.

Our optimists toast the epochs of life: babyhood, innocent, helpless, but potential with infinite possibilities. In the infant he beholds a mighty philosopher, a scientist who will discover new and important facts, an inventor who will enrich the unborn years; a poet singing immortal verse; a painter enriching life with inspired brush; a musician, dramatist, prince of business, philanthropist, statesman; or else, perhaps, a noble woman of queenly grace and madonna-like purity, a mother of strong men and virtuous women.

Adolescence is life's beauteous spring-tide. The optimist thrills at the romantic love just beginning to manifest in all of its tender and uncalculating sweetness, surging hope, many-coloured dreams, unselfish altruism, heroism.

The mature years are kissed with ripened experience, enchanted mystery of parenthood, achievement of distinction in arts and crafts, acquirement of culture from the rich treasure house of the past.

Old age, life's clear and crystal winter, is crowned with silver hair, deepened vision, understanding, patience, kindness, love and the thrilling memories of long years held lovingly in the holy of holies.

Death is a voyage of luminous promise, a lifting up of the

soul to the source of all being, the return of the traveller home, an ecstasy of transfiguration, a symphony of new-born life. "Though he were dead yet shall he live." And that life of future hope looms inviting and infinitely triumphant.

To the pessimist this whole picture is distorted and unreal. He sees man smiting man with the terrible instruments of war. He sees only the bloodshed, the sorrow, the misery, the pain. He sees forests devastated by scorching flames, mountains trembling in earthquakes or belching forth molten lava, skies overcast with angry clouds, rivers overflowing their banks with murderous floods, oceans lashing in wild fury, engulfing ships and men.

He sees birds robbing each others' nests, billions of insects in constant, relentless war, parasites preying upon parasites. Animals, fierce, selfish, suffering and inflicting pain and death. Babyhood he sees cursed with sickness, prophetic of the weakness and pain of later years; adolescence filled with pathetic conflict between instinctive desire and the clammy hands of tradition, its brief song turned to a wail of despair; maturity enmeshed in the bitter struggle to survive, suffering, disillusioned, maladjusted, ineffectual; old age bitter, remorseful, envious; death a leap into eternal darkness and extinction, an ignominious finale to a wretched existence.

The philosopher, looking deeper, knows that neither the optimist nor the pessimist is right. Each sees but half of the picture and is blind to the other half. Each is an extremist seeing only what he wants to see and blind to facts distasteful to his own peculiar temperament and point of view. Life is neither all beautiful nor all ugly, all good nor all bad, all kind nor all hateful, all sweet nor all bitter.

There is night and day, springtide and winter, calm and storm. The flowers wither and die, but are born again. Men fight hideous wars and fill the world with hate, but they also die for each other with almost god-like self-sacrifice.

Each epoch of life has its note of weakness, sorrow and pain, but it also has its evangel of hope, its epic of achievement, its benediction of love. The harvests may be ruined by drought one year, but the same ground will return golden bundles into the farmer's arms another harvest season. The rivers may overflow, but the flood brings only temporary disaster and enriches the

soil for years to come. There may be periods of depression in industry, but there are corresponding periods of prosperity.

Life is in certain aspects hard, the struggle relentless, the path rough and the battle uneven, but "though dark the way," the dawn is just ahead. The struggle is needed to make us strong. Discipline brings self-control. Pain yields a background which heightens the pleasures that must follow as surely as day follows the night. It takes the hottest fire to refine the purest gold. It requires the heaviest pressure to turn rough iron into steel. Out of the turmoil and struggle of this present conflict will come serenity, rest and triumph. Many of my readers will need this message just now when the future looks dark. Do not permit fear, discouragement and depression to overwhelm you. Everyone has to face and solve serious problems in these uncertain hours. None is immune. Keep fighting. Keep your faith in our just cause and in our ultimate victory through rightly directed effort, emotional control and through the rationalisation of life. The way will turn. The day will come. Though dark the way—fight on. Keep the altar fires of faith in your soul alive. Darkness precedes the dawn. Pain may endure through the night, but "joy cometh in the morning."

RATIONALISATION OF SEX

THE greatest social need to-day is for a rationalisation of Sex. There is no subject more important to human happiness, and yet none about which there is so much prejudice, hysteria, ignorance and hypocrisy.

The ghosts of childhood ceased to exist when light was turned on in the darkened room. The light of frank, sane discussion will drive forth some of the ghosts of vile and vulturous fancy which gnaw at the very vitals of the soul. Untold millions of people through repression, fear and misunderstanding have perverted their sex energies until this God-given power intended to enrich and ennoble life has become a cancer in the soul, poisoning the stream of life at its very source.

For this cause millions live miserable, starved, pinched, neurotic lives, mere caricatures of the noble beings Nature intended them to be. The stream of creative energy, instinct with the seeds of divine life, dammed up, backwaters in stagnant, unhealthy psychic swamps, breeding decay and death.

CONSPIRACY OF SILENCE

First we must consider the conspiracy of silence. Until recently social proprieties enshrouded the whole subject of sex in the taboo of silence. We might freely discuss trivialities. Matters of no concern filled innumerable volumes. But the subject more essential to racial health and happiness than any other was avoided as one might avoid a smallpox camp.

One reason for this was the strange assumption of parents that only by keeping their children ignorant of the fact and function of sex could they be guarded against social indiscretion. In my early life as a social and settlement worker, later as a clergyman, and later still as a consulting psychologist, I have talked to hundreds of young people, boys and girls, passing through the tragedy of irrationalised sex experience who have almost without exception cursed their parents, teachers and the social order which conspired to keep them in ignorance concerning the second most imperious instinct of life. Their "fall" they

blamed on ignorance. The resulting ruin of their morale was certainly due to ignorance. The usual cry has been "if only I had known!"

In our day we are witnessing the passing of the effort to maintain silence and ignorance. Moving pictures, popular novels, newspaper accounts, lectures, school instruction and the general revolt of youth—these have all tended to sound the death-knell of this well-intentioned but fallacious measure.

The young people of to-day know more about sex than their grandparents ever dreamed of knowing. They discuss sex boldly and frankly in defiance of the fading taboos of their elders. Their discussion is not always sane, their experiments are often reckless and ill-advised. But at least they have resolved to emancipate themselves from the conspiracy of silence, and in the long run through the blundering path of experience they will climb to a more sane and wholesome adjustment of this perplexing problem than their parents have ever known.

Certainly the findings of competent investigators are conclusive evidence of the fact that the conspiracy of silence has not worked. Their reports show how utterly the youth of to-day have broken from the standards of the fathers and how essential it is that parents shall first enlighten themselves and then seek to enlighten their children, frankly discussing life's problems with them, thus holding their confidence and facing with them the myriad perplexities of life's divine unfoldment.

CONSPIRACY OF SHAME

The second social conspiracy which has done more than any other to blight and warp human life is the conspiracy of shame. Whether you are a fundamentalist or evolutionist you must see behind all life the creative energy which made life and called it good. And this creative force, whether a personal God or a God-like energy working through evolution, ordained that the strongest instinct of life should be the hunger and the second strongest the reproductive. Primitive man doubtless viewed this function as innocently and simply as a group of puppies playing on the lawn. Then came tribal taboos, customs and conventions.

In virtually all ancient religions the procreative function was made the central sacrament of religious rites. Then came religious

leaders of ascetic tendency who frowned upon this Nature worship. That which others deified they cursed. What others considered pure they excoriated as unclean. What had been viewed as beautiful was frowned upon as vile and degraded.

Hebraic and Christian morality has been largely flavoured by this ascetic view. Paul set forth a debasing view of marriage urging that his disciples refrain from marriage if possible, but adding "if they cannot contain let them marry." This views marriage and the sex relation as something inherently nasty and to be avoided if possible. Out of this conception grew the monastic movements of the Middle Ages, hundreds of thousands of men and women seeking—without much success—to escape from the overwhelming urge of this primary instinct.

This horrible error is the chief cause of miserable, unhappy marriage. It is the cause of the restless discontent and maladjustment of life. Hundreds of millions of hungry, eager, pitiful human beings wander through life seeking what they never quite find. Some plunge into orgies of sex indulgence, which only deepens their gloom and disharmony because of self-condemnation which follows the age-long insistence that all connected with sex is filthy and unclean. Others seek to dam up the resistless flood. Unable to obliterate the seething stream of energy they can but change its direction.

Many denying themselves expression in the way that Nature intended find that the pent-up energies break out in various kinds of perversion. Hence the tragic and pitiable host of homosexuals, scorned, persecuted, preyed upon, and classed, through ignorance, as criminals.

Freudian psychology has revealed the immense significance of sex in life. According to Freudian hypothesis all nervousness, maladjustment and disharmony is caused by failure to adjust the sex life properly. Even though it may be ultimately demonstrated that this view of life is extreme, there can be no question that failure to adjust this problem is the chief factor in the appalling misery and failure which curse human life.

Heretofore the sex problem has been approached only with the method of hysterical repression. The ascetic and puritan have sternly commanded, "Thou shalt not," and stood ready to punish by stones, the guillotine, the rack, the whipping post, the ducking stool, by jail, gossip, social ostracism, divorce, those

who have dared to yield to the imperious demand of Nature and defy the scourge of a society beset upon the task of trying to unsex life.

The millions who have accepted the dictum of the Grundies and joined the procession of fear-obsessed conformers repress their natural desires until repression murders Nature. They lose individuality, imagination, creative genius and fall into a dull drab mediocrity of life dragging out their monotonous little lives through long grey days.

The chief service of psycho-analysis has been to show the blighting and soul-destroying consequence of repression. Energy cannot be obliterated. Repress an energy into the subconscious and it becomes a psychic festeration point creating a cancer in the mind, and finally bursts forth in some negative and depressed aspect in the form of nervousness, inferiority, insanity, homosexuality or other perversion.

THE GENERAL REVOLT

In protest against the tyranny of repressive conventions multitudes are leaping all bounds of social restraint, hurling defiance at conventions and plunging into almost unbridled and promiscuous sex relationship. This is a bitter mistake. The sense of perspective is dimmed, romance and spiritual qualities are lost, and the highest and holiest relationship of life is degraded to a common and merely physical plane. The capacities for deeper joys are blunted. Life loses its beauty, fragrance and lustre. Potentialities of exquisite and soul-satisfying friendship are broken and the mere act of sex assumes an all too dominating place in the scheme of life.

This crowds out the vast world whose balance is needed to keep life rich, harmonious and wholesome.

The analysts offer two solutions. The first is sublimation. An energy cannot be repressed without destructive consequence, but may be sublimated, changed, used up in some other form of activity. Sex energy may be worked off in exercise, play, work, writing, dancing, painting and almost every other conceivable activity.

The second solution advanced cautiously for fear of arousing a storm of fanatical opposition is in the direction of a less restricted

and more normal functioning of sex life. Just what direction such liberalisation of social life will take no one seeks to prophesy. Nor do we need academic sanction for such a programme, for we are in the midst of a mighty, irresistible movement sweeping on with the impetus of a great subterranean tide which is shattering the foundations of repressive ethics and lifting life to a freedom of expression which bespeaks the dawn of a new and more human social ethics.

Signs of this great movement are to be found in the revolt of youth against the taboos of the elders, "the bright young things," with their cocktails and flats—blundering, foolish, reckless but determined, experimenting, defying old superstitions, building new standards, ideals and conventions.

Other signs of this great social emancipation are the scantiness of woman's dress, the frank and unblushing display of the human body, bathing in practical nudity at all the beaches, sex plays, novels and films, freer and more frequent divorce, and almost open indulgence of extra-marital relationship among certain groups of population.

All of this may presage social gain, provided the freer conventions which the new order establishes are sane and the rising tide does not lead to excess.

Any excess is bad. Eating is a good and necessary activity. But unbridled and excessive indulgences in satisfying the hunger instinct lead to disease and death.

The reproductive instinct is an insistent urge of life. It needs to be fulfilled if life is to be fully and completely experienced. But excessive gratification and unbridled indulgence bring heavy penalties.

We must rationalise sex, get a sense of perspective, discard fear, shame, silence, false modesty, sublimate, express, but relegate the impulse to its proper and proportionate place in life and balance its expression with a vast world of constructive interests and activities which will make life rich, beautiful, expansive and triumphant.

WHY MARRIAGE FAILS

MARRIAGE is everywhere the subject of feverish discussion. In Parliament, in the street, in the train, at the club and in the home people are talking about the problems of marriage.

One out of every 100 marriages consummated ends in divorce. Many times that percentage fails miserably to produce happiness and might better end than drag on through weary, wasted years.

Extra-marital relations seem to be the rule rather than the exception. In the homes of the privileged, children are conspicuous by their absence.

From the pious fundamentalist to the radical socialist, all agree that *the institution of marriage is wavering*. Marriage seems weighed in the balance and found wanting.

The religionists point to the decline of wedded bliss as a sign of the wickedness with which a wayward generation is cursed, and frenziedly shout once-effective battle cries of "Back to the Cross, to sackcloth and ashes of repentance, to the re-establishment of the family altar, and restoration of old-fashioned virtue to save the institution of marriage, Church and State." The penalty, they warn, is the collapse of civilisation and cataclysmic destruction of our prodigal planet. Their holy zeal, however, seems barren of visible result. Few occupy their pews or bow at their once crowded altars. Their burning words fall on deaf ears. Society, drunk with new-found freedom, plunges merrily on, heedless of warning, threat or exhortation.

The radical, on the other hand, sees in the breakdown of marriage the sign of a new and glorious emancipation. In the threatened collapse of the institution of marriage, Church and State, he sees the dawn of a new Utopia in which the individual will rise to sublime heights of unfettered being, liberated from the bondage of domestic slavery, the blight of religious superstition and the thralldom of the hopeless maze of infringements upon personal freedom, which result from the sullen and morose mania of those who would curtail the free spirit of their fellows and force all life into a meaningless mould of conformity and dull, drab mediocrity.

Between these two extremes there is a neutral ground for

social moderates, men and women who are neither enslaved by fear of meaningless taboos, fettered by religious superstitions, nor under the hallucination of visionary Utopian fancies that society can endure void of any social restrictions or institutions.

Pity the poor moderate. He is scorned by the radical as a tool of the reactionaries, a half-liberated peon of property and privilege. He is cursed by the bigots as a fit subject for solitary confinement here and copious quantities of brimstone hereafter, a dangerous enemy of the *status quo* (which once was), for the very reason that his position is more acceptable and practicable to the groups of social revolt than that of the radical.

In defiance of the fanatical hate of all extremists, the writer modestly declares himself to be a moderate. He is thoroughly out of sympathy with the old order, without being able to share the ecstatic hopes of dreamers and visionaries of a new anarchistic order. He hopes upon the ruins of the old, a new, freer and more human social life may be evolved in which the ends of life will take precedence over unthinking enslavement to dull, restrictive conventions, and institutions will become the servants of individuals rather than as at present the despotic, remorseless oppressors, blighting individual life and being.

MARRIAGE WILL PERSIST

Marriage may change its form, but marriage as an institution will persist, much better for its healthier standards. Romantic love is still, and doubtless will be for at least another millennium, possessive. The idea of one man living with one woman will persist even though external compulsions be removed. The young, moved by the fierce power of romantic passion, will scorn any other scheme. Those of more mature experience are satisfied that this fusion of personalities alone brings life to its richest and noblest expression.

Even the more intelligent varietist recognises that flitting from flower to flower satisfies but one part of the craving of sex—while the complete urge is for spiritual and emotional, as well as physical, gratification. They long to return from their chance excursions into the Temple of Venus to the true comradeship and understanding of one who cares and whose love endures while incidental attachments come and go. The varietists who

are not understandingly married find a progressively decreasing satisfaction in their changing amours.

As for the libertine and rake, who eschew the responsibility of marriage and devote their major efforts to the quest of the sensual, for them the beauty and meaning of life are lost, the capacity for deeper joy is blunted, the music of life turns to a minor wail, the shadows deepen, a restless and soulless discontent gnaws at the vitals of their being, and life's fragile flowers lose their fragrance and turn to dust and ashes.

Before plunging to the real heart of the problem and locating the deeper and basic causes of the failure of marriage by ruthless and ignorant violation of the law of sex, and at the risk of seeming trite I desire to call attention to a few homely but pregnant principles, the violation of which contributes to marital breakdown.

CURSE OF SELFISHNESS

Selfishness is the cause of marriage failures. The human animal is all but incurably selfish. The analysts claim that even altruism is for self-gratification, that the martyr is really in quest of selfish and masochistic gratification. Nowhere is the tragic weakness more evident than in marriage. Millions of men and women enter marriage with only selfish motives. "What am I going to get out of this?" is their avaricious thought.

From the woman's viewpoint, a meal ticket, home, improved social position, someone to take her out and buy her clothes and luxuries. From the man's standpoint, someone to display as his, to make other men envious of him and thus please his vanity; someone to do as he says and look to him for support, thus creating for him a satisfying sense of superiority (to compensate possibly for an inferiority complex); someone to gratify his sex yearnings so he will not have to waste effort and money in quest of such gratification elsewhere.

This is not a true picture of all marriages, but it is an exaggerated statement of a large percentage of marriages as at present consummated. Now, cynical analysts to the contrary notwithstanding, man is capable of at least apparent unselfishness. The roots of altruism may be in the desire for self-satisfaction, but even this is infinitely superior to stupid, sodden animal selfishness.

The ideal of marriage must be not so much "What am I to get?" but "What am I to give? How can I fill my beloved with overflowing happiness, and thus gain my own most sacred joy as a reflection of the loved one's peace and pleasure?" Show me that rare marriage in which happiness like a priceless dividend is enshrined and I will show you a union in which two souls are each striving for the other's well-being. Here indeed it is true that "he who loseth his life shall find it."

CHILDLESS HOMES

The childless marriage has much less chance of being happy than that union blessed with progeny. The presence of children tends to draw forth from both partners to the marital union feelings of unselfishness. Little frictions and antagonisms are excused and overlooked for the sake of the children. The maternal and paternal instincts of protection create a wholesome expression of unselfishness which tends to lesson somewhat the dominance of subjective and egocentric interests.

Those who for selfish reasons deliberately cheat themselves of Nature's superb creative potency doom themselves to aching, lonely years and lose one of life's most stimulating and satisfying compensations. Deluded or hypocritical fanatics, on the other hand, have proclaimed that the only proper use of sex relation is for procreation. Such teachings have come mostly from neurotic old men and women who through sexual excess have burned themselves out, and, no longer able to enjoy the sex relation themselves, seek to rob others as a selfish compensation of their loss. This is a snare and delusion which has distorted and blighted the sweetest joys of life for tens of thousands of unthinking devotees of these subversive cults which would unsex life and murder Nature.

OWNERSHIP *v.* COMRADESHIP

Another basic cause of the failure of marriage is the persistence of the old fallacy of personal ownership. Time was when a man captured or bought his woman or women. They were part of his possessions along with his cattle, sheep and goats. His wealth was in part evidenced by the number of women he owned. But now, after years of laborious effort, woman has gained a status

of economic equality. The age-long idea of ownership persists with men, however, and not an inconsiderable number of women speak of "my man" in defiant tones, proclaiming personal ownership.

The idea of partnership and comradeship will gradually supersede the primitive and archaic idea of ownership. Faithfulness to the marriage relation should know no compulsion except that of love. And love cannot be owned, cornered or coerced, but must be won and held by the natural attraction of kindred spirits. Pre-marital wooing must be the prelude of constant courtship through the years. Married love will then be spontaneous, genuine and enduring.

Wilfrid Lay, one of the world's foremost psychologists, has in his epoch-making book, *A Plea for Monogamy*, shown conclusively from a study of several thousand cases of marriage failures that the alleged causes such as incompatibility, cruelty and desertion were in reality but results of a deeper cause. If this deeper cause can be removed, all other apparent causes will adjust themselves. He blames all failure in marriage to lack of a sympathetic understanding of the laws and technique of sex. The failure, he claims, is almost invariably the fault of the husband. His failure to insure mutual harmony and satisfaction in the marriage relation is the real cause of every marital collapse. Lacking the basic foundation, the house of cards falls. With perfect sex harmony as a foundation, the union successfully weathers every storm and stress.

A final cause of failure in marriage is the prevailing morbid, debasing and irrational attitude towards sex. Sex is feared, hysterically suppressed, abraded as vile and unclean. Children are told "not to think about such things," though any sane adult knows they will think about them and probably gain distorted, perverted views likely to disrupt the health and harmony of their entire subsequent careers.

The tragedy of this mistaken standard is that a multitude of girls are so impregnated with this unhealthy and poisonous view of sex as to be practically unfitted for marriage.

A girl may marry without the slightest conception of the biological or psychological facts of sex. Her parents, teachers and the Church have united in the effort to unsex her as thoroughly as possible. Marriage means a home, someone to support her,

possibly children, but the real sacrament of the marriage relation never occurs to her.

During the honeymoon she finds she has married not a disembodied spirit or a sexless man of wood or stone, but a human animal with perfectly normal instincts and desires. She is horrified. Her teachers have created in her poor distorted brain the conception that love's ritual is something nasty, horrible, unclean. She revolts in horror. To her poor misguided imagination her husband is revealed as a beast. Love turns to hate. She is filled with aversion, shame, and a sense of irreparable degradation. She suffers in body, mind and spirit. Her husband's aggression becomes hateful. She draws away from him and from reality and lives in a world of neurotic fantasy where her sullied soul retrieves itself in a sexless but unreal world. Her aversion to her husband's love-making ripens into aversion and hatred of *him*, and he, poor fellow, also stupidly ignorant of the laws and technique of sex, fails to overcome the senseless aversion, and complains of her lack of response. Then comes the divorce court.

Why does marriage fail? We have here set forth some of the basic reasons. There may be thousands of others, but they are largely results of the transgression of these basic principles, and only secondary causes.

Marriage is the safest and happiest solution of the insistent urge of the sex instinct. Its present form is neither perfect nor final, but marriage, improved and perfected through careful experimentation, should offer the surest condition for the happiness and welfare of men and women.

Because of the blind stupidity of prejudiced and senseless censorship no adequate scientific research has been given to this most vital concern of life, and no considerable literature has been produced. Vast libraries have been written about matters of little concern, but our scientists and philosophers have been all but inarticulate upon the subject of sex in relation to marriage. The wisest and most helpful books have been suppressed.

To-day, however, a new and saner attitude is being slowly evolved and the future holds considerable hope. The best brains of our day should be given to this task more essential to human well-being than any other interest or relationship of life.

SPRING-CLEAN YOUR MIND

AT this season of the year all good housewives undertake the task of thoroughly cleaning their homes. Accumulated rubbish is thrown out. The dust and dirt of months are removed from draperies, rugs and carpets. All is renovated and made like new.

Would it not be well to inaugurate a mental house-cleaning? Spring is the emblem of reborn life. All Nature assumes a clean, fresh aspect. After the bleak desolation of winter, spring comes, an ever-recurring miracle of new life, bringing new verdure, fragrant flowers, blue skies and the music of song-birds.

Is this not an appropriate season to clean the house of the soul, to get in harmony with the sweet symphony of Nature, to clean the mental and emotional life, even as we clean the material habitation which we call home?

Let us consider some of the accumulated rubbish that should be thrown out.

GET RID OF PREJUDICE

Well, there is prejudice. Few of us are able to view life calmly, with minds open to consider real facts, free from prejudice. Because we were born Conservatives we can see no good in Socialists. Our fathers voted for the Conservative candidate; so must we, regardless of men or principles. Or *vice versa*. The most grotesque incompetent might be contesting a seat flying "our" flag. The man of all men most fitted for office might be waving the opposite flag. But he is a Socialist, and we are prejudiced. The very name stirs dark emotions.

Or perhaps it is a racial prejudice. We are Christians and do not like Jews, but we will borrow money from them at usurious rates of interest, and curse them even while we take the money. Or we are Jews and despise the Christians, and all we like to do is to beat them in business or sell them something. Or we may be Protestants and are prejudiced against Catholics. Or we are English and prejudiced against the Americans, French, or Chinese.

Let us get rid of these stupid prejudices. We must realise that

all men are members of a common brotherhood. We are all one "under the skin." We are stirred by the same emotions. We work, laugh, weep, love and strive with the same general incentives and objectives. Not by narrow-minded exclusiveness, but by broad-minded inclusiveness will we reach the common goal.

Prejudice is one load of rubbish we need to get rid of. It mars the sweetness of life. It blights the flowers of human kindness. It dims the light of love. It beclouds the fair skies of peace. It is a discordant note in the symphony of life. It is rubbish of the mind that needs to be cleaned out. Cast it forth as a deadly weed from the garden of the soul. It is ignorance, masquerading as wisdom. It is vice, camouflaged as virtue.

AWAY WITH SUPERSTITION

Then there is superstition. We cannot start anything on a Friday. We shudder at the number 13. We look for trouble because of a white cat. A cross-eyed man means bad luck. We fear a girl whistling in a dressing-room. We cannot walk under a ladder. All these stupid relics of the dark and ignorant past lay their cold, clammy hands upon us. *No superstition has ever been demonstrated as true.* Each one has been disproved a million times. Some of the most "lucky" individuals have studiously defied every ignorant superstition. Many of the "luckiest" events of history have occurred on Fridays, on the thirteenth. Yet millions of forlorn souls hug their inane superstitions feverishly to their breasts and still live as though the world were under the sway of black magic rather than rational law.

Closely akin to superstition, also a child of ignorance and prejudice, is *the closed mind*. The mark of education and intellectual superiority is the willingness to consider dispassionately all evidence presented. The person of small intelligence and little culture refuses to consider any evidence at variance with his own preconceived ideas.

We need intellectual freedom and intellectual sincerity. He who refuses to consider evidence admits that he fears the truth. He fears that his pet ideas may not stand the test. He prefers lies to facts, if those facts are at variance with his own religious, political, economic or social theories.

This is some of the rubbish that needs to be cast forth in the

house-cleaning of the soul. Cultivate the open mind, ever alert for new facts, always willing to change ideas if they are proven to be inadequate or untrue.

GLORY OF FORGIVENESS

Do you hold grudges ? These need to be cast out. They do no good. They poison the fountain of life at its source, for the source of life is love, and there can be no love where grudges hold sway. Has someone wronged you ? Forget it. Forgive it. Show your spiritual supremacy by passing it by. Be kind, forgiving, forbearing. No man ever lost by forgiveness. Millions have lost by storing up bitterness and hate. When you forgive, you shame your enemy and make a friend. When you hate, you confirm the enmity of the one you hate and preclude his possible friendship. *Grudges gain no good end. They are the rubbish of the soul.* Let them go. Forgive—not for the other person's sake, but for your own peace of mind and health of spirit.

Then there is jealousy. What useless rubbish is this. The only value of any emotional state is its utility. There is no utility in jealousy. Instead of holding the love of the one about whom we are jealous it repels. We become obnoxious. The very beauty of the face is distorted. All allure is lost. We draw by love. We repel by hate, and jealousy is a form of hate. Millions have been killed in jealous rage. No one has ever been killed by patience, sympathy, kindness.

Do not give way before this monster that destroys the beauty and fragrance of life. Better to lose the one you love than lose the integrity of your own soul. Be brave. Be strong. Be generous. *Get rid of jealousy.* It spoils the music of life's resistless symphony.

YOU ARE NOT INFERIOR

There is also the feeling of inferiority, the so-called Inferiority Complex. Millions are held down by this depressive feeling. They drag through uneventful days, void of courage, hope or happiness. Others fail to believe in them because they do not believe in themselves. Their innate abilities are never crystallised in noble achievements because, doubting their own powers, they fear to

initiate the activities which might have lifted them to supreme heights. Their haunting sense of inferiority precludes their mixing normally in the activities of social and business life. Others carry off the prizes of life which might have been theirs, except for the paralysing effect of the Inferiority Complex.

Suggestive psychology, and in extreme cases psycho-analysis, offer means of ridding the psyche of this hurtful rubbish.

Pessimism is another habit of mind that should be cast out in this mental house-cleaning. It is not an easy task to be an optimist in the midst of conditions as depressing as those in which we now find ourselves. But there is no advantage in pessimism. If we lose hope we may as well lie down and die. *Optimism, balanced by a sane appraisal of facts, has led millions through life's trying experiences to ultimate achievement and security.* Pessimism never led a single soul to noble achievement. Optimism is constructive ; it builds. Pessimism is destructive ; it tears down. Optimism is soul health. Pessimism is a spiritual disease. Get rid of this enemy of the soul, this worthless rubbish of the mind and spirit. Clean it out !

BANISH COWARDICE !

Cowardice is another enemy of the soul that needs to be cleaned out. The whole world admires the hero and scorns the coward. Cowardice degrades life. It is the thief of manhood. It murders self-respect. Not only physical cowardice. Most of us are reasonably brave when it comes to facing physical pain, but how many of us are guilty of *mental cowardice* ! We are afraid to stand alone. We tremble lest we incur the disapproval of others. This is one of the most retarding factors in life. It stifles initiative. It precludes sincere social experimentation. It forces conformity. It takes the zest, romance and glamour out of life. Courage is a godlike quality. Develop it, and clean out the tendency to physical, mental or moral cowardice.

Finally, there is the rubbish of selfishness. This fatal poison withers the flowers in the garden of life. Learned psychologists insist that selfishness is a natural reaction. It may be true that it is necessary that each individual consider himself. But we insist that while it may be necessary to consider one's own interest, the real zest and joy of life come not from getting but from giving.

Selfishness is the rubbish which precludes successful achievement. It is the chief enemy of content and happiness. It must be conquered. It must be thrust out from the citadel of the soul as the most poisonous and dangerous weed in the garden.

Spring is here. House-cleaning time. We clean out our homes. Let's clean out our minds. Clean them out now. *Start to-day.*