

PSYCHOLOGY:
PERSONAL *and* ESSENTIAL
BY
H. C. SHEPPARD



UNIV. OF
CALIFORNIA

Published by
J. F. ROWNY PRESS
Los Angeles

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Los Angeles

Cal.

NOV 1920

Respectfully submitted -

H. R. Sheppard

INTRODUCTORY

ARE YOU THINKING? Undoubtedly you are. Some think only "after a fashion;" still, even that is thinking.

ARE YOU ALIVE? ARE YOU LIVING? Surely **NOT** "only after a fashion!"

LIFE AND THOUGHT, broadly are a Search—For What? Health? Wealth? Power? Wisdom? Beauty? Charm?

All these, **PLUS** unbounded genius, are either awake in you, asleep in you, or dreaming in you. To search, find and awaken, **KNOW YOUR MIND,—KNOW YOUR INSTRUMENTS.**

This tuition is not made to dazzle you like a movie drama—to stimulate while it lasts, but quickly to fade from mind.

It will not beglitter and bedevil you with what this or the other Tom, Dick, or Harry among the blatant may have **SAID** about Success.

It will not conceal lack of tuition with displays of fictitious air castles intended to derail attention from the main issue—the achievement of a **Successful and Happy Life HERE AND NOW.**

It will show why the successful "are there;" better still, it shows you how you yourself can and must become a success, and improve your community by vitalizing your own type. A great success of your very type is needed or you would not be here.

It does make you familiar with plans and tools, so that your purposes can be achieved, then sets you to work building the real castle of your own choosing.

It encourages discarding of opinions and convictions whenever facts and laws can be put in their place. Briefly, it shows you how you can achieve and Enjoy Active, Buoyant Life by working with facts and laws of mind as your secret animating sources of energy—instead of opinions, convictions, and fables. It shows how you can make Success, Personal Attractiveness and Health **AUTOMATIC** and **HABITUAL**, and the gleaning of Wisdom **INTELLIGENT, ACCURATE** and **INTUITIONAL.**

This conforms with what Plotinus said almost two thousand years ago, that Life and Knowledge have three degrees—Opinion, Science, Illumination.

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LESSON I.

"LET THERE BE HEALTH"

WE SHOULD like to see a knowledge of psychology so prevalent that the word would need no explanation. Psyche, of course, means soul, and logos means record, discourse or wisdom. Psychology therefore means the discourse, record and wisdom of the soul. We do not possess souls. We *are* souls. Hence the study of psychology is soul study or *self*-study. We should learn to think ourselves to be souls building and then inhabiting bodies we have built. This releases us at the start from allowing the condition of the body to play ducks and drakes with our poise.

No line of distinction need be drawn between the names mind and soul. Splitting hairs might impede the liberation intended for every one who reads these chapters, from self-suppression and mental confinement. There are *practical* values and practical principles in psychology; it is better to have the reader swing into an applicable conception of the subject than into a hair-splitting one.

Most people are so hypnotized with a belief, admitted or unadmitted, that the bodily condition is imposed by something extraneous to themselves, that much of the best tuition along these lines, even if they themselves seek it, falls flat with them. The bodily condition is no more and no less than an outward expression or reflection of the state of mind. You may not admit an impaired state of mind. That merely means the impairment is deeper than any state you can recognize. It means that some fundamental attitude of mind or character, unaware to yourself, is not in line with evolutionary law. It can be found by Analysis and can be corrected by Suggestion. Analysis and Suggestion are two great tools of Psychology, to be explained later in this book. A healthy mind or soul cannot tolerate an impaired body; automatically and in the long run, it always rebuilds according to its own innate state.

Some folks have claimed to be perturbed that psychology may trespass on religious beliefs, which of course is beside the point. Psychology does no such thing, any more than does the art of photography or the science of mathematics. Yet the expression of such a fear or objection often can be taken as mental laziness disguised. It is a trite observation of psychologists that persons mentally and physically lazy will not hesitate to draw down divinity itself by corkscrew processes of reasoning, to defend an otherwise reprehensible attitude. There are fundamental verities in religion which psychology and science reverence with a depth of understanding unknown to that brand of pietist. If you have no faith, psychology will aid you to reestablish it within yourself; you could not have been born if you did not have it. If you have FAITH, psychology will strengthen it.

As the proportions of this outline of psychology permit, we shall take up the specific study of Mind in its objective and subconscious phases, and of the laws, powers and possibilities of mind. This lesson is devoted to the subject of bodily health. No study of the body or any other phase of man's being is independent of mental law. Some scholar, who evidently had deep insight, once called the body but a "function of mind." If that is remembered, the student, with further application, should find superb health not only accessible, but should also be able to make it habitual with himself. Superb and abounding health should always go with real efficiency. All of us like to imagine that it always should be so. Yet we see well organized minds, capable men and women, genial and competent persons getting along ever so often the best they may, without that basis.

Why is this?

Is there a way out? Racially? Individually?

Wherever there is inattention, there also is deterioration. The kitchen itself teaches that when something is not "attended to" it spoils. For the past century we have been riveting our attention to machines, systems, and to material things in general. We have, for instance, established government departments to facilitate the raising of wheat, or of hogs. And we do have splendid wheat and superb hogs. We have built superb systems and edifices, while we ourselves all that time

have been deteriorating for lack of attention. So we have no government departments to facilitate human health and to promote happiness. We would take such a department as a fit subject for a comic opera plot, very much as the Spartans or the Greeks and other splendidly embodied races might have poked fun at a hog-raising department if they had ever heard of it. So today, the science of true human culture is not so cushioned with facilities. The findings of the late military examination boards show to what bad extremes such lop-sided interest may lead. It has required an unparalleled holocaust of blood to startle us from a two-thousand-year nap. Since Athens we have ignored man, his own consciousness, the bringing into play of his latent powers. We have twisted around, as a palliative for our own laziness, one of the most significant psychological phrases in our own scriptures, from "Thy Kingdom Come,"—to "No, I'd rather sicken, stay sick, die, or get shot and go TO Thy Kingdom." We have paid little or no attention to the existence of laws by which development and growth of the human species must proceed. At last humanity has elevated an eyebrow in mild astonishment. It required no less a cataclysm than a world war to do it. Languidly man surveys himself, mud, blood and inefficiency, and debates whether greater things even than his "civilization" could be accomplished if he were to swing his attention around for a while to that most ancient command, "Man, Know Thyself." We can no more than encourage the present swing of the pendulum. Where a half century ago no scientist viewed any psychic or spiritual hypothesis without scorn and contempt, today there is not one scientist of first rank in the world who is not only conversant with the fundamental psychological laws, but who does not also hold such laws as underlying, and, in fact, controlling the universe of matter and of humanity.

So universal a subject as psychology of course has various and absorbing branches. For our present effort, therefore, we shall have to sift and select. We will choose for study only those features which can be applied to the development of human personality, to an improvement in its efficiency. Emphasis should be laid on the attainments of greater capacity for Life, Love, Activity, Intelligence and Power, here and

now, but not to the exclusion of the higher psychic and spiritual demands.

Let us cultivate that broad tolerance from the start, so if some isolated statement may startle and amaze for the time, we will yet know that before the course is completed all prejudices and doubts will have been resolved, — will have been *sublimated*—to use a word much in vogue today,—into perfect answers for whatever questions may in the meantime arise in our minds.

IN PURSUING HEALTH, PLEASE RUN IN ONE DIRECTION
AT A TIME; IF POSSIBLE, THE RIGHT ONE

“What would I be willing to give”—asks Dr. Watson S. Rankin, president of the American Public Health Association, “for something in a bottle that carried with it the absolute guarantee that my vitality, my strength, bodily and mental, my efficiency, would be increased from five to ten per cent a year?” Indeed, Dr. Rankin shows sanely and conclusively in the progress of his talk that no such bottle is available; that the loss of vitality does not take place suddenly, and that its conservation and increase is mostly up to the amount of conscious effort which the individual is willing to pay for it. Yet the material views with which we have saturated ourselves thru several generations still makes of the many—a community of drug-store haunters. This helps in some ways undoubtedly,—but not in the ways usually imagined. It helps patent medicine millionaires to winter in Florida or in Pasadena, but it does *not* add to the sum total of health. Sooner or later the drug-store hunter must learn to face the fact; he must learn that the contents of the bottle he is seeking cannot be bought with money. It can be bought only by readjustment of his own thinking, and that to such a fundamental and pervasive extent that the bodily functions cannot help but follow suit.

Let us take a group of seventy-one typical Americans. Dr. Rankin says that out of this group one will die within the year. Only thirteen will be rated as in practically perfect health, with 90 per cent. or more of efficiency; 25 will have “good health,” with from 70 to 90 per cent. of vitality; just below them in healthfulness, more or less impaired, are 30 individuals, still out of the original group of 71. The remainder will comprise persons in various stages of imperfect

health, including two who are in bed all the time and the one who is dead. Translated into terms of the whole population, there are about 1,500,000 deaths annually, but there are some three millions who are sick all the time, while there are 45,000,000 in the "zone of impairment." These forty-five millions would give freely of their substance if health could be bought for cash. Most of them would not pay the equivalent in personal effort. Few of them see or care to pay attention to such proffers as are contained within the pages of this book—simple, readily understood measures for health, easily within the reach of all. The partly efficient division already includes 1 million out of the 45, "victims of tuberculosis, not yet bedridden, but sowing the seeds of death in new soil."

Coming to the revelations disclosed by the draft, 38 per cent. of those rejected were of the dubious "good health" classification, enjoying from a scant 70 per cent. to a possible 90 per cent. of full vitality. Included among them were those afflicted with serious maladies in their early stages, and a still larger company suffering from mild forms of intemperance, such as over-eating and consequent undernourishment or "malnutrition," under-sleeping and lack of sufficient exercise. Let us remember that as we pass sage remarks about them we are merely shifting and evading. The sage remarks apply to the person who speaks them. We will "get somewhere" only when we realize that in studying any appreciable sector of humanity we are indeed and in truth studying ourselves. For it is exactly in this dubious "good health" column that we would find many a capable business man. Often he is the best example of ourselves that we have to show. The Sunday edition of the local newspaper will often print his picture, and an enthusiastically careful "blurb," presumed to be a story of his life. In all, it is supposed to act as an "ikon" of success for the growing boy to read, remember and copy after. Investigation would often dispel all mystery as to why the otherwise careful and capable man is in the "dubious" list. If we could watch some such criterion of perfection, more than likely we would see him hurrying nervously thru breakfast, scurrying next to his garage or commutation train, hurrying thru his morning's routine, the walls of the office showing mottoes to "hurry," and to "do it now." We'd see him snatching a quick

lunch at noon so that nothing will interfere with his hurry to get back to the office. Later we would see him hurried and jostled in traffic and in crowds. He is going home. But again, the supper must be hurried, for there the evening is already "dated." If the date is for an amusement, considering the man's state of mind by this time,—it must prove at best but distraction. It may as well be a business engagement,—and often it is. Then the ride home at last. Probably there is even the common tho' tragic attempt to hurry sleep—which can't be done. All this that he might hurry to get up in the morning and hurry thru breakfast once more. What now of the boy reading the "blurb" entitled: "Series 41144; Our Prominent Citizens; Their Stories of Success." Probably the youngster is already hampered by a faulty dietary, which as yet he trusts. Probably a murderous home psychology is being inflicted on him by a doting mother, and no psychology at all by a business-engrossed father. This he is beginning to mistrust just a trifle. He says nothing. But if he be wise, the boy will be doing a lot of silent speculation. That speculation will be filled with doubt and foreboding what would become of him if he really did take the newspaper's advice and use the business man pictured, as a *complete* model for his own life.

THOU SHALT NOT KILL

To take life by carelessness or omission is 2d degree murder legally, 1st degree murder morally. Indifference to one's own health is not at all removed from indifference to the health of others. It is "the public be damned attitude;" it is sustained violation of the commandment, "Thou shalt not kill." Public health is a private concern; private health is a public concern. No one is too dull-witted to understand this simple statement. Selfishness will of course stand in the way of applying it. But its application is the only remedy, and it lies in our own hands. The price of health is not alone individual care, but participation as well in health matters of public moment. Nature is teaching us a mild lesson in this direction, which we persistently take in a manner that is drastic beyond all bounds. We "miss"-take it. The sloven, for instance, learns nothing from his mistake; he tolerates filth, contracts a disease, is relieved by a charitable practitioner or clinic, and returns to his entrenchment of filth to menace the community. The plutocrat

who not only tolerates, but often helps to perpetuate the neighboring disease-fester of slums, thereafter also makes a mistake in falsely imagining that he can go to a practitioner or doctor and buy immunity for himself or his sons and daughters. He is likewise deceived by some temporary relief into resuming *his* entrenchment. In ignoring the sources of his own comfort and competence, he is no less a threat to his own and the community health than is the most abjectly ignorant sloven.

During an epidemic we quit pretending that we cannot understand these simple rules against selfishness. We will do the obviously right and simple thing if we are sufficiently mauled and shocked,—not otherwise. Can the well-intentioned individual *do* anything to improve this situation, besides nursing his good intentions? Yes. Try to remember this preliminary table of

THE TEN ENCOURAGEMENTS—

- I. If unwell, desire health so systematically and so much that you will have no mental energy left with which to worry about any disorder you may have. Translate the desire into effort and action whenever possible. Ways for improvement and health will present themselves.
- II. Whether well or unwell, work to make sickness and epidemics unpopular; work to make health contagious, popular, fashionable, desirable, and available to all who sufficiently desire it.
- III. Enact, enforce and observe laws concerning communicable disease and child hygiene.
- IV. Enact, enforce and observe laws to stamp out the last criminal blots of child slavery wherever they still befoul the map.
- V. Encourage only those practitioners and physicians who emphasize diet, exercise and natural recuperation much, and who use drugs and surgery only when patients (not the bank accounts of the practitioners) are *in extremis*.
- VI. Realize and help others to realize that psychological or mental law ultimately shapes the physical form and condition; that health or disease are symptoms of chronic tho' often somewhat obscure mental attitudes.

- VII. Encourage in yourself and others realization of the fact that self-study, self-training and self-culture are the only forms of currency with which health and true growth can be bought. Money payment is symbolic; don't stop at the symbol.
- VIII. Don't "Oh!" "Ah!" and gush over this book or anything else; discourage undefined thought. Exercise feeling only in connection with things that are worth it. Find such things. You can if you yourself are worthy.
- IX. Dig in and stir up the fields of indifference in the race-consciousness; help to bring about a universal realization of the fact that health and disease, fortune and misfortune are self-made, and that the making starts with thought.
- X. Specialize in persuading that individual effort be used for currency as readily and cheerfully as payments are made for other less valuable objects where the price is translated into dollars and paid in a lump sum.

These are some ways of translating your desires into effort. In practicing them, soon enough you can become a veritable dynamo for the increase of vital efficiency of those around you, by no means excluding yourself.

THE BEST STUDY OF MANKIND IS YOURSELF

There is but ONE thing to study, to know about, to "tune-up-to," in order to improve one's health, efficiency and personality, and thereby help in the development of a perfect race: It is your own mind. As you *are* mind or soul, the physical machine notwithstanding,—it is *yourself*. In a larger sense,—when studying all of psychology, you are always learning about yourself.

We find three factors which undoubtedly influence our mental and soul attitudes during life. These are:

1. Heredity,
2. Prenatal Influence,
3. Subsequent experience and training.

Someone may ask, How am I to change the influence of these? They can be changed and improved by applied psychology. But a greater object even than that is so to enlighten the race-mind that every newcomer into our world will be certain

of the *best* in regard to these three factors. Heredity itself is peculiarly in the province of psychology. We see that the three factors mentioned serve to develop a fundamental attitude of character, and are the hidden springs which make each individual react to experience and to life itself differently from all other individuals. What science could be greater than one which can, even in the slightest measure, gain control of these hidden springs?

All human beings are in school. On the other hand, *no* human being is "all here." There is a vast phase of each individual's mind, it seems, which never comes into the field of his awareness. That phase is the subconscious or bigger half of his mind. It is the phase that builded the body in the first place. If it seems to have done an imperfect job, there was something to hamper it among the three features of heredity, prenatal life,—or some violent obstruction developed as a result of personal experience. The latter feature, any individual may rectify by learning and applying the simple and correct psychological principles. He can modify and improve infinitely the influence of the former two—heredity and prenatal influence. To do these things, in fact, is a great part of the program of "studies" in which he must perfect himself before he can graduate from the "school." Not to be interested in the science of life is a sign of retarded evolution,—more specifically, a sign of self-impairment.

To "do the lesson" most easily, it is necessary for the individual to realize that somewhere in his unplumbed psychic self, the subconscious mind has imprinted within it the picture of a perfect human being,—perfect with *you* according to your type. The brain is still in the process of evolving,—not yet perfect. Hence with it there is no possibility of forming a real picture of perfection. Therefore, psychologists have sometimes called this real subconscious design of a perfect man or woman the "divine" image. That might serve for a name, except that with most people the mention of such a word as "divine" acts as a signal to quit thinking. It is wise to drop those words which no longer challenge our aggressive interest, and to substitute such as do. After all, it is the idea, the principle and the reality that we want; words or names are of no importance.

That perfect plan or picture *of what you should strive to be* is the thing which every cell and automatic function in your body and being is working ably to bring into substantial reality for you. You will find that by acquirement and application of psychological knowledge, you will be in better position to let them work out this design unimpeded and unimpaired.

Thru psychology you will find how to remove and to counteract any adverse impediments placed upon your subconscious "picture of perfection," by heredity, prenatal influence and personal experience.

All the bodily and psychic automatisms are tremendously susceptible to heredity and the other two factors. But psychology tells us that all these things, when acting, act as bundles of mental energy, and therefore by mental law. Your mental attitude of this year or this minute is just as much a bundle of mental energy. It may be that both with old and with new bundles the *kind* of application of mental law has been adverse to your human welfare. Then the right and helpful application will open to you thru a knowledge of the facts and laws which you are now reading.

This ensemble of facts, conclusions and laws, which constitutes our present knowledge of psychology, is the entering wedge to permanent improvement, self-development and ultimate perfection, not only in health, poise and efficiency, but finally into the acquirement of powers now hardly guessed or dreamed of by man. In that part of our tuition where "psychic faculties" fall into the sequence, it will be demonstrated how psychological law may be invoked to improve and strengthen the will, the reason, the memory, the emotions, and also that greatest single feature in the category of powers, human or "divine,"—the Imagination.

Some day, as this knowledge spreads, it will be seen that heredity, prenatal influence and even personal thought resulting from drastic experience, need not be the formidable bugaboos they now seem to be. True enough, so long as we are ignorant and unable to use our own powers, these features are the causes of practically the sum total of our miseries. But the evolution of the you, the individual, no less surely than the evolution of the race, can surely be hastened by self-study, and by the constructive application of laws which we may discover by that

process. It is the only sure means; if its acceptance and application spreads, then only do we approach a real and never-ending millenium of a civilization that will be supreme, and not a cringing apology for itself such as the present. An Olympic image of perfect man will dominate life; gods of beauty and power will reign supreme in the hearts of men.

In the main people are yet blindly and tragically ignorant of the one thing they should know,—the tremendous influence which Mind, their own mind, has over their bodies. They have totally forgotten that they are the visible expressions of their own mental attitudes,—that their thoughts and dreams, night and day, make them what they are. They forget that children are as they are, and often cannot find the ability to grow outside the bents given them by suggestions and impressions while yet unborn, or during infancy. We all need to be reminded that life and destiny are what we make them by our casual thoughts, by our intense thoughts, and by our lack of thoughts.

RACIAL DEVELOPMENT

Activity and work, selfishness disregarded, are the only forms of worship you approve in yourself during your *best* moments. Those are the moments, if ever, that you are experiencing a reflection of higher (or if you prefer—"divine") guidance and approval.

This all should apply to personal and racial improvement. We must work actively for it; that means we should dare to experiment in order to find out laws, and then again dare to apply our findings.

Look at Nature, which someone has called The Garment of God. All about us we see where *outside his own clan* man has improved things by 'adding to—where Nature left off. He has incurred no "divine" disapproval by that course, but, on the contrary, has been richly blessed for it. A god evidently never objects to having his garments altered by man so the latter may use them.

Man placed his attention on fruits and vegetables. In early Aryan and Persian times he took a plant a little worse than our present thorn-rose, tampered with it, and today that thorny shrub is our Hood River Apple. The history of our great sunny and seedless orange is similar, even more recent.

A wild little hedge vine has thus been made into our American Beauty rose.

Nature only contained the wild dog or wolf, the wildcat and the wild horse. Man, again, by sundry attempts at domesticating members of these animal tribes, *plus* judicious interference even in their own generative selections, has produced those thorobreds which now we enjoy for utility or pleasure.

With plants, birds and animals, science has demonstrated that selection, care, intelligence, and finally an applied intuition resulting from these (which we may call the "psychology" of the thing)—the superior specimen thus evolved becomes so common that we regard it as always having been with us.

Nature unaided produces only species. Man must study and labor to produce specific types of use to himself; he must himself produce the superior specimen.

We need not go to Malthus. We need not scan the academic fields. We can go to any neighboring farm and see that the laws of natural selection, heredity, prenatal influence and environment, can be understood, manipulated and improved. We can see there that experimentation need not be an abomination. Laws *can* be discovered. As they are more and more completely understood and applied, the program more than vindicates itself because the succeeding generations of offsprings *are* superior. Today we are using what we recognize of these laws—with our livestock. Therefore, our livestock today is the best in the history of the world.

Not neglecting the psychic and spiritual factors involved, man, some day, will quit his foolish disdain of these same laws in his own case. Up to the present time man has allowed uncontrolled Nature,—that is to say, Nature, hampered with the unattended and complacent incrustations of human ignorance, to run her own course in the evolution of mankind. Psychology means to, and in time, surely will throw light on this problem.

PERSONAL DEVELOPMENT; HOW WE CAUSE OUR OWN ILLNESSES

Disease is better understood when spelled "dis"-ease, when it means lack of ease, physical, psychic or mental. It has only one source, which is the sufferer's state of mind. How can this be in the case of a broken limb? The carelessness, or the moment of inattention which preceded it, shows that the

mind had to "break" before the leg could. It requires mental effort of some sort to grasp and apply even physical laws. A balanced diet never yet helped a person with unbalanced emotions and a floundering mind. Says the proverb: Whiskey never yet made a drunkard; vice (a mental defect always) has made many. Intolerance and lack of balance are two major vices. Most prohibitionists have both. Drunkards usually have only the latter. It stands to reason that if we were fully conversant with both mental and physical aspects in the laws of health AND APPLIED them, the person and the race would become at once physically perfect. There is a physical side to consider in all this. It is a mistake, the effects of which are foolishly suppressed by some, entirely to ignore application of physical measures. Psychology makes the use of physical measures more intelligent, powerful and helpful. One of the first steps in real mind and soul growth is the thorough learning NOT TO IGNORE FACT, and NOT TO MISCONSTRUE FACT EVEN IF YOUR FAMILY, YOUR CULT OR DENOMINATION AND THE WHOLE WORLD ARE ALL DOING SO.

A few necessary things in regard to health must be taken up from an angle that does not *appear* psychological. Yet nothing is, or transpires, but has its effect on mind. Psychology is "built up" knowledge concerning such effects. At first blush some parts of this first chapter may sound "materialistic." Essentially, however, they will prove themselves as sound ingredients of a broad and deep psychology. We will see, for instance, how necessary it is to accomplish the *habit* of health. Habit is purely a psychological or mental entity brought into being by your own thinking. The question is, how may we build into ourselves such habits as will always be stimulating us into good health? We have already despaired of buying for money the "miraculous bottle" of the doctor quoted. Let us despair also of those sweeping slogans replete with mystery and metaphysics, which some people use to veil their difficulties. The answer is much more simple than all that.

IN NINE CASES OUT OF TEN, CLEANLINESS INSURES HEALTH

The healthy system is never an unclean system. The clean constitution is healthy. Disease, as shown, has only one source of origin—mind. But the grosser symptoms of it at-

tach themselves to both mind and body. The body reflects it as internal uncleanness. If ignorance and neglect are maintained after that, the disordered condition may become complicated and chronic.

We shun or ignore persons who disobey the dictates of good breeding, who neglect themselves outwardly in point of cleanliness. Yet self-neglect as regards *internal* cleanliness, not so visible, does not receive a similar condemnation which it richly deserves. Many speak glibly of their bodies being temples for the indwelling of the holy ghost. Often those very individuals will be found too lazy to apply intelligent effort at least to have healthy digestive and intestinal action. If the reeking and poisonous bodily condition of many such individuals were as apparent as their well-groomed exteriors, they would land in jail forthwith; no evidence of any misdemeanor but that would justify their incarceration.

WATER

Further on we shall delve somewhat into the intelligence and activity of the cells which compose the tissues and flesh of our bodies. Yet at this point it will be wise to remember to what an astonishing extent water enters as an ingredient of all these minor components of the body. The cells themselves, almost in a strictly literal sense, are *marine* animals. The body, without an inflow of fresh water, like the Great Salt Lake, or the Dead Sea, poisons of itself the life of its cell constituency. The lives in water want fresh water, not dead water. Yet Nature, thru the neglect of many persons to drink ample quantities of fresh water,—to make up the lack, is forced to reabsorb from the bowels liquids already fouled and intended to aid in the sewerage processes of elimination. This is often a prime cause of "auto intoxication," hardening of the arteries,—the otherwise quite mythical malady called "old age." Coffee or tea and their denatured substitutes cannot be depended upon to take the place of clean, fresh water, and the same is true of most liquid beverages. Many such, it is true,—especially fruit juices (if one is sure they are not "faked" in manufacture) may be wholesome tonics; but for cell-rejuvenation and renovation, why not do the obvious,—quit arguing or "disliking" water, and instead drink plenty of it? Children, in the main, obey their instincts in this regard generously, and are

rewarded just as generously with that vigor which we take to be the child's due.

With adults it becomes practically necessary to lay down some rule. In the majority of instances, it would be well if that rule were made for a half, or even whole, tumbler-full of water every hour of the active day. Thruout this study we shall be learning how enormous an influence the mental attitude exercised toward every physical act has on the subconscious self, with a consequent reaction on the body. It is not too early, however, to say this in regard to the drinking of water: Get a supply which your common sense (or the common sense of someone else, if you have none) tells you is clean, fresh, and dependable. Such fundamentals of physical life, as water, must be taken with utter confidence. If you have lost it, regain it in regard to all the essential fundamentals, not only of the physical life, but of the mental life as well. Then train yourself from the core of your soul to *feel* that water is life-giving, rejuvenating,—a pure tonic without adverse reaction. If you will do this seven or eight times a day for a week, you will have established the habit of deriving good mental influence from your hourly tipples of water for the rest of your life. Indulge it from that time on as a permanent and pleasant habit. If you take it as a painful duty, you will be cheating yourself out of more than half the benefit it could otherwise do for your bodily health.

CONSTIPATION

Do not overdo the matter. It is not necessary to flush and drown the system. Use sense. Develop it as the most valuable counter-habit to the constipation habit,—the prolific root of many "filth diseases." It is a more gentle and effective way to "bathe internally" than the enema (rectal injection of warm water containing a trifle of castile soap)—altho' the enema need not be prohibited if the filth accumulation is unduly aggravated. The water drinking as described above will the sooner warrant that injections may be entirely dispensed with.

In pronounced cases of faulty elimination, there is a further item to practice when the regime of drinking more water is first adopted. Every person can make certain movements with the abdominal muscles (which, by the way, are remarkably strong even in the weakest bodies)—that will amount to

“churning the stomach.” This can be done right after a tumbler of water has been drunk, and even during the process of the enema. After this, lie flat on the back *on the floor* (the resilience of a couch or bed spoils the effect) and forcibly, with the aid of the hands, if necessary, bring the knees up to touch the abdomen. Repeat twenty times with due rest intervals. This will often bring immediate results.

Most cases, however, are too mild to require this last exercise. With such, a slow but thorough squeezing and massaging of the upper abdomen and its sides will often produce the same result, provided the system is not dry-rotting for lack of water. The person fulfilling these requirements must with it all demand of himself, insist, and above all EXPECT that the eliminatory functions act efficiently and that they commence at once. So much for water.

THE CLEAN SYSTEM IS THE HEALTHY SYSTEM

Bathing, external or internal, alone, cannot keep the system clean. If the mind is fouled, the cells and tissues and organs of the body will surely reflect its condition. Now, it may be true that sensuality and prurient desires may often clog an otherwise good mind. But these “side-tracks” are but child’s play when compared to adverse emotions, such as Fear, Anxiety, Envy, Greed and Jealousy. Indeed, the all too common tendency to view a perfectly necessary function and its biological expression in an over-puritanical or prudish manner is often in the first place the cause of mental filth and the corresponding destructive emotionalism. These are the forms of mental action which defile the physical system as surely and much more poisonously than physical constipation. The latter, itself, from a psychological point of view, often is nothing more than one of the minor and comparatively harmless effects produced by years of indulgence in such emotions and attitudes.

Sound the tocsin of cleanliness, so that it will reverberate and register not only in the physical habits, but thruout the psychic habits as well. The religious aphorism has it that “Cleanliness is akin to godliness.” Psychology says it is sure that cleanliness is a synonym of Health.

MAN RECEIVED THE BREATH OF LIFE
AND THUS BECAME A LIVING SOUL

The sentence is paraphrased from the bible; but what did the Hebrew writer mean? What meant the wise Egyptians in keeping among their most treasured scriptures a "Book of the Breaths of Life?" What meant the Aryans by "Pranayama—the *spiritual* science of breath?"

The author recalls the advice of an old physician. He knew drugs, but was not bound by them. He knew well the ways in which Nature acts under given circumstances. He was conferring with a young graduate physician in regard to pulmonary tuberculosis. "If your patient breathes less air than a pint and a half at a breath, get rid of him as a patient,—send him to Arizona,—anywhere,—he will die on your hands otherwise."

To breathe amply for all the needs of the body is a lost art with the majority of adults. We all know, of course, that oxygen in the air refreshes the blood stream in the body, and is necessary for the combustion and elimination of effete or "used out" components of the cell tissues. Few realize the importance of this process, and the wisest have probably not as yet guessed all that is tied up in the mysterious activity of mere breathing. It is significant that a body may live without food a month and frequently even longer; it may be deprived of sleep indefinitely and still maintain fairly well; it may go without moisture several days without suffering, but it will die within a few moments if deprived of air. The breath, like the taking of water, serves surely both to rejuvenate the vitality of the body, and to purify. Only its action is more vital and more keen than that of any other one thing we may use to maintain the physical mechanism.

The Aryan sages claimed to become aware of an element or principle "within" the air which they called "Prana." We hesitate to interpret this term,—it might probably be called "the source of life." Its more specific meaning seems to be somewhat like "pure, nascent energy, capable of becoming or doing anything if propelled by Will—human or divine."

Some of the better exercises for forming the *habit* of breathing more amply are as follows:

I. Lie flat on the back, on the floor or on a lawn. Spread the arms as far as they will reach to either side. Breathe, and *encourage* the muscles and vertebrae immediately behind the lungs to arch, as they will have a tendency to do during the exercise. Relax, and repeat slowly and with rest periods, ten to twenty times.

II. When walking, select some square or block occasionally where there is not much traffic. Inhale, while walking, as usual,—but instead of exhaling take an additional breath over and above the one already held. Walk twelve or fifteen steps with this double expansion and exhale. To avoid constriction or a tendency to cough, make the exhalation in *two* efforts; that is, when the breath is half exhaled, take a “catch” breath, and then release the rest of the air held in the lungs.

III. Do not forget that the lungs have great areas of cells which are for the most part practically dormant. Such dormant “pockets” often contain fouled “residual” air,—air that may have been inhaled days ago. Eliminate this two or three times every day. It can be done by reversing exercise No. 2. That is, exhale as usual, but instead of inhaling at once according to natural tendency, just exhale vigorously once more with a prolonged wheeze if necessary, and then when you know that every atom of air has been expelled, inhale *once* to your normal capacity, *slowly*.

LET US WATCH ONE BREATH

There is a deep psychological connection between breathing and the character and purposefulness of mental action, and the resultant emotions and thoughts. We shall some day find the scriptural quotations and the Oriental sage's views in regard to breath of vast and vital significance. We may well imagine that the blood-cells physically renewed and given a new lease of life with every breath do not travel away from the lungs empty-handed *psychically*. We may well imagine them imbued with the *thought* held at the time of the (to it) rejuvenating process. The cell comes to the lungs half dead, laden with a burden of poison and debris; fatigued to the limit of its endurance. Of a sudden its burden melts; it is vital, strong, elastic and buoyant once more. To you or to me it was nothing,—merely taking a new breath,—nothing. But to the

cell, it was the ONE thing needed; without it there would be no more life as a cell entity. Have you ever remembered, when awakening from a profound sleep, from a faint, from an anaesthetic, how the thing that first attracted your attention, in some unaccountable way, was magnified in your imagination, in fact, in some way actually influenced the currents of your life? The thing that first attracts the cell's attention in each of these re-awakenings from near death is *your thought* of the moment, as well as your basic attitude toward life. And it proceeds to build your embodiment accordingly. It rushes away from the lungs and heart, imbued with *what was you* at the time it re-awakened there. Then as it travels to fulfill its mission throughout the veins and arteries of the body, other cells, more stationary, by the contagion of its influence, take up the thought, and build and function accordingly, weighed down only by the essence of the thoughts you have thought during your life. The new thought is continually acting on the layer of old ones. It is either "fluffing" them out, or it is compressing them with more weight, into prejudices and convictions. Our prejudices and convictions make up the *several* dispositions which each one of us carries. These dispositions mold and shape the character, which generally, but not always, is more of a unity. The character determines the kind of embodiment, for out of the "breath" (refer again to "prana") we are selecting ingredients of life and embodiment *only* according to our characters; and the character in turn shows forth in the manner of the embodiment; character influences, as well as determines, the kind of environment we will gravitate toward willy nilly, and the manner of friends and associates,—even the kind of enemies we will attract. This is in part what is meant by the "chemistry" of the body and the "chemistry" of personality, when those terms are found in the literature of modern thought. This shows in some slight way how our destinies, our fortunes and our adversities are self-made. It shows how to bolster our faith with an insight into natural operations, and thereby make it more vital.

OVEREATING MEANS UNDERNOURISHMENT

Obesity itself means usually that by overeating the person has starved his assimilating mechanism out of all ability other than the weak effort needed to turn certain food ingredients

into fat. The measures suggested in reference to the proper use of air and of water, if carried out, will make the appetite more normal. Our tastes cannot be "natural" no matter how much we insist that they are if the system is clogged with filth, and if the organs of the body must crowd into distorted positions by a flattened chest. We must learn to stand, sit and walk in healthy postures, and that is easiest done by breathing amply. By amply, we mean the full capacity, and that itself increased judiciously by the exercises given. An "ample" breath will crowd outward the small, loose, or "floating" ribs, which may be felt two or three inches above the bones of the hip. If your appetite has not been normal, you will notice an imperative change creeping into its demands as you keep up with rational breathing, and maintain the body as clean as sufficient quantities of good, fresh water will make it.

If there has been a tendency toward high blood pressure, for instance, or toward hardening of the arteries,—toward deposits of uric and other acids, cropping out in twinges of neuritis and of rheumatism,—then if you have given your body the drill already described, you will notice a tendency in your appetite not to call for the products of the farmer's barnyard and slaughter-house. Fish, eggs, milk, cheese, and meat are richly nitrogenous foods, excellent for the *growing* body of the child and adolescent, but furnishing an over-plus of unusable building material if taken into the body of the average adult. If the condition has been diabetic, the appetite you will note, of itself, will begin to call less and less for sugar and for starchy foods, which readily change into sugar when once introduced into the system. And so on.

The same "inner" consciousness that digests, and *knows how* to digest perfectly, also knows how to select perfectly. If it is given a chance to function unhampered by a clogged physique, unhampered by an emotion-ridden mind, the diet itself will not matter much. You will automatically find yourself eating the things that you *need*, instead of the things that you *want*. If by chance occasionally you do eat things that you merely want, even then, if unhampered, that alimentary intelligence will take what it *needs* out of the dish you wanted and discard the rest in Nature's way after you have eaten it. It is not so much a question of "What shall I eat," as it is a ques-

tion of "What are you thinking of, and Who are *you* that are going to eat." If you eat in a worried condition, you are actually building into yourself *greater capacity* for more worry. It is a thankless undertaking. If you are flatulently optimistic at such times, you are then and there increasing your *inability* to help in the "big scheme,"—for if you should even a thousand years later see a man with his leg suddenly broken or cut off in some traffic accident, you will be able to tell him to be cheerful, and that is all. The mind at all times should be bent not only on willingness, but upon the acquisition of *knowledge* and ABILITY to serve. Optimism and cheerfulness are the most valuable sidelines in the world, but that person is doing himself an injustice who prides himself on them as his chief stock in trade to the exclusion of Integrity, Knowledge, Willingness, and Ability.

MOVEMENT

A stationary body may do all the things so far discussed, and yet receive not one whit of benefit in the way of health. We exist in a plane where physical movement is practically synonymous with life itself. If the body is gently moved, exercised both in limbs and organs during a deep breath, for instance, then all the organs, instead of only the lungs, have a chance to participate in the benefit. Again, during any form of exercise, the benefits are doubled, if the mind is made to co-operate with the action. Thinking intently of a promissory note due tomorrow, while flailing the air wildly with the arms, is *not* exercise even if you call it that; it will not develop the biceps; it will only increase your capacity for worry. It is doubtful whether it will in the least help to pay the note. The blood circulates easily according to the currents of one's attention. The visit of blood to any part of the body means either one or the other of these two things, and sometimes both: The (1) nutrition or (2) stimulation, in short, the BUILDING of tissue, form or function visited. If you want a well-rounded neck, exercise in a fashion to bring the blood there naturally, helping with gentle massage anon, and always *Imagining* the result you want. If it is more weight that is wanted, use the imagination—impress it with a picture of your body as you should like it to be.

Do not depart too widely from YOUR TYPE in the picture you thus hold, or you will be wasting energy and time. Nature seems to decree that we must work toward a perfection each person of his or her particular type, and if we do this with every tool we have, above all, with *fundamental expectation*, we are richly rewarded. Do this with especial vigor during exercises, and *expect* results; no matter how much or how little you desire, want or wish for results, EXPECT them. Sleep more than heretofore, if possible, should added weight be the necessity; sleep a little less, if reduction of weight is desired. Also if the latter be the case, resolutely eliminate from the diet such nitrogenous foods as were formerly enumerated.

Whatever the departure from normal physical perfection may be, exercise is the great equalizer,—the “normalizer.” You may be nervous, catarrhal, rheumatic, too fat, too lean, or tubercular. The essentials so far recommended, if carried out with plenty of exercise to effectualize the application of the former factors, will do for you what a regiment of physicians and trained nurses can never do.

And after all they are simple to remember and to apply; the first two are the greatest cleansers and vitalizers in the world—not *merely* AIR and WATER,—but the *right and ample use of* AIR and WATER.

The Items necessary for building, rebuilding, effectualizing and maintaining are the proper use of food and physical exercise. These four features may be imagined as four powerful horses, galloping in the most sure-footed manner wherever your fundamental attitude toward life, the quality and character of your mental activity is directing them. Or again they may be pictured as four expert mechanics, building your earthly tabernacle according to the way you allow either your irresponsible emotions, or your rational, purposeful WILL, to boss them.

LESSON II.

MENTAL INFLUENCE

"You never can tell what a thought will do,
In bringing you hate or love;
For thoughts are things, and their airy wings
Are swifter than carrier doves.
They follow the law of the universe;
Each thing creates its kind.
They speed o'er the track to bring you back
Whatever went out from your mind."—(E. W. Wilcox)

IN THE foregoing lesson we observed the four main physical essentials of health, namely, the proper use of Water, Air, Food and Exercise. Now, if we were to pick ten passersby from the main street of your town or city, and could induce these ten persons faithfully to adopt a correct regimen in regard to all those essentials, we would probably note at the end of a year that, altho each of the ten benefited, yet the benefits would be of *different* kinds. How would we account for these differences? By THE BASIC MENTAL ATTITUDE of the person himself.

All those four activating factors act according to the kind of mental influence radiated upon them by the person. It is well known to specialists that food stock should never be slaughtered when in a state of fatigue, anxiety or fear,—as the meat then will not prove edible. Chemical actions and reactions are at all times taking place within the body. There may be many causes, obscure as well as obvious, for those changes, but one of the most obvious causes lies in the state of the emotions.

In some laboratories one may perchance find a delicate balancing table. A person may so adjust himself upon it that the scales at both ends show equal weight. An interesting proof of the physiological effect of thought and emotion may then be witnessed. If the person so laid out on the table can stimulate his imagination that he is running,—running as from some impending danger,—very soon the foot end of the table will show overweight and the head end underweight. The

blood, and naturally the energies of the body, have followed the emotions and the thought to the feet. Let the same person now imagine that he is being crushed beneath a falling log, and that alternate lifting with each shoulder is all that will free and save his life. Let him continue this *purely imaginary* exercise vigorously only a few moments, and presently the markings of the scales will have reversed themselves—the foot end underweight and the head end overweight.

Fear, anxiety, envy, jealousy, all these destructive emotions, are allowed to play through us only because of ignorance as to what their consequences are. Acute, excited fear or anxiety will open the adrenalin glands, releasing copious quantities of that fluid into the blood stream of the body. Nature, evidently on the theory that if you fear or are anxious, necessarily you must be wanting to fight physically, or to run fast and far, then supplies you with this powerful stimulant. Unless dissipated in vigorous and prolonged physical exercise, it does not prove to be a stimulant at all, but seems to act more like an insidious and persistent poison. It is the conjecture of psychology that many ailments such as paralysis, diabetes, Bright's Disease, etc., are the results of ignorant indulgence in violent and destructive emotions,—that they are to be classed among the worry and anxiety diseases, as typhoid and similar ailments have long been classed among the filth diseases.

Self-neglect causes the filth diseases.

Self-abuse causes the anxiety diseases. The worst form of self-abuse is destructive emotionalism. It is just as easy to saturate oneself with enthusiasm, self-confidence, and optimism by the mere insistence to oneself that the opposite mental attitudes are irrational. There are many people who must be in a frantic state of activity and distraction; quiet or solitude with such immediately brings on a mood of depression. If the mind is trained to stand always in a constructive attitude, however, there is nothing more valuable than a frequent withdrawal from all activity, and the person will learn to value such periods every bit as much as the active "good time." Spontaneously, pictures will spring up in the mind at such times—representations of ideals to be attained with means suggested how to attain them. Feel yourself being submerged in and surcharged with a fullness of energy that sends you

back into the world of activity buoyant, genial, successful. Too many people are satisfied barely to drag along through life,—but gladly would grasp at vitality and health and success if it were handed them on a silver platter. Psychology merely explains that each one of us may grab the *means* of health and success. If we have ailments then we have made them. If we have made them, then we can unmake them. And as we proceed to unmake our ailments and inefficiencies, if only by the methods already suggested, we will find our personalities growing so magnetic that it will be a stimulation for others merely to meet us. This last should be qualified before going further, with this question: If you are not in possession of many friends, just how glad are you to meet and commune with those you do possess? There is a deep law of cause and effect running underneath and within all features of life. It is a curious fact that many people, apparently quite successful, are often found without true friends merely because the law, "If you want friends, be one," is not understood.

Picture yourself to yourself—be proud of the fact that you can lend yourself your own encouragement,—and then substantiate your pride by actually doing the things that appeal to you as meant for your progress toward your ideal. There will be much improvement in the mental influence you give yourself and radiate to others if only this one instruction is whole-heartedly carried out for a month. You will find yourself rising in your own estimation,—really on the par instead of whiningly apologizing for this defeat and the other. You will observe facts, and take them for what they are. If you are in the wrong situation, you will not any more allow it to magnify itself in your mind as some monster that enslaves you from eternity and unto eternity. You will take it merely as the present temporary *fact*, of no more significance than a thousand other facts which surround you. You will see that just as great a fact as the unwelcome or unworthy situation is the overwhelming fact that **YOU WILL GET OUT**, and that the **GETTING OUT** will be an improvement over the old environment. The secret of developing, improving and strengthening mental influence is just this ability to recognize fact, without minimizing the importance of it, nor yet piling

on it extravagant theories, or meanings, and then allowing such theories and meanings to enslave us.

The successful man or woman is never known to build cramping nightmares even out of the most distressing facts. If heredity were the formidable thing claimed for it some decades ago, some of the greatest personages in history would never have been great. Many of them sprang from hereditary strains that were poor and obscure, without faculty or talent. They were strong enough to take the fact of a poor heredity at its face value, and overtop it with the greater fact of their determination to be what they wished to be.

Don't be afraid of facts. Don't deny facts. For the most part, physical conditions, whether they pertain to health or to other circumstance, are the result or effects of mental causes. Realize that to the extent which you control your own mind and emotions, to the extent you transform irresponsible destructive emotions into constructive attitudes,—to that extent will your dreams and your wishes come true according to the silent operations of your WILL.

People who indulge in destructive emotions ALWAYS have real reasons for doing so. The truly advancing student of psychology must learn to REFUSE anxiety, worry, jealousy, pettiness and selfishness,—must learn to refuse them entrance at the threshold of his mind, no matter how valid may sound their reasons for wanting entrance. Insist that only such material may enter your mind as will help, and not oppose the wonderful way of body-building which Nature has ordained. Insist that you will see more and more clearly, and comply more and more easily with the constructive phase of that law. It will become apparent that each person builds his destiny not only year to year, but minute to minute. You, as you find yourself today, ARE your destiny THUS FAR. You are what you are and where you are today, as the result of mental attitudes you have indulged and thoughts you have given birth to in the past. No phrase sums it up better than this: The thoughts of today become the dreams of tonight, the actions of tomorrow, and the character of the future. Thoughts long held become convictions; they reach their *n*th power—like weak fluids that we watch fermenting for a while and then turning into alcohol. Such “essences” of thought,

deep convictions, often cannot be changed quickly by taking up a new channel of "surface thinking." The REALIZATION that you are an all-powerful soul with absolute dominion over the weal or woe of your own body can be brought about through persistence. Deepen and yet more deepen the fundamental changes in your convictions, and look less for quick results in these things. The results will come quickly enough and in abundant measure as soon as your mental currents become obedient to your will.

Note the things that YOU are today, the things that HAPPENED TO YOU today. They are, and they befell you in exact obedience to the same law. They happened as a result of your subconscious WILL. The subconscious will, if we have not forgotten, acts only with as much freedom, only with as much choice, as the weight of your biases, prejudices, destructive emotions, and the essences of your past thinking will allow. The sooner you can completely rid it of all encumbrances, the sooner will it operate just as magically, just as effectively, to make you and your environment over into what you dream of, imagine, yearn after and idealize. Your body is a solidified substance, builded subtly and wonderfully by the action of mind. The action of mind made a "matrix," as the printers call it, into which as it were this body has been poured, and by which it has been moulded. No illness, no defect in physique, can appear, except by some defect or impairment in our thinking. It is the influence of our own thinking which either topples us from the road of health, or with gyroscopic stability, keeps us in the sunny middle road of health and poise.

It is not what happens to us that matters. To the brightest luminaries in history more dreadful things happened than will ever, it is hoped, happen to you. It did not matter; they did not allow it to matter. The great thing that does matter is, how will you react to this or that occurrence in your life? In other words, How will you *take* it? How you *take* a thing determines what you are engrafting into your own character—determines in fact then and there *some* corresponding modification in the strength and quality of your mental influence. And it is interesting to note that the great shocks in life seldom are reacted to badly. We seem to be elevated and dignified,

as by the touch of some superior being *then*, and the reaction to the sudden and real soul cataclysm is seldom destructive. Where attention is needed, however, is on the common detailed occurrences of everyday life. It is the reaction we give, it is how we *take* what this person did, and what the other person said, that needs readjustment in line with correct psychology.

Any person, unless he be a yellow cur, will die that others might live; but we often find the same person an unbearable cad or shrew in everyday life. It is so easy to die, especially if our pictures will be put in the papers after the event. But it is such a bother to live, grow, and help others in living and growing. The psychological student reverses the channels of this sort of "heroism" and renews his efforts every minute of the waking day, if necessary, to keep the energy wasted in day-dreams of martyrdom down to the business of living efficiently. People do not need others to die for them so much as they need more units in society who will *make effort* to live for each other's benefit. If every key on the piano determined grimly to "live its own life" (that is, its own *exclusive* or selfish life) we'd have mighty poor harmony from that instrument. Moreover, an expert musician would declare each individual key as "no good."

The first thing, then, in order to develop the *habit* of right and constructive mental influence, is to favor curiosity and knowledge of natural laws more, and to favor our accumulations of convictions less. Our "likes" and "dislikes" often have nothing whatever to do with natural law; our likes and dislikes often oppose the laws of nature. Natural laws are psychological first, foremost and all the time. By studying our own mental actions we find how character and personality are constructed. If we do not like the manner of construction so far, we must learn to operate mental laws according to the design we do want.

How? Our character selects for us ingredients out of food, air and water in order to build according to its own nature. A bird eating the same wheat you eat for breakfast makes of that wheat feathers, claws, and vitalizes its ability to sing. Its bird character does the selecting quite automatically. Your character is not the bird's. You could not make feathers of that wheat if you wanted to. Your subconscious processes

make of it tissue, bone, muscle, hair, nails, fluids, etc. But here are Mrs. Jones, red-headed and squat; Mr. Brown, bald-headed and dignified and tall, and Miss Graham—neurotic, esthetic and anaemic, all eating wheat porridge at the breakfast table. Mrs. Jones, ignorant of the fact that by thought she can gradually and effectively change her character, allows her present character and disposition to do her selecting, and, of course, the subconscious processes all work dutifully to keep her squat, and mentally dense—all from the same wheat porridge, out of the same beverages and water that may be drunk, out of the same air breathed by Mr. Brown and Miss Graham. Mr. Brown, by the same token, has a subconscious mind that keeps him dignified, probably priggish enough to lose out on many prospective friendships which would be valuable to him. Miss Graham, daintily imbibing the same porridge, does not see, of course, that the subconscious mind is twisting and perverting her quite natural desires and urges into thinned-out, pseudo-enthusiasms for “art,” or “bohemianism,” or parlor bolshevism, and thereby building into her, according to her character, the mental influence of still more self-fear, which is neurosis. A cobra eating of the same porridge, would turn it into a poison so violent as to turn any chemist green with envy,—according to *its* cobra character, and then the lawn-rabbit would turn the same wheat, according to *its* character into timidity and fat.

The subconscious mind builds according to the ideas, emotions and pictures which mentally you are holding before it. That is the mental influence you are continually playing upon yourself; that is the mesmeric or hypnotic influence by yourself upon yourself which never ceases and never will cease. It will, however, improve or deteriorate according to your character. You can change your character by realizing that you built it by conscious thinking in the first place, and that its reconstruction will be accomplished in the same way. In fact, even if one ignores the issue, it is being added to, or something is being taken away from it, at all times, without a moment's cessation. And the “selecting” which is discussed in the foregoing takes place not only with the food eaten, but just as effectively out of the air breathed, the water consumed, from the stimulation of exercise, and from the collective

“auras” of people contacted in everyday life. The nature of mind is that it is not quiet for a moment. Just because some phases of mind are not in your field of awareness does not make such subconscious phases less active than that part which you can watch. The subconscious phase is much greater, much more active than that phase of mind with which you commonly identify yourself.

But great as is the subconscious mind, it works *in line* with such mental influence as you are able to radiate from your aware and conscious feelings, emotions, thoughts and aspirations. Bear all this in mind when walking, when dancing, when swimming, when eating, drinking or resting. Insist on the freed activity of your own self; determine to master states of consciousness, especially in the emotional field, instead of allowing them to enslave you.

Determine to be glad you are in this world; work for, demand and EXPECT success. Picture that success as the kind that benefits your entire circle of friends and acquaintances. Picture at the same time that circle as ever widening and growing; for much of life is lived thru our contacts, friendships and acquaintanceships. Demand that you get more than diversion and amusement from reading and from the theatre. Expect to see in and thru things, to derive their *inner* meaning, their distillation, their essence, their soul. Such living will enrich the personality, and make you a radiating, magnetic, beneficial unit in society. You will then be a real success. And yet, do not forget that the greatest successes often consider themselves failures. Richelieu regarded himself as a failure,—great statesman that he was, he wanted to be a poet. He probably would have been a very bad one. Beethoven considered himself as a tyro and bungling amateur in music,—yet unmistakably he was the greatest master of music that has trod this earth. This world is, as it were, a participial class in school. Everything ends with “ing.” Nothing in the past perfect tense ending with “ed” is to be found. To realize this will add to the effect of our efforts by lending us a legitimate contentment. Yet, let us realize that pursuit of knowledge, of happiness, of efficiency and success are methods of carrying out the divine command, “Be Ye Perfect,” and that the best way of obeying that command is to start with self-study.

“IN THE BEGINNING” MEANS NOW.

No system of philosophy, no scheme of life, is complete without first postulating the eternal, causeless being of an all-pervasive intelligence and power. In religion this power is called God. Some call that originating point of all life and being by the name of Spirit. Some call it the Oversoul. Some scientific philosophers call it the Ether, but they know little about it. Some apply to It such descriptives as Light, Life, Love, Omnipotence, Omniscience, Compassion, etc. Undoubtedly It is the source of ALL. But, again, not to trespass or subvert in the least any faith or conception of that ONE, let us view the matter just to see if psychology can add anything to our clearness of comprehension.

Psychology says merely that with every different form of organism that One manifests and acts only according to what that particular organism offers as a “machine” thru which to act. Psychology points out that in every so-called “act of providence,” *machinery* seen or unseen was used. If we have a prophecy from some one, and that prophecy comes true, we must admit that the mind of some man or woman was the instrument thru which it came. If for the major part of my lifetime I so attuned my mind only to the deepest verities of nature, and to altruistic purposes, I have no doubt but that even my fancies and my dreams would be clairvoyant of actualities—past, present or future. If I had my mind so attuned that it was hostile to every morbid whim, impervious to depression,—I know that the ONE can work, and must then work, thru me to radiate health and beneficence on others, and that I myself would not be excluded. If, however, my mind was carelessly governed; if I allowed facts to fly out, and my own prejudices and whims and selfish emotions to rule, then the more I prayed for the presence and the inflow of that ONE, the more ill at ease I would become—because that most tremendous energy in the universe could do no more than to animate the machinery I held up to it. Study, work, willingness and ability to serve,—these are psychologically, we see, the only valid forms of worship. The “blessings” from that form of worship are immediately apparent in improved health and efficiency, physical, moral, mental, psychic and spiritual.

True psychology is not so much concerned with teaching

students mental tricks. It is concerned utterly and absolutely with making the mind a subservient tool and instrument for the true self. If "tricks" are needed at any time for purposes of demonstration, if the mind has been drilled in correct attitudes, the ability will be there. What if every Bowery thug could do what Houdini does? What if one of such thugs went to Houdini for "lessons?" What would Houdini say? I do not know how much of a sage that clever prestidigitator may be, but I rather think he would send back the denizen of the Bowery to some school or other, where a wholesome respect for the decencies and amenities of human life would first be inculcated into him. Houdini's knowledge and ability spilled into the machinery which the thug holds up would destroy and ruin every one whom the thug thereafter contacted, and would figuratively send the thug himself to hell. For the thug, no matter how or in what manner Houdini would teach him, subconsciously would be "selecting" according to his character. And he would thereafter use his "selection" according to that same character. That is what most of us do after reading or studying the New Testament. Then we wonder what mysterious fate hounds us with mental inefficiency, restlessness, or physical impairment. Nothing hounds us, nothing hampers us, except the veils of misconception which we hug the tighter around us in the face of FACTS and NATURAL LAWS. When we can look our own prejudices in the face and expose them with the same blithesomeness that we perform that service for unwilling Mrs. Jones in the next house or Mr. Brown in still the next, a great deal of the mystery will dissipate into thin air.

If you have apparently been inefficient before then, you will see clearly *why*. You will be able to deal intelligently with yourself. You will be able to place yourself. You will no longer be a square peg in a round hole. You will be able to criticise yourself intelligently, and to encourage yourself intelligently. You will avoid the sin of self-condemnation and of self-belittling as tho' it were poison. Next to self-praise and self-inflation, the greatest crime is self-condemnation. All these are disguised, and therefore the most dangerous manifestations of selfishness. Selfishness means that you are excluding knowledge from yourself to the extent that you are excluding

considerations of other folks' welfare. Nature or the ONE intends that each human being REALIZE that he is united and at one with every other. While we refuse to recognize and live according to that FACT in Nature, the ONE will see to it that we "die" again and again, in order that with the essential accumulation gathered, we may, refreshed by the oblivion of detailed memory, try again and yet again.

But, in the meantime, let us use our mental influence, while we are improving it, according to the knowledg of psychology we already have. There is not one but may improve his value to himself and others by becoming more efficient in the business of living. Too many in contemplating abstract verities, are like the girl in the missionary school. She was undergoing training to become what is known as a medical missionary. But she was so imbued with all she was going to do for the poor benighted heathen that her mind utterly failed to register any of the technique of medicine and of nursing which she was there to learn. Of course she was expelled in due time, still ineffectually blubbering about the dire fate of the poor heathen without her ministrations. Lucky heathen,—that she never found her way to them!

If you are a mother, how much more of a real mother you may be by revealing to yourself thru psychology some of the wonderful laws concerned in the building up of the budding personalities entrusted to your custody. You are the Priestess of the ONE in a far more real sense than any mitered dignitary in a temple or cathedral. You can make or mar the blueprint of human perfection, which in its soul, the child has brought down to earth from God. Learn more and yet more how to make conformation to that ideal design easy and habitual as the personalities whom you call your children begin to mature.

If you are a father, learn the psychological weight that exists, admitted or unadmitted, in the mere fact of being the "head of the household." You will learn thru psychology, that no matter What You Are, unconsciously you are being "selected" as an ideal to follow. Your influence, the actions which you conceal from the child, the schemes you never reveal to the child, are modifying his own ideal of perfection. Let the actions and the schemes at least be definite, if possible, even

great. The child is seeing, hearing, and telepathically in his subconscious self perceiving and appropriating FOR THE FIRST TIME, and to a great extent from you, his ideas and tendencies in regard to the "new" world he is in. It is establishing precedents. If you are a lawyer or a judge, you will appreciate the significance of that. Govern yourself, if possible, that the child's list of precedents will not be a category of vague and petty and devious items.

Thru psychology the business executive realizes in his relations toward "connections" and subordinates, that throughout the complexities of business life there is one simple unity easily understood if sympathetic attention be directed toward it. That simple, easily learned unity, is Human Nature. Its god is integrity; its devil is selfishness. Neither its god nor its devil can be done away with, but the best aim in business, according to psychology, is to make selfishness subservient to integrity. Those executives and captains of industry who have followed that principle thru thick and thin, stand at the top; and among those who stand at the top, they are the best examples of business success.

The clerk will see thru psychology that he is not working at all to make his living. He will see that he is where he is because of necessity. Necessity is self-devised and self-induced. It is not a void, but a made thing. He will see, if he wishes to advance and to progress, that he must manufacture a necessity for the "raise." A determination to forge ahead is not enough, but it is a necessary item. But over and above that determination, there must be a progressive accumulation of specific knowledge peculiar to the station *ahead* which is being idealized. When that accumulation has grown to so great an extent that "in spirit" you are already occupying the higher position and are *homesick* for it,—then you may work in your old position with cheer. It is but a matter of a very short time before you'll be *at home*.

The mechanic need not think because his employment is so thoroughly concerned with physical and material things, that an insight into psychology does not touch him vitally. Psychology after all is one big department in the science of life, and a mechanic as a rule is not dead. In my experience, I have yet to find a community of mechanics wherein at least

75 per cent are not either active or latent inventors. The latent ones are kept so by their own inertness, due to a kind of hypnosis of "weight," I suppose, that may or may not be caused by a sort of psychic reaction from the very metals handled. A thorough grounding in the *facts* regarding mental influence would serve to wake them up. We are not yet a quarter thru with mechanical inventions, great as the progress has been in the last half-century.

The laborer will find his lot ameliorated by an application of psychological laws. It is a curious fact that the roughest laborers often have a keen intuitional appreciation of Natural Law. Such knowledge with them often is made void of good effects, however, because of ignorance of conventional culture, tradition, etc., which latter in turn act with the power of veritable gods on other strata of society. Psychology does its bit to bridge the gap, for it shows that the methods of advance, of growth, of progress, are the same with one member of the race as with the other. The impediments of worry, anxiety, fear, etc., for instance, will "play hell" with a laborer in his life and environment in much the same destructive way that it will act in the life, home and environment of the millionaire.

Professional people and artists are found in great numbers as the keenest students of psychology. They suffer some handicap because of their vocabulary, however. Often they play hide-and-seek with words. For instance, a destructive emotion is poison, it is just as deadly if we shift words and call it temperament, or incompatibility, or neurosis. The "sensitiveness" about which some of them take pride, is selfishness. Take any person extremely susceptible to petty annoyance,—tear off the disguise, and you find an extremely selfish person. It is not that we are trying to slide out of a difficult situation by preaching altruism and ethics—but merely pointing out with the finger of psychology why some professional people are *real* (not *merely* financial) successes, and why others are not.

In all progress toward achievement, whether socially, or with the ideal of business success, realize that you have unlimited power, but that this unlimited power can act only thru the efficiency of your mental influence. If the mind is trained,

and its influence is for "increase," for certainty, for success, the power will never fail. Think definitely and with continuity. I've known imbeciles to think of sublime things. It does them no good because they cannot establish in themselves either definiteness or continuity. The monkey is clever, but it has not evolved one bit since recorded human history, because it utterly lacks continuity. It plays with the sand one second, the next second it is in the topmost branch of the tree, and the next moment it is grimacing and scratching at the bite of a flea with one hand while distractedly reaching for a succulent beetle with the other. Is that a picture or even a logical caricature of your mental regime? If so, for goodness sake, change it. Ideals and sublime objects of thought are not half so valuable psychologically, as the establishment of definiteness, integrity, and continuity. I'd rather have a Darwin tell me about the habits of the angle worm than listen to the sermon some illiterate dodo of a preacher might pour into my ear. Again, I'd rather listen to the ideas of a Talmadge, or a Cardinal Newman, than to the "Truth From the Other Side" by some greasy, undisciplined and wilfully ignorant person, for some strange reason called a "medium."

These, then, are a few of the fundamental things to consider, and to seek to apply while pursuing further knowledge of "applied psychology."

LESSON III.

VITAL ENERGY AND CELL CONSCIOUSNESS

IN a vague, harmless and useless sort of way, everyone knows about "vitality." We speak of a person as being full of "pep,"—meaning by that, that the other is to understand what we mean. If pressed for a definition, we may mean one of a hundred things. The person accused of possessing vitality and "pep," we might find, may have come under that suspicion only thru loudness or incontinence either in speech, dress or action. Those who truly possess vitality in abundant measure and are well-disposed otherwise, invariably have also that indefinable something called magnetism or "charm." Their actions are effective—as if fraught with more significance than a similar action by another. The speech of one abounding in magnetism carries weight, because it enforces activity in the imagination of the listener.

The vital energy may or may not work out as physical strength. Napoleon was truly a dynamo of vital energy, exceedingly magnetic, and yet physically he was by no means a giant. Mohammed, who by help of his mental and vital magnetism inaugurated a system of religious thought which today promises to engulf all the Orient with the possible exception of the Mongols, himself was not a strong man. He was puny and an epileptic. Loyola founded the strongest order within the Catholic church after he had been dismissed with a permanently impaired body from a hospital. These persons, and hundreds like them in the world today, are examples of all that is tied up in that rather obscure phrase which is becoming popular,—“The redirection of the energy.” We shall try to discuss and clarify that phrase presently.

In the meantime, let it be understood that no one knows *exactly* what vital energy *is*. Neither does anyone know exactly what electricity is. But it is safer to hold some conception regarding electricity, conforming to its known actions and possibly explanatory of them, than to deny its existence.

One can say All is God, God is Love, Pain is Error, grasp a live wire after a trolley accident, and be electrocuted. This may cause some to elevate an eyebrow, but whether or not the eyebrow is elevated, it is true—and a truth-resenting mind is not progressing. The results of holding erroneous conceptions regarding the vital energy of the body, may for all we know, prove as dangerous, tho' probably not so spectacular, as when we try to dissipate the results of electrical action by a play upon abstractions.

Indeed, it will not harm matters to use an abstract statement as proof. For instance, the statement that every known energy and power in the universe is the manifestation of one fundamental and universal energy,—is an abstraction. Yet it seems so self-evident, so axiomatic to the thinking mind, that science does not hesitate even in its material speculations to acquiesce to it as a prime hypothesis. Now, our simile, used just a moment ago, becomes more valuable. We see that the very electricity, industrially and commercially used, which there we mentioned by indirection, is one of the manifestations of that one universal energy. We imagine it to be about the most marvelous discovery, considering the almost miraculous ramifications of its uses, that man ever made or ever will make. And yet look at the clumsy wire coil around the magnet; the ponderous metallic dynamo; the sloppy storage tanks and vats of corroding minerals! Wonderful things can be accomplished with the energy conveyed by the cables from those same tanks. How came it into the tanks? It was transformed into a conductible energy, we hear the reply,—from a grosser form of non-conductible power—from steam churning the pistons of an engine, or from water turning mill-wheels or turbines.

In the form it assumes when leaving the "power-house" it is a very different thing. Movements of great force were available from the energy before it was transformed into electricity, the turning of wheels for manufacture, for transportation, etc. But once the same energy has been turned into *electrical* energy, those movements are at once dropped down to the bottom of the list of things that it can perform, as the least important. We find that energy so transformed can be turned into light, into heat, into a chemical agent and reagent, into a transmitting agent for sound as in the telephone, into

a medium for the transmission of other impulses as in the telegraph; to make opacity transparent as in the X-ray; to detect impulses in a field of energy more subtle than itself, as in the wireless apparatus.

HOW DO WE APPROPRIATE ENERGY?

We live and move and have our being not only in an ocean of universal intelligence, but likewise in an ocean of energy. By all the acts and functions which go to make up the mere act of living, we appropriate each one, according to his mentally fixed standard, our quota of this energy. Any person who says he has not enough energy and vitality is lying, for in truth any person has a universe full of it at his disposal, and, if not too greedy, that should be enough. It is as if a sardine in the middle of the Pacific Ocean were to complain about the lack of water.

HOW DO WE TRANSFORM IT?

But we forget that each and every one of us is a perambulating and walking *transforming power house* in a universal Niagara of energy,—an energy so terrific that every visible form of it is but a weak reflection of some principle in it. Psychology would bid us recall its only dogma at this point, that Man is Not a physical being,—but a psychic being living in a physical machine. All the transforming, therefore, must be psychically done. Your quota is always the amount you can transform. All psychical action takes place in accordance with the kind of thought you think and the manner in which you think it,—in accordance with the emotion or mood you entertain and the amount of control you exercise during its entertainment.

A COMMON "SNAG"

To hold a "small calibre" conception in regard to that energy, therefore, limits its action down to the level of your erroneous notion. When brought down to so base a level of action, it then disappoints, sickens, thwarts and even kills you. Error kills the person who nurtures it, even if the person worships the error and calls it Truth, Religion, or Science. Altho' the energy in the ether and in the air is superlatively powerful, yet it is so delicate and subtle, that even our thoughts in regard to it, or in regard to anything else, swerve it, direct

it, bind or release its action. If we ignore it, we are as the fish denying the presence of water. It is fortunate only that our ignoring of it does not lessen the quantity available for others, any more than it would matter if some poor lone fish were to ignore the existence of the water in which it swims.

THE MACHINERY FOR TRANSFORMATION

Once more, to re-enter into the power house illustration. Man is a psychic power house. That is to say, with each breath he breathes, he is imbibing this energy, and every mechanism in his being, psychic, ghostly if you will, as well as physical, sets about to transform it into something as specifically characteristic of himself as commercial electricity is characteristic of the concrete power house at the foot of the waterfall. He is subconsciously converting it into human electricity,—vitality and strength, whether physical, moral, mental, psychic,—or all combined. The energy taken in, we saw, is the source or creator of all other energies. Hence, it is probably a reasonable surmise that the physically creative organs and their psychic correspondences specialize this current in the first place. It is then ready for the use and the direction of the imagination, desire, and will of the individual.

If the specializing functions are abused, impairment will result. If I went into a power house, at the foot of Niagara Falls, and deliberately vandalized the most important unit of machinery in the place for the mere sensuous joy of hearing the wheels hum or to watch the sparks fly, the wires from that plant would not thereafter carry as much electricity as wires from other power houses. But let us look closely just what goes to make up vandalism in the human power house. Is it the organs and act of creation plus the various perversions and inversions of the latter? Is it the oft-quoted "conspiracy of silence" on the part of parents, and the consequent forcing of little May and little Jimmie to gather furtively, information most important to later health and peace of mind? Is it all the current rasping about purity, the upshot of which seems to be the doing away with physiology by legislation? Is it the "double" standard that says man may indulge the lust of his eyes but that woman must not?

"SABOTAGE" IN THE POWER HOUSE

Humankind is suffering from a vandalism that is being

currently perpetrated in this regard. Of this there can be little doubt, if we look around. Only 20 per cent of adults have really anywhere near the normal and abundant quota of physical and mental vitality to carry on the business of living successfully. But in regard to the popular notion that criminal tendencies, insanity, etc., for the most part, originate in the perverse practices, we bear in mind conclusions of Jung, Silberer, and Dr. White—the latter's authoritative review of causes for sub-normality in the federal prisons of the United States, dismisses perverse practices out of the possible category with a brief paragraph of about six lines. There is nothing to it. But there is a great deal *to* the diabolical fears and bugaboos parroted down from one generation of ignoramuses to the next, usually during those years when a child is still miraculously susceptible to suggestion,—picturing in pictures that arise from Hell "what will happen" if the child should now, or at any future time "do" this or that. There is an item of real vandalism, and there is no need to mystify ourselves with conjectures. Undue shaming of a child, if ever as a race we develop sense, will be penalized as murder is now penalized.

A child rushed up to its mother to know the meaning of an indecent word she had heard. (Why are there indecent words, anyway? What, after all, is the difference between a belly and an abdomen, or between a gut and an intestine? In older civilizations the ribald song was composed, and could only be composed of the same words used in the sophist's academy, the orator's rostrum, or the theatre.) The child was agog with desire for information. The mother slapped it violently and sent it whimpering to bed. That mother, no matter how saintly her deportment might have been in the street, in society, or in the church, by that action proved herself an indecent woman. By that inadvertence, surely, she transferred her shame to the child. Shame is the mould on mental filth. Filth of that kind is a matter of self-devised and self-inflicted attitudes. No act or fact in Nature is either pure or impure. It is one's own motive, character, attitude and thought that makes of it for any given individual one or the other. If one has nothing to transfer to the child but anxieties and prejudices and bugaboos in regard to sex mat-

ters, it is probably a thousand times better to keep up with the "conspiracy of silence" than to break it. If our minds are continually clogged with such mental debris,—and if it is true that the condition of the body reflects the condition of the mind,—here then is one of the main causes of all that train of self-poisonings, constipations, atrophies and malformations, physical and mental, which go to make up the dictionary of human ills. Elimination of mental debris is as necessary as the elimination of physical waste.

SPECULATIVE DEFINITIONS AND COMMENT

The cosmic universal energy, first translated or transformed into human terms, again is called by various names and descriptives. Some bluntly call it the sex urge, which is incomplete and deceptive, tho' certainly in part true. Some philosophers say it can all be summed up in the word "desire." Schopenhauer called it the "Will To Be." The Psychoanalysts call it by the arbitrary, but rather expressive word, "The Libido." This libido, like all other faculties now 'sub-conscious, must in the course of evolution be made utterly subservient to the enlightened human will. Even in the present juncture of human development, it is the accompanist or vitalizer for every action whether physical or mental. Without the control of the will, it, like mind, is never quiescent, but follows along the grooves of old habits, old fears, old memories, striving to give them life and even physical manifestation,—such as the deposits of acids, colonies of "rebel" cell growths, tumors, malformations, etc. From the literature of mysticism, plus the better works on psycho-analysis, one would think that it is this very energy which acts most powerfully in making of man a saint, an adept in the manipulation of occult forces, or in the orient, the holy yogi. To quote from one of our former books,—"When stain (meaning all that is conveyed by the term 'mental debris' in former paragraphs) is no longer possible, the same force of the 'libido' seeking higher expressions becomes the medium of illumination. Instead of barrier to 'seeing' and understanding, it becomes aperture for appreciation and comprehension of seen and unseen realities. Instead of a creative matrix of woes, while defiled by our fears and anxieties and selfish indulgences, it now transcends itself into a tractable power for tolerant understanding and keen discern-

ment. Erotomania becomes spiritual passion for the ideal, an ally, a motive power aiding in yet greater transcensions over material limitations of mind and body."

However, this is a mere "outline" and a more practical view of this phase of "energy direction" would be more to the point. A careful and considerate discussion of the subject would require many volumes, and then would leave the matter incomplete. Psychology, far from claiming the "last word" in the matter, far from dogmatizing, declares only that dogma is fatal. Let us see, however, before leaving the subject, if we can gather anything of help from the following picture:

IS THERE ANYTHING "TO" THIS PARABLE?

We will imagine a man of uncertain age,—he may be young, or he may be old, it does not matter,—stationed as the lone caretaker of a great house. He seems always to have been a prisoner therein, and within the walls that surround the grounds. Since "finding" himself here he has known only the kitchen, that is to say, the "utility room," of the place. He has available an oil well in a part of the grounds, and a distillation manufactory in fairly good order distills as much of it as he needs into the form of gasoline. This he uses to warm himself, to cook his food, to minister to his physical or *animal* wants and needs. We will fancy that there is an exhilaration about the distilled product, which tempts him to commit excesses and debauches with it. But he soon learns that because the reactions to such actions are rather drastic, it is best to limit them, and he finds indeed that they are self-limiting. He was content for a long time to minister, with the energy available from the fluid distillations, only to his creature comforts, his physical and animal needs and wants. But he is no longer content to do so. Something about the impalpable exhilaration emanating and influencing him, does not allow him to rest. Discontent drives him to investigate further into the house. Presently he finds a room containing a library. It is cold and the books are covered with the dust of ages. He now has a new use for the heating which his supply of the fuel oil warrants. He builds in the necessary piping and installs his radiators, and finds that to the extent he removes the dust from the books, to that extent can he spend his time profitably indeed. He does not cease using the com-

modity for strictly utilitarian purposes,—but by no means does he neglect the new opportunities which it has opened up to him.

Perchance in the library room, he now finds a book descriptive of the very house in which he is stationed. He learns things about it he never suspected. Suppose that he puts items he reads together, and finally finds a way to pick the locks of still other rooms. Maybe he finds a music room. He improves his opportunity there,—warming and lighting the room with still the same supply—which now he finds helping him in three departments of his “house,”—namely, the physical or utilitarian,—the mental, or “library,” and his sense of the aesthetic, or the “music room.” He neglects none of these. Presently, because he is diligent, he actually evolves a way of converting the gasoline into power thru a machine—and that power thru still other converters and dynamos, in turn he learns how to transform into electricity. He finds queer, half-built, incomplete but ingenious machines everywhere he looks now, for one becomes strangely intuitive as one sympathetically and earnestly explores the interior of the house called “consciousness.” He finds an X-ray machine, incomplete probably, but in time he completes it, and then he demonstrates to himself that the walls of his house are not a totally hopeless prison, for when the machine is in good trim, he can see thru those self-same walls. He may, because he has converted his gasoline into electricity, even find and use a wireless apparatus. Then his imprisonment is truly ended, for his caretaking of the house becomes a pleasure. He can now send and receive messages to and fro with other caretakers of such houses. It may be that occasionally he can even send messages to the “Landlord” or to one who knows everything possible about house construction, and knows the laws of construction. He will begin then to comprehend laws of architecture—the secrets of dynamics. As he goes on, he sees his only source of dissatisfaction and confinement was not the walls. Neither was his unhappy condition entirely caused by his ignorant (tho’ legitimate) use of the “gasoline.” The cause of his confinement was: pinning down of its use exclusively to the satisfaction of bodily needs and appetites.

In short, the subconscious mind, because of Natural Law,

is under the compulsion of progressively refining and extending the channels of usefulness of "the libido," with the ideal of an all-knowing and perfect human being always before it.

Occasionally that urge By the Same Natural Law is for the act of physical creation, according to your sex polarity. This may be deplorable in the eyes of those who are quite sure that they are more proper and more pure than Nature, but Nature evidently is not sending in payment of regular dues to the Purity League. She does not act according to the code of the Puritan, in fact, she playfully afflicted the Puritan with dyspepsia, witchcraft and gloom. Nature is ever ready to aid those who study her to become her masters. She is incapable of helping those who arbitrarily legislate against her without any attempt to understand. Laws in this regard are only one more sly attempt on the part of man to escape the painful necessity of thinking. An unworldly pose will not answer the purpose. It also is a cheap substitute for thought. And evolution decrees that we think, and act in accordance with our best thought. No excuse will palliate swerving from this course. We dare not make a dogma nor an unrepealable law even of our best thought. We can act in accordance with it, but we must hold ourselves a living question mark for further illumination, individually and racially, or we stagnate, rot, or are enslaved by the uncivilized. We must learn to have an ideal and a standard, to be true to the ideal and the standard, but to CHANGE THE IDEAL AND STANDARD WHEN REASON AND INTUITION DICTATE.

Probably the greatest psychological mistake lies in mentally pinning this nerve energy down to the one function of propagation. We observed formerly that it has no recourse but to work according to the deepest laid personal convictions. If such pinning down is the thought, the person must burn in the sexual excitement which he constantly stirs up by maintaining that attitude. Moreover, tho' not given to violence personally, I can sympathize with the husband or wife of such a person giving the other vigorous treatments with a baseball bat, and not absent treatments either. That attitude is the cause of untold misery and unhappiness in domestic life; the chronic mental resentment on the part of the more intelligent of the two becomes a manufactory in time of neuroses and even

physical disease. If there are children, they are truly to be pitied. And yet bestiality will be defended often as not, by the person sunken in it, with bible quotations and what not. Probably by the "unpardonable sin," the writers of that book meant the dragging down of its texts to validate bestiality. If not, at least I hope that is what they had in mind. If I had my way, I should make it an unpardonable sin to quote even a Peruna almanac for such a purpose.

METAPHYSICS

We have finished for the time with the subject of Vital Energy. We imagined the universe as flooded with an ocean of energy, and the vital energy of each organized life as a cell therein. Each cell is of the same original power, but specialized, "personalized," and "transformed" in hundreds of various ways, in ways enforced by the kind of "machines" you have equipped in the power house of your mind and emotions. Man, psychically, therefore, can be considered as a more or less evolved cell in the organism called the universe.

But there is an old guiding post which the medieval scholars used in all their efforts of learning, consisting of the phrase "As above, so below." It means to say that anything true of the bigness of things, in some analogous way is true in the littleness of things, or vice versa. So we find that the conception of man being a cell in a spiritually organized universe, is carried out in miniature quite graphically throughout the physical structure not only of man, but of all living organisms.

It is the purpose of psychology to teach that substance and matter are subject to mental law. Mind does not rule matter *intelligently*, however, until it recognizes its own powers. Mere assertion and affirmation are not enough; they do not constitute knowledge or realization. However, when we have learned to see and cognize matter and substance in terms of the energies which compose them, we are nearer to that mark. For we see that the subtlest and most powerful energies, those, in fact, which are the sources of all visible energies,—are mentally directed.

WORLDS OF WHICH "YOU" ARE GOD

We look at the physical body, or at any organ or tissue taken therefrom, and it seems incomprehensible how so gross

a lump of substance can in anywise be influenced by mind. But suppose that our vision had the acuteness of a high-powered microscope. We would then see that the tissue or the organ is composed of millions upon millions of cells; world upon worlds of them. Considering their infinitesimal minuteness, they are mobile in their sphere about as much as other animals, including man, are in theirs. Thru investigation in that channel of science which has devoted itself to researches concerning cell life, it is apparent that the life of the cells is one of intelligence and direction. H. S. Jennings, authority in this field, says: "The cell shows remarkable pertinacity when continuing its attempts to put forth efforts to accomplish this (the taking of food) in various ways, and it shows remarkable pertinacity in continuing its attempts to ingest the food when it meets with difficulties. Indeed, the scene could be described in much more vivid and interesting way by the use of terms still more *anthropomorphic* in tendency."

The cell selects and absorbs its requirements of food by wrapping itself around the particle to be devoured. It appears to possess not only an intelligence, but also a power of perfect response to its desires or mental stimuli. If it is in need of a limb for some special purpose, immediately there appears a temporary outgrowth of the transparent outer layer of the soft protoplasmic body. It forms a gas in its body at will to rise in a liquid, or as readily discharges the gas to sink lower. It immediately creates a protective shell around itself if placed in water containing an acid. It is perceived to recognize its enemies and either fights and devours them or hides itself for protection. It knows its kind. It seems to have the ability "to be what it wishes to be" in a startling and literal degree. The muscle cell in the muscle works with an apparent omniscience of the laws of expansion, elasticity, resilience and contraction,—as do the heart cells. The glandular cells work with just as miraculous a knowledge of secretions—thyroids, toxins, digestive fluids. The white blood corpuscles, which are cells, labor in harmony with the laws of food absorption and distribution. The brain and ganglion cells work with a knowledge of the mechanisms involved in the effect of thought and nerve vibrations. So do the cells not only have memory and

intelligence, but they have, moreover, the specialized knowledge of their particular field of work. And according to what tendency will all this work, of a million different kinds, be done?

The élan vital,—the vital energy, which concerned the first half of this chapter, let us remember, carries in solution the psychic chemicalization of your thoughts and emotions, in short of your character. That élan vital of yours, that vital energy, is appropriated and regarded as “life” by the cells, in the same way that you regard your appropriation of the universal energy as *your* life. What kind of a universal mind and vitality are you furnishing to your subjects? You are their universe and their god. You are the supreme being so far as they are concerned. If by anxiety and worries and all manner of exclusive and selfish emotions you demand of them neuroses and blues, they cannot do otherwise but obey what to them is a *divine* command; moreover, they will duly build for you some physical defect. Their logic, if such it may be called, seems to run in this wise: “If you are worried, anxious, blue, morbid,—surely it must be because you want something to warrant these attitudes. Let us make haste to bring it about forthwith.”

The actions of cells, their display of definite memory and intelligence, forces us to the conclusion that they possess not only a vague something for which we must apologize before we call it consciousness; they possess consciousness imprinted with an accumulation of experience, remembered and sequential,—and that is intelligence. Not only their work, but even their play (for they do play, as can be proved by watching that cell known as the “amoeba,” readily visible under the microscope)—in a general way is all designed for the growth and maintenance of their “universe,” which is your body. Psychological insight leads inevitably to the conclusion that there is indeed a mental or conscious side to all matter. Especially is that so with this phase of matter which we are now discussing. For convenience we may call this phase “physicality,” composed as it is of these interesting cells.

From an analysis of the construction of matter, we find that the constituents of the cell are, as we all know, single atoms and molecules. (Molecules are double, triple, etc., or

“group” atoms.) Atoms, as also is now conjectured by science, are infinitesimal “solar systems,”—an electron of one polarity acting as the sun, and numbers of electrons of the opposite polarity acting as planets. The whirling of these electronic mites is so intensely rapid that in the atom we have the first illusion or apparency of that solidness which in higher syntheses becomes a major characteristic of all material or physical substance. The cell, as the second or third synthesis of such vortices, must of course be in possession of the collective life and consciousness of its component atoms. Says Herschel: “All that has been predicated of atoms, their attractions and repulsions, according to the primary laws of their being, only becomes intelligible when we assume the presence of mind.” Thus, as the atom is seen to be impelled in part by some sort of memory, so the cell, possessing the aggregate memory of its atoms, must be said to have some kind of intelligence; it stands to reason that it has more than mere consciousness,—it has, to be exact, also the result of experience, not only its own, but of its components. It must have a more complex memory and a more complete one than its component forms. Hence all that Herschel says of the atom may be raised to its third power and applied even more appropriately to the cell.

The understanding of the cell to be a *mental* as well as physical creature shows to the student the actual point of impingement for the suggestions or thought attitudes that sink deeply enough. The cells have no working orders, no initiative but that. They are the visible beings visibly carrying out your “orders,” for illness or for health, for an efficient or for a deficient body. A thoroughgoing study of this phase alone, inclusive of correspondences and analogies, will give an understanding of the “how” of the bald head here, the abundant locks over there, the narrow six-footer and the genial, broad four-foot-one-er; the shape of the features and head, the cast of the countenance, good looks or bad, brown eyes, black or blue, the gait, the posture, the general decency or general “cussedness” of any given person. In the cell we see a perfect example of the correlation of thought and action. Its body always corresponds with the attitude of its mind. Given a thought that it needs a limb or three or four limbs, the limbs

at once appear as projections. If the need was but temporary, the limbs are reabsorbed in the globular body. If the need is impressed upon it as permanent, the limbs so produced remain permanently. It endows itself in just such fashion with whatever limbs, adaptabilities and capabilities it needs, and in giving birth or division to new cells, it is shown that these capabilities become fixed in the type.

But psychology shows that for the development of some desirable capability, or the elimination of another that is not desirable, the urge must start with you, as a conscious, thinking "Lord" of your cell universe. Altho' the ability of the cells is such that they can build into your body, brain, nerves and psychic organism anything that you desire, still before they can do anything like that for you, you must desire it definitely, consistently, and persistently. You must learn to master and to eliminate those desires and mental attitudes which will conflict with the main desire. You must learn to uncover biases, fears, and other sources of weakness which are asleep or dreaming in you. You must learn to throw out unadmitted envies, hatreds, greeds, and other sources of injustice to *others*, which, tho' repudiated by you consciously, may still be dominating you unconsciously.

Millions of cells are dying and being born in the system constantly. In the interval between its "death" and "rebirth," why is it not probable that the mind of the cell is merged with your (aggregate) subconscious mind? If that is so, then it will be reborn with a saturation of what it has bathed in,—and in that interval it has bathed in your predominating ideas and qualities,—in the deepest hopes and fears, in the fundamental urges and repulsions underlying your character. It is reborn of the protoplasm of the bodily system *physically*; it is reborn of your "élan vital," your vital energy *psychically*. With each such "rebirth" it embodies more specifically time after time the actual physical and mental and psychic results to which the person is progressively entitling himself.

The entire physical body thus renews itself in not more than five years, and the probability is that the transformation takes place in less time than that. It is certain that character and faculty transformation can and does take place in less time than that under intelligent and enthusiastic effort. But

what is the good of the transformation if the new cells must multiply and continue working along preconceived ideas, personal and racial habits, and all the doleful horde of current superstitions?

It is erroneous to imagine that only New Thoughtists, Christian Scientists, Theosophists, Spiritualists, and the like, appreciate the value of mental states as related to physical welfare. The most authoritative representatives of science have swung over to a vivid appreciation of the psychological factors in all biological phenomena. The leaders of medical science especially are by no means ignorant of the significant things pointed out in this chapter. It is only the numerous tribe of dodos (the dodo is a big, foolish bird now extinct, but so foolish that it probably does not know it) among the medical profession who would deny the influence of mind over the cell activities of the body. In the "bulk" sense, however, science, not excluding medicine, has been and is yet an unconscionable laggard. Why and how? Because it strives only in what seems to be a joking way to do materially (glands, serums, inoculations, etc.) what must be done, if it is ever to be done at all, with more appreciation of the psychic and mental laws involved. We are speaking of the inability which "bulk" science shows, to get away from the popular dogma and superstition that it is "natural" for the human being, immediately the period of youth is past, to spend the remainder of his life under impairment.

The deductions of psychology and the observations of physiology have been both drawn upon to afford the picture of cell life and its significance as here presented. If we can boil down any reasonable conclusion therefrom, surely that conclusion will not be hostile to the idea that renewal and rejuvenation of the body is practicable. But in making any experiment or effort at such practice, we can now see how futile would be the endeavor if we eliminate the factor of mental attitude. The *internal* operations of the subconscious mind, once understood, the subject becomes more clear. If you are subjecting the vital energy of the body to cyclones of temper, to drouths of depression, floods and storms of emotionalism, and the destructive fires of greed and passion, then a world of *surface* thinking and wishing for health or youth-

fulness will do you no good. Why? Because your thinking and wishing then acts only as a disguise or cover, under which your "self-aging" or "self-destruction" goes on more virulently than if it were going on exposed.

The term of the average human life is today longer than it was a hundred years ago. This was accomplished by an elimination from the mind of man of the debris of theological twaddle, bigotry and superstition piled up during the medieval period. The mind, thus partly cleaned up, a physical cleaning up appeared as a reflection of that first or "real" house-cleaning. Incomplete and unfinished as that cleaning-up was, yet the "reflection" appeared in the form of hygiene, sanitation. Soap and water replaced musks and perfumes. The odor of cleanliness replaced the bogus odor of sanctity.

It is a pity that the main bulk of scientists, and other "middleman" leaders of thought, have not yet completely availed themselves of the splendid data and theories afforded by psychology. To do that would be the first step in making human life more ample and more joyful *directly*. To use science in the improvement of machines is a pursuit to the same end, it is true, but the pursuit by that method is *indirect*. This is so wrong, *now*, that it is little wonder entire communities sporadically attempt demonstrations of physical perfectability. Bunglesome as many such efforts prove to be, the intensity or religious zeal of them can be condoned when it is seen that guilt of a great delinquency still rests with those in possession of scientific knowledge sufficient to improve the fundamental ideas of the race in these matters, but who refuse to do so. The "conviction of the race" is a tough taskmaster. The race conviction right there proves itself to be stronger even than the penetration of the scientific mind. For the race conviction is able to steer the dodo scientist's penetration away from the bogus character of its pet superstition—which is—the "naturalness" of human impairment. Having submitted to that trick of hypnotism, the scientist in the face of that bugaboo becomes as blunt and as unreasoning as any other imbecile we might see in some ten-cent theatre during the act of Marvelous Marvelo, the Hypnotist. We bring him testimony of the lower kingdoms, of plant and animal and cell—it passes unnoticed. Analogy of a sudden becomes inad-

missable. Tho' he may have trained his brain to its present scientific proportions by the power of his thoughts, yet confronted with that particular race superstition, his child-like nature (what psycho-analysis would call his infantile complex) takes charge, and once more he will repeat as in his infancy that thought is a secretion of the brain as bile is a secretion of the liver.

And the ordinary person, "even as you and I," continues to find out the truth about his real life and his real health through experience and independent study such as this presentation, only because the unadmitted working hypothesis of the scientific man has been that it is "natural" for human beings more or less chronically to be sick or impaired.

Leading scientists and physicists the world over today are postulating a psychological basis as underlying matter and existence. In time this will of course bring logically in its train the "scientific" corroboration to prove thought as the dynamic power used, consciously or unconsciously, in modifications of that existence. Once the materialistic bogey even yet so dear to many mediocre scientists and practitioners has become odious by losing in fashion and orthodoxy, ways of improvement will open more widely. And such changes in the learned world are in the way of occurring here and now. It seems, however, that the new light, in spreading, has to leap from the enlightened leaders of science and thought directly to the laymen, unperceived and over the heads of the "middleman." For a time a certain "middleman" portion of science and the professions appears inclined to remain impervious.



"I do not believe that matter is inert, acted upon by an outside force. To me it seems that every atom is possessed by a certain amount of primitive intelligence."—Edison.

LESSON IV.

THE SUBCONSCIOUS MIND

IF WE observe keenly, we find that but a very small fraction of the life of the personality results from a *direct* effort of the will. The blood circulates without a conscious thought directed toward it. Breathing, digestion, assimilation and elimination all "take care of themselves." These processes are automatic. We may and often should change or modify some features of a given automatism—and that sort of "modifying for the better" was implied in the recommendations set down about the proper uses of Air, Water, Food, Exercise and Mental Influence; but the bodily processes are, and will remain essentially automatic.

When we speak of anything in a living organism as being "automatic"—precisely what do we mean? In the preceding chapters we observed those processes of organic life which as a rule are unnoticed,—which, in fact, short of some instrument that would combine more facilities for observation than contained both in X-ray and microscope, cannot be seen. Viewing the complexity in the life and work of cells, tissues, nerves, muscles and organs, we had to admit the supervision there of mind and intelligence, or else throttle reason and deny plain inference from observed fact. The physical organism is but an aggregate of billions of minute lives, of uncounted legionaries made up of intelligent workers. Intelligent tho' they be, something directs them into combining their efforts in groups. Something specializes them for particular lines of work and induces them to segregate to the end that their own bodies and thru their own efforts the organs, tissues, and all that goes to make up the physical system, may be constructed and then kept in repair and in vigor. What is "that something"?

Let us begin our reply in this fashion: You as a personality, as the Mr. Jones, Miss Brown, or Mrs. Smith who are reading this treatise, are only a fraction of your real self.

That fraction of your consciousness with which you identify yourself, from a mathematical standpoint, would probably be too small to warrant bother. A sentimental mathematician (if we could imagine a mathematician who worked according to his impulses and enthusiasms, according to his likes and dislikes) would impetuously erase it. But Nature, or that phase of YOURSELF which knows all Nature's laws, is an exact mathematician. Nature is not impetuous. And, curiously enough, to you—the smallest fraction in the problem of individuality, She has given you, the conscious, arguing, doubting, cheating, loving and hating, waking and working YOU, the possibility of power and mastery of the entire equation. She has given you the job of being boss,—the position of commander. In precise psychological terms, you as the boss are not even a person; you are the objective phase of your mind. In all, you are objective mind commanding yourself, the subconscious mind.

THE OBJECTIVE MIND

But, someone may question, I command my subconscious mind to do things for me, and it does not do them; how am I to account for that? It is to be accounted for by the fact that with very few exceptions we are all as yet very ignorant commanders. As a matter of fact, too many people are hoping, yearning and wishing, and not commanding at all.

Fancy now a captain of a steamship. He stays a good deal in his cabin enjoying the pictures on the wall, rhapsodizing about the motion of the ship as it glides over the moonlit waves. There appear shoals ahead, and the boat must stop. Of a sudden the captain realizes that he doesn't know a blooming thing about navigation. The next morning he pretends to consult his charts, but does not know how to read them. He finds the ship is surrounded by rocks. He does not know his longitude nor latitude. Day after day goes by. His crew brews mutiny. He yearns and wishes that they remain loyal and keep the ship in good trim. He frets and he fumes. This distracts him so much that he forgets what port he was bound for when he started out. He has no goal. Now he commands this, and now he commands the other of his subordinates. IT DOES NOT MATTER WHAT HE COMMANDS. In a situation like this the REAL command overshadowing the con-

sciousness of all the subordinates is this: WE HAVE NO CAPTAIN, LET US DO AS WE JOLLY WELL PLEASE. And they do, and the "captain" that was "gets it in the neck."

The more he had learned of navigation, and of the duties of his own crew, even of the machinery contained in his own ship, the more of a *real* commander would he have been. His crew did not want to become a disorganized mob of mutineers; the ignorant captain himself forced them into that kind of action. The more knowledge he had stowed away in himself regarding all that concerned his position, the more could he have depended upon his commands being carried out automatically and without friction. One must know the thing commanded.

Psychology is in the business of accumulating and supplying that knowledge. Psychology says that the position of the personality, or the objective phase of mind, is analogous to the position of the captain of the ship, but that the relationship is more intimate, because in a sense, the entire "crew" that makes for the success or failure of the individual has been created by the person in the manner of reactions given to experience.

Psychology says that you, the captain, have Initiative and that is all. Your first assistant or "vice-captain" or pilot, as it were, is Discrimination,—the ability to form right conclusions from mental or physical experience. If you have not with you your "vice-captain," therefore, you will meet disaster during the very first emergency. Encourage Discrimination to improve itself in every possible opportunity. It will reciprocally, then, enlarge and enrich opportunities for the exercise of your prime and peculiar quality,—Initiative. Your first, second and third mates are Imagination, Will and Desire. They can work wonders in securing compliance, in enlisting obedient and intelligent effort from the lesser members of your crew. Your petty officers are your emotions, passions,—and like most petty officers, are more or less inclined to silent conflict one against the other. Correct them by empowering your "mates" and "vice-captain." And your flunkys and laborers are your habits, habits, habits;—all mentally created by yourself—the act of creation always some attitude or

thought *consciously* entertained—the *growth* of the habit not seen,—but subconscious.

Again, it is as tho' the mind—objective and subconscious, resembled a factory. To derive a picture that would instruct us truly, we should probably have to outline it about as follows:

The executive or managing office is the objective phase of mind, or that phase with which you commonly identify yourself. Its functions are concerned with the *policies*, motives and objects of the concern; the executive does not do the detail work. Its functions are inclusive of such as observation, criticism, comparison, analysis, aggression, defense—of all that goes to make up the meaning in the word "Initiative." The duties of *you*, the objective phase, just like the duties of the managerial staff in a commercial institution, consist of buying and selling. The institution buys raw material; *you* as the manager of the institution of personality, do the same thing as "buying" when you "lay in" the raw material of *ideas*. Remembering the law of selection, as presented in a past chapter, you can judge as to the quality of your current "selections," and begin even now to think over methods of improvement. In both operations, mechanical or mental, the "raw materials" will be worked over into things to use and things to sell. Out of the entire operation that consists of "buying," then "working over," and then of "selling," the *profit* is gold with the commercial institution,—the profit is poise, wisdom, and power with the institution of personality. Your personal influence, your self-expression, is what you are selling. If your attitude toward life is one of repression or depression, your "sales-product" of personal influence will not be desirable. The manager must learn how to control the actions of his employees, or sabotage may be practiced on him.

Whenever depressing and repressing captains of industry get the reins of commerce into their hands, we have abortive strikes and financial panics. Control does not mean unreasoning "bossing" and tyranny. It means acting in accordance with our best thinking and understanding, and then not being too infernally hide-bound that the present standard is the final and ultimate law. As we have arrived at our present status by "knocking out" old convictions, so can we arrive at

still better things by clutching and clinging to our present standards just a little more loosely. The personality must learn to employ only constructive emotions and attitudes, and treasure knowledge of fact and law above all things. The biggest and most successful manufactories in the world are those having well equipped legal (as well as scientific research) departments. The attitudes engendered or "born" in you while sympathetically perusing such chapters as these are the best kind of "help" to take into your employ.

Now the managers of commercial institutions must know their raw material, must know their machinery, must know their superintendents and laborers. They must consult their own likes and dislikes less and less, otherwise they never will be able to judge values accurately. To know their raw material means that they have trained their observation, discrimination, and are not easily beguiled by flattery. They must scout around, which serves two purposes; the first is that it saves them from being immersed too long in their own predilections about things, and the second is that by scouting around they can check up their ideas of excellence in raw material and finished products by observing what others are handling in both departments of similar industries. Thus, if we stretch the word "observation" to include much more than given it in a careless acceptance,—it is thru observation they have learned *values*. They must know their machinery; then in event a reasonable improvement suggests itself, they will not be so sentimentally attached to the old ones. They must know their superintendents and laborers, in order to imbue these subordinates with a loyal will to exert themselves for "the good of the house." The more and better an executive does all these things, the better and more are the products of his factory.

Your duties or functions, objectively (as a "personality") are just like that. Your observations must carry the faculty of an ever-improving discrimination right with it, so that your tendency to exaggerate or to minimize events and ideas will grow less. If you exaggerate, you pay too much for your "raw" material. If you minimize, you cheat yourself,—for someone else will take the idea for what it is worth, and make a profit out of it. Like with the executives of a manufacturing

plant, you are to exercise initiative; you must scout around as they do, to get away from your *habit* of viewing things thru the spectacles of your own likes and dislikes, to compete ably, and to profit by comparisons of ideas held by associates and competitors. For we are all in the business of living. With this brief survey, we will leave the objective, or waking personality phase of mind, to return for a review, it may be, later.

THE SUBCONSCIOUS

Now we come to the factory proper. We have left the objective phase of mind, or the executive offices. We are on the "subconscious" side of the partition. It covers infinitely more space—but like in any factory the atmosphere outside of the managing office is DEDUCTIVE, whereas the atmosphere in the executive office of the successful factory is redolent always of INITIATIVE, and of the INDUCTIVE processes of mind. Now, then, in the deductive or subconscious vistas, we will fancy that there stretches before us a panorama of machinery, of workers,—the atmosphere itself vibrant with activity. But there is always and at all times a waiting attitude about those workers, superintendents they may be, whose working stations in the subconscious phase of this factory are nearest the executive office. They are nearest the boss, and the secret of their expectant or waiting attitude is not difficult to fathom. They are awaiting always to hear the wishes, the new orders, from the "boss." The boss is you. We may at times have to stretch the imagination ever so little to learn from this picture, but that, too, is the best kind of mental exercise. Look well, and in the interest of becoming a more able executive, learn about the working force of your "factory."

First as to machinery; you have two main divisions, as already seen—the physical cells, tissues, nerves, organs—constitute one of these main divisions;—the psychic, or the passions, feeling and emotions are the second, and by far the most important division.

The psychic machinery is the most important because the physical is merely its outward "*ex-press-ion*,"—that is to say, what has been *out-pressed*.

The important machinery is made up of your fundamental attitudes toward life; of your deepest convictions. It is psychic machinery. It is not visible.

The dynamos or sources of power for that machinery are your strong passions plus the constant currents of emotion and feeling.

The directing lever is the Will.

A capable manager discards an inadequate machine, without sentiment, and replaces it with a new one.

It may be more difficult, but it is a necessary psychological achievement so to discard and replace old or inadequate conviction-attitudes toward life. Only rarely progressive persons really care to do what the wise manager does. The person usually wants to hug his conviction to himself forever. He grows sentimental about it, tho' it may be spoiling, not only his mental efficiency, but his health as well.

A deep conviction, a tightly held mental concept, an attitude toward life,—these are just as much machines as is a lathe or a loom. They will work out the raw material of ideas according to the innate pattern of the conviction or attitude. When the replacement of a self-limiting conviction is heroically done, then the dynamos of passion, emotion and feeling, of thought, and even the directing lever of Will, all work more smoothly and effectively.

The *old* "common laborers" presiding over this machinery are your mental habits, more mental habits,—thousands of mental habits.

The *new* laborers, continually trooping in, are your thoughts, thoughts, and more thoughts.

The Habits are the old employees, always teaching the thoughts, which are the more recent ones, how to work.

It must be a *strong* thought to resist the influence of merely adding to the volume of your habits. Thinking "after a fashion" has no chance. It will succumb to the tuition of the "old-timer"—who is already a habit, and in a short time will be but another habit or reinforcement to an old one.

Mental habits are much more numerous, subtle and powerful than those physically observable. Well has the automatic or subconscious mind been termed a "synthesis of habits."

So far, this has been but a view of the "floor plan" of the conscious and subconscious phases of mind. What all resides

in the subconscious part of the factory no sane investigator yet dares say in full.

KNOWLEDGE

We do know that it is a living—joyfully feeling, and painfully suffering REGISTRY of *all* your experiences and your thoughts regarding them. We do know that it is “self-aware” in that sense, of such bad suggestions as are at the bottom of outward hysteria, incapacity, and often of physical disease. Esculapius and Hippocrates proved that anciently; Freud is proving it again,—modernly.

SUSPICION

We *suspect* it has direct connection with a real tho’ invisible plane of sub-human, extra-normal, and at times even super-normal intelligence, energy and power. Ennemoser enumerates scores of attested cases wherein the physical bodies of recluses, hysteriacs, monks, nuns, etc., were floated thru the air, often in the direction willed by the person so in the grip of his “subconscious.” The literature of psychical research teems with instances describing unaccountable manifestations of just as startling a nature. Some students go so far as to *speculate* that the Stonehenge monoliths and the Egyptian pyramids were erected under the supervision of people who knew how to direct such occult powers; that the transportation and placement of these gigantic blocks of stone was not accomplished by purely *physical* means.

INVESTIGATION

In the main, up to this time, it is thru hypnotism, or thru so-called trance, ensuing upon temporary paralysis of the objective functions, that systematic research and collection of data has been possible. This has been especially true of the more startling phenomena, such as levitation, clairvoyance, prophecy, quick and lucid diagnosis of obscure maladies, often with prescriptions, the applications of which result in almost “miraculous” cures, etc.

But the desirability of hypnotism is much in question. Danger, some comprehended, some not yet understood, seems to accompany the practice. Personally, I cannot see why an intelligent person, who has studiously acquired all the information available on the subject, should not practice hypnotism

—if for no other purpose than to add more illumination to that conjectural field. If there are unknown dangers, the sooner we know them the better. We cannot remove a danger until we know what it is.

The fact is that whether we believe or disbelieve, we *are* nevertheless practicing hypnotism upon ourselves and upon others, *unconsciously*. For instance, a person who enforces upon you a dogma that hypnotism is of the devil, has practiced hypnotism upon you. The perfection of his experiment is determined by the amount of rigor you manifest in later avoiding the topic.

Hypnotism, thinned out, to be sure, but still hypnotism, is so universal and penetrating *inherency* of mental action that no more ridiculous thing has ever been perpetrated than to pass laws against it. We might as well pass laws against seeing grass as green; we might as well try to divorce the alphabet from written language.

Ignorance, of course, is penalized throughout Nature. The ignoramus who practices or submits to a deliberated and specific act of hypnotism may be doing no more than to accelerate the infliction upon himself of the penalties of ignorance. Those consequences of ignorance otherwise could have come upon him "thinned out,"—and he might normally stand them better.

It might be but a weird and insane speculation to guess that the intelligent man would probably accelerate the rewards of his intelligence in the same way. Before Freud perfected his later and valuable theories in regard to the psychology of sex, he had much experience in the French hospitals where hypnotism is deliberately and systematically used.

If your intelligence, courage and aspiration are genuine, I do not believe that hypnotism could mar you. If you are selfish and rabbit-hearted, undoubtedly it would in some sense kill you. At least I hope it would. I do not know but that it might be a good test for many to find out once and for all if the intelligence and other high qualities of which they are so proud are real, or merely mislabeled conceit, prejudice or conviction.

ANOTHER THING ABOUT THE "FACTORY"

It has been proven that telepathy is a function of the subconscious mind, tho' it may not be readily and cheaply available to prejudiced investigators. The existence of this faculty can teach us one thing; we harm ourselves if we do not consider it. It is this: To receive messages sent mentally by another human being is no more wonderful than the constant telepathic interchange going on in one's own psychic and physical constitution. We must not forget that the executive in the office of personality is (or rather, *you* are) subject to the play of telepathic and even hypnotic influence of the laborers in the deeper recesses of the "factory," who strive and yearn to have the executive conform more to their collective atmosphere of *established habit*. They wish to empower themselves—to make it easier for themselves, always. All this must be *intelligently* resisted by a counterplay of telepathic or mesmeric will upon *them* from your station in the directing office,—with a comprehensive but firm and persistent assertion of your ideals and purposes. The manager of a good institution contrives in a thousand ways to bring to the minds of all employees his insistence that in every way possible they conform to the main policies of his plant.

ANOTHER VIEW OF "VITAL ENERGY"

In tests conducted by expert investigators, it has been determined that to a person in the subconscious state of mind, the vital energy and other principles of the human constitution become visible as an aura, which appears as a somewhat luminous, oval cloud about the physical body. It is claimed by such clairvoyants that persons in good health and with tranquil minds possess auras that are clear, and that with persons who have acquired a high degree of knowledge or of psychic power, the aura is not only clear, but brilliantly luminous. It is also claimed that the play of the person's emotions, thoughts and feelings can be seen as great flashes of color, bright, stimulating and attractive, or, on the other hand, livid, depressive, and repulsive,—according to the character of the feelings or thoughts.

To prove that this aura is not an hallucination, Emile Boirac, a French investigator, and others, show that it can be injured in certain non-physical ways, and that subse-

quently the injury will appear "miraculously" upon the corresponding portion of the physical body.

Mediums, so-called, have often furnished good material for such investigations, tho' with few exceptions, they as well as their "guides" seem to lack sufficient sense to give a rational or even coherent explanation of the phenomena.

A great deal has been written on the subject of auras by men and women whose plain desire it is that students should infer they (the writers) are "Masters" or "Adepts." Briefly, it is their students' belief that Adepts, Masters, and "great souls" exist, who have already acquired all knowledge in regard to human evolution; that they have already applied all such knowledge, and are therefore far in advance even of our greatest scientists. The beliefs of such students are stimulating, but should be *classed* as beliefs. If not entirely foolish, such students would readily see they can never verify the existence of a "Master," unless they themselves already were masters—which brings them back to the point from which they started.

It is wise always to distinguish between belief and knowledge. It is good to have a belief and a faith; but it is also good to refrain from calling that possession "knowledge,"—as it is good to refrain from all lies. In a treatise on psychology, it is to be expected that whenever belief is mistaken for investigation and knowledge of fact, there the mistake will be pointed out.

APPLICATION

Telepathy, clairvoyance and clairaudience, of course, are not limited to investigating other people's auras. Telepathy, clairvoyance, etc., quite likely are the inner senses, which in this stage of human progress, and probably for the next million years or so, are to go thru the process of being awakened. We spoke of the only dogma that psychology cares to enforce: that Man is a *psychic* being inhabiting a physical machine.

It is important if the vital body or aura can be damaged by others, especially if that damage later reproduces itself in or on the physical body. But it becomes infinitely more important, then, that by my attitudes and moods I myself impair or distress that vital body. I begin then to realize that it is the connecting link between myself—the power of perception

and initiative,—and my “expression” or physical machine. I begin to comprehend, then, that if I can impair the vital body and later experience the impairment physically, then I can also vitalize it, strengthen it, make it more brilliant, and likewise get the beneficent physical reactions. If I am mystically inclined, I begin to view that aura as an indication of a body much more “real” and eternal, than this other function, the “out-pressed” physical body.

Dr. Crawford is proving that the matter of the vital body, manipulated to resemble a rope or semi-rigid water hose, is the invisible instrument used in instances of telekinesis or levitation of heavy objects apparently without “physical” contact. A curious instance occurs to mind as I write, and I hope it may have some bearing as a citation. A young lady, and I understand in a remote way related to me, on a rainy Autumn evening some years ago found herself alone in the kitchen possessed with a raging tooth-ache combined with neuralgia. She had been helping the cook put up preserves, an innocent and noble occupation, by the way,—and near her stood one of those tall, two-bushel baskets common in our Eastern states. In the bottom of the basket there remained a layer of rather large tomatoes. The cook, and it seems also the other members of the household, had all gone out for the evening. The neuralgic attack came on severely and suddenly; to compose herself the girl sat down on a corner of the table. She held her hands to her face as one sometimes does in pain. Automatically she was staring into the tall basket, as she *now* thinks of it, but at the time probably did not know at what she was staring. Just at the instant when the neuralgia gave her an exceptionally diabolical throb, one of the biggest and heaviest of the tomatoes jumped fully four feet into the air toward her face, did not quite reach her, and then fell on the floor and rolled to the other end of the kitchen. I am not sure that the incident is correctly reported in detail; but I am as sure that essentially it is the statement of a fact as I am that the girl in question does not lie. She is a whole-souled and rather retiring woman today, with a family of her own, and no interest whatever in cults or isms that make specialties of the weird. What puzzles her is that altho’ the neuralgia had been attacking her off and on all that Fall, after that tomato

jumped, she did not have any neuralgia—not from that instant to the present day. Yet if the mediums under investigation by Crawford produce for bodies “ropes” that can be detected by the crudest clairvoyance and *even by physical* tests, then I cannot see why the unusual pain may not have made the girl mediumistic for a second, with just that kind of mediumship. In other words, the subconscious did a little telekinesis and self-healing in one and the same instant.

A GENERALIZATION

The building of the embodiments, psychic and physical, is a function of the subconscious mind. The character of the embodiments is determined by the predominating impressions contained in the subconscious mind.

This is but *one* function or power of the subconscious among many others.

There are many ways in which intuitively we prove our faith in the resources of the subconscious,—tho’ objectively we may refuse to acknowledge it. Among these many ways, there is, for instance, the practice widespread as the human race itself, harmless and often successful, of “sleeping over” a problem. The occasional successful results serve to show that in the archives of that “factory” of the subconscious, there are accumulations of information not ordinarily available in the objective state. Inspirations of poetry, music, art, philosophy, no less than occasional solutions of technical problems, are on record as having been received in that way. We have the testimony of Coleridge insofar as poetry is concerned. Beethoven has the same to say with regard to the method by which his genius instructed him. Socrates seems to have been so sensitive that the voice or instruction of his genius or “daemon” (apparently a “personification” of his segregated *best* subconscious accumulations)—according to his own testimony, was not lost to him even in the more active hours of the day.

SELF-DIAGNOSIS

This searchlight ability of the subconscious can be directed. The historical founders of medicine, namely, Hippocrates and Esculapius, had their patients *sleep* at the foot of some statue representing the patient’s own favorite divinity.

They directed that searchlight cognizance back upon the condition of the patient himself. The temple atmosphere, and the sacerdotal features were all calculated to enlist the faith of the sick ones, and thereby impress the subconscious mind. It was during sleep that priests who were versed in what mistakenly we fancy to be a strictly modern practice (namely, hypnotism) would induce in the sleeper the somnambulistic or "lucid" state. The subconscious thus induced to explore its own recesses, the patient would murmur to the attendant not only a diagnosis of his ailment (probably *a la* psychoanalysis), but often would add to that information a prescription intended to cure it—or a prognosis of the malady that invariably "worked out."

I was speaking only a few days ago to a prospector. He has no education. He has by no means the wide, cheap view and the tiny faith that often goes with literary folks, and with folks who shop around among all the cults and isms for what they can "get" out of them. He had read one rather authentic book on the power of the mind, and it had taken him six months to do it. He assumed in his naive way that if it took him that long to read it, naturally it must have taken the learned man who wrote it many arduous years at hard labor. Then if it took that long, it surely must be true, and he would apply it. One of his legs troubled him, both with rheumatism and with varicose veins. He concentrated from noon until it was time to retire, that during the night, subconsciously, he would remove the ailment from that leg. What was his surprise to note that as soon as he laid his head on the pillow, he could not open his eyes, and yet he had done less work that day than on any previous day which he could remember. At any rate, falling asleep, he dreamed that a doctor came into the cabin. He ordered the prospector to bring him a basin of water. Then he opened his valise, took out some surgical tools,—did a few things to the body (note: it is the prospector's own body which he is viewing in the dream), worked on the offending leg some fifteen or twenty minutes, bandaged it and departed. The prospector woke up in the morning with a vivid recollection of the dream. He jumped out of bed. The rheumatism was gone. He looked for the bandages, and there were none. He felt for the varicose veins; they were still

somewhat bunched, but not so badly as on the preceding day. But his joy at the departure of the rheumatism was so great, so filled his mind that he forgot all about the veins. Six weeks after the occurrence he went to be examined by a physician, merely to satisfy me. Of varicose veins—the physician's report had it, "No trace."

Some people are unable to understand why others should have predominant mental impressions different from their own. Some would say that because this miner in his dream visualized a physician who used material means, he was, so to say, "on the wrong track;" that he should have been more spiritual. I may be a poor hand at metaphysics, but yet it is my opinion that a spiritual power has never yet been invoked for physical ends, and never will be. The power used is a rather strong psychic effluvium, quite physical in many of its characteristics, tho' invisible. But to our dreams or trance perceptions, this effluvium in action dramatizes according to our deepest convictions about healing. The good ignorant christian, under the same circumstances, undoubtedly would "see Jesus," or the virgin Mary, ministering in the same goodly office; the Christian Scientist would see Mary Baker Eddy, the Theosophist might be honored by a visit from Madame Blavatsky; and if we could fancy some backwoods farmer's wife with a sublime and unsullied faith in patent medicine advertisements, then the healing of that kind of dear lady might dramatize in her dream a visit from Lydia E. Pinkham. When we quote the "according to your faith" passage from the bible, let us look carefully into the word "according." It is a hint, which, when amplified, explains more of subconscious law than we can ever rationally hope to put between the covers of an encyclopaedia.

There are many things not yet understood even about the *symptoms* and faint *indications* of man's complete nature. All that we have seen so far, currently as well as throughout the pages of recorded history, are but *traces* and *hints*. Psychology does but humbly attempt to rationalize and put into a helpful system the results of glimpses so far gained to the end that they may not be crassly forgotten. It is a mistake, considering the *fact* that our knowledge is incomplete, to dogmatize and to label,—for instance, in a case such as that of

Joan of Arc. Here is a simple, untutored, unlettered, inexperienced country girl. She conducts an effective and complex military activity. She confounds the opposition of a soldiery who are led by tacticians and generals efficiently equipped with the knowledge of warfare which obviously she lacks. She makes no mistakes save when accepting the advice of some friendly general, marshal or other war expert. Later she is confronted by the crafty beasts who are to murder her. To make that action safer for themselves, from her own replies in that "court," they strive to find material with which to rouse antagonisms among her pious admirers. The latter at the time are split in allegiance between two claimants of the papacy, both sides vociferating that there is only one. It is a grand opportunity to have Joan entrap herself by replying to an apparently guileless question as to which pope she prefers. And into the teeth of her abysmal torturers she hurls the historic counter question, mildly spoken: "Are there then *two* popes?"—by which she places her inquisitors in precisely the position they had wished her to occupy. Whence came this wisdom, this ability? What do the resources of the subconscious mind not encompass? If she was the tool of angels, or of occult adepts, or of the spirits who had once been incarnate as statesmen or rulers of France, can the mind of any person be shaped into the same sort of instrument? If so, what are the conditions? Was she herself perchance the reincarnation of some former warrior? Here is a well-attested "miracle," covering not moments, but many months, in consummation. It was not a momentary occurrence, leaving observers confused as to what really did happen. It is a good axiom that can be turned and applied both ways. So if it is true that things happen because we thought them into happening, so also is it true that things happen in order that we should think about them. To canonize Joan is not doing that. It may be a good thing to sanctify her, but that in no wise tells us the how and why of the mystery surrounding her life and actions. It is a good thing to bake a cake; but if I want to find the location of Chicago on a map, no matter how many cakes I bake, I will not find Chicago. I'll have to look at a map.

Now we are not in the position of having "invented" psychology, or of having been inspired with the "ultimate

truth" in regard to it. Psychology is the only map at which we may look to find things as they are, but, frankly, the consensus of knowledge of psychology so far accumulated is far from complete. We have, as already said, but traces, indications and hints. But they are unmistakable traces and hints. Wherever we find enforced dogma of revealed and "ultimate" truths, there, curious as it may seem, we may look for an abortion of man's evolutionary endeavors. Why? Because in the racial sense dogmas serve the same way with the community subconscious mind that the personal deep convictions and attitudes toward life serve the individual. That at least is a law worthy of incorporation in the psychological handbook. Then and thereafter, the application of the other things recommended as helpful will not be twisted from their purpose by an underlying and unrecognized danger.

On the basis of accumulated facts, it is the conclusion of psychology that within the precincts of that subconscious mind of yours there exist detailed, complete knowledge, genius and power. Metaphysics would say it is *your* apportionment, as seen in foregoing illustrations, of universal intelligence and power,—of omniscience and omnipotence, if you will. And it is subordinate to you. It obeys every command of yours to the extent that your commands are reinforced by the deepest convictions of your character. It obeys still more promptly and effectively when such commands are "in tune" with its laws. Its laws, because it is an apportionment of *universal* mind, are universal laws, not the personal laws of your likes and dislikes; nor are they the laws of your convictions, even if you should have made a religion out of your convictions. The first feature in the understanding of that universal law is now covered. How many saw it? It is this: Objective action is Initiative; Subconscious or Subjective action is Deductive.

Ability, from the meanest to superlative, is subconscious. The expert linotyper sets the printed words you are reading now, mostly thru "force of habit;" his initiative or will are little concerned in the process, or not at all. You *will* to walk to town, or across the room, and again, your *habit* walks or transports you there. It may be that at some time you, as mere "power to perceive," desired embodiment, as now you desire to cross the room,—and were embodied because the

subconscious took your desire then as a command to embody as now it takes your command to walk. It may be that always that "power to perceive," which is the most essential *you*, has been embodied, in psychic or spiritual bodies, or even in physical ones, and that the progressive embodiments represent no more than a re-awakening of the subconscious "habit" *to embody*,—always in line with the essence of former convictions, unexpended ambitions and desires. Once in a while one finds a child who has more than the usual power of memory. I have asked three or four such tots how they felt when first learning to walk. One described it as rather a fearful *new* adventure. The others believed they had always walked, but somehow had forgotten, and were now re-learning. I've conversed with a musical genius, who said that altho' he was not brought into touch with music until his 15th year, yet unmistakably he *knew* he was resuming something he'd previously acquired thru study, drill, and sacrifice of other pleasures. Many people feel the same way when suddenly confronted with this very line of thought, tho' for the former section of the *current* "life" they had never heard of it.

It would seem that every detail of the various pinnacles of human perfectability are already resident in the subconscious mind. The ability to tap cosmic sources of intelligence and knowledge actually seems to reside there. It builds the body in the first place, then maintains it to the extent that you do not throttle its activity with home-brewed faiths, dogmas, convictions and selfish emotions. It seems that the things so far discussed, such as health, buoyancy, the ability to succeed financially or socially, are but the kindergarten toys in the less important storerooms and workrooms of that "subconscious" factory. Yet at our present stage of evolution health and success are important. We cannot do our work, we cannot claim we are doing our *best*, if we have not enlisted subconscious coöperation to the extent of decent physical maintenance. Health and Success are legitimate standards at the present time; we must learn to master them; we work and live to a great extent *for* them and *with* them. When we have mastered them, we will see them to have been minor considerations after all. We will see, then, that by mastery *of* them thru experience *in* them, we but intended to teach ourselves a capacity

for issues, powers (now occult) and activities that now are undreamed—that now would seem superhuman. But we cannot expect to solve problems in higher mathematics while we still cut each other's throats, or destroy each other's characters while disagreeing that two and two make four. Even telepathy, for instance, now established beyond peradventure of doubt, as a common *possibility* of the subconscious, were it brought universally into play as an active faculty, would make hell, where now we fortunately have but the ante-room of hell—in regard to industry and commerce. The stronger would use it to the impoverishment of the weak, as they do now with every other tool. Telepathy is akin to mind-reading. If I can receive thought messages sent to me intentionally, it will require but a slight extension of the power to enable me to *take* forcibly thoughts, messages and private secrets, *not* intended for me. That would give me an unsportsmanlike advantage over the rest of mankind. As long as we gouge each other with the tools we have, we would act in just as unsportsmanlike fashion with more perfect or more powerful tools. To eliminate danger, we see now how necessary it is that an *attitude* toward life, constructive, healthful and helpful, be installed as the *main machine* in the subconscious mind, before sleeping *abilities* are awakened.



Every ability that has ever been manifested in the world is either active in you, asleep in you, or dreaming in you.

Every evil that has ever been thought or practiced is either active in you, asleep in you, or dreaming in you.

Shakespeare, Beethoven, Napoleon, Edison, Burbank, Christ, Buddha, Manu, Magicians, Sorcerers, Sibyls and Prophets,—are either active, asleep or dreaming in you.

Psychology will not put to sleep those qualities which damn you by their actions if they ARE awakened.

Psychology will not awaken those qualities which you fancy you would desire.

Your COMPREHENSION of psychology, plus your application of what you comprehend, WILL “bind or loose” any or all of them, ACCORDING to your faith and character.

LESSON V.

REACHING THE INNER MIND

THE topic of the Subconscious Mind is, of course, independent of any limits which we could prescribe. We can turn our attention to such angles of vision as will most efficiently give us a working grasp of the indications and hints which psychology has accumulated. To arrive at such a "working grasp" it is necessary to devise if possible certain working formulas, the intelligent use of which may be expected to bring about definite, dependable and desirable results. A chemical formula means nothing to one not acquainted with the rudiments of chemistry. Likewise, with the formulas herein to be given,—their use will result in nothing, or in worse than nothing, if what has foregone is treated as of no importance. The best artisans use their tools in a manner so efficient as to excite the wonder and admiration of the beholder. That is because the best artisans know their tools; they could construct new and better tools if the ones they have were to break. So it is with the laws of mind; one must see their necessity, their importance, their construction; one must understand their why and how before they will justify the complete dependability which the advanced student places upon them. ✓

We saw that the "big" thing which animates the subconscious mind is the predominant mental impression which reigns there. We have not only one such predominant impression, but many. In regard to every cardinal aspect or feature of life, you have some sort of conviction, or predominant impression. You will accept things out of that particular channel or aspect of life, only according to some conviction of your character. It does not matter in the least whether you admit to yourself or others that your character has such secret controllers and animators; admission and inadmission of that sort is part of your present surface thinking, which in the course of time *may* modify your fundamental character if persisted in.

Is there a "short cut" way of changing the undesirable predominant subconscious impressions? Inferring from sudden changes in character; sudden mental degenerations and just as sudden and seeming miraculous regenerations, "conversions," and reforms; inferring from instantaneous healings of mental and physical diseases and malformations,—psychology says there undoubtedly is a short cut.

Tho' we must with broad tolerance view the claims of persons healed, that some particular doctrine or religious denomination possesses the last word in explanation of how it happened, yet psychology says there is a similarity in procedure which goes before each and every instantaneous and genuine "conversion" or physical cure. If we will glue our observation, our powers of analysis and of synthesis, to that thread of similarity, and really know what it is, then says psychology, we will know how actually to reach the subconscious mind, and also how to substitute constructive fundamental impressions there to replace the old and destructive ones.

HOW TO BUILD A FORMULA

First, then, to learn our "tools;"—the best observations so far vouchsafed of those "traces" which denote a miraculous subconscious activity, have occurred as a rule during "trance," whether induced by hypnotism or otherwise. That means first that the objective processes of mind are in such instances in abeyance. But it means *first* that the body, its posture or activities in no wise attracted the attention of the mind,—otherwise the attention so required will keep the objective operations active. We are building our formula *for reaching the subconscious mind by a short cut*, and find that the first requisite in that formula is

✓ *Physical Relaxation.*

The second feature is not hard to find, whether the attempt to re-impress the subconscious mind is pursued thru hypnotic procedure or otherwise. The sick negro in Hayti has done all the reasoning and arguing he is going to do before calling in the dreaded practitioner of "voodoo," who, tho dreaded, yet has the power of life and of death in his grimy fists,—*according to the sick one's deepest faith*. The weary pilgrim to the cave of Our Madonna of the Lourdes is not going there to engage in quarrels in exegesis or in differences

of opinion over canonical authorities. This mental "letting go" of everything, most of all, letting go of the mental rivet or fixation on the undesired or unworthy condition itself, is of equal importance to the physical relaxation. We shall call this second ingredient of our formula

✓ *Mental Passivity.*

The more this "letting go" process has been expertly fulfilled, the more does the subconscious, then *in line* with the objective mind, photograph as an indelible picture, whatever engages the attention at the magical moment. If the objective mind has been paralyzed thru hypnotism, then the object itself, and not the objective opinion about it, is the impression made. When we speak of a sudden burst of inspiration or enthusiasm, we commonly say that the person so inspired or enthused "let himself go." It means, psychologically, that his objective self at such a time was reinforced by the energies and other resources of the subconscious mind. In a destructive sense, but just as truly do we awaken similar energies when we indulge in a fit of intense anxiety, anger or fear. It is psychologically just as much of a "letting go" as any other. It furnishes what one might aptly call a "camera moment." At such a moment as that, whatever engages the attention becomes indelibly fixed in the subconscious character, there to work out according to its type in your personality and hence in your future welfare. The ancients called such moments, whether deliberately induced or accidentally indulged, "mantic frenzy." But here is the gist psychologically, here is the valuable thing for which the letting go of mental endeavor is necessary—that the attention may be fixed on One Thing. The One Thing, with the student practicing along lines suggested by all that has now foregone, will be the *new* or *efficient* predominant mental impression, which is to dominate over inadequate old ones. Hence the third feature of our formula for reaching and improving the impresses of the subconscious mind is

✓ *Fixation of Attention.*

Now it is not necessary to go into brainstorms, or convulsions, or into hysteria, to get fixation of attention. Indeed, the more one can make the mind motionless before that condition is brought into play, the better and more sane and more clear will be the impression; and later the more strong will be

the working out of that impression into actuality. A quiet assurance, yet ever so deep, that one is fulfilling a formula exact as a mathematical formula is exact, is the best attitude to maintain.

A verse of a few lines occurs to mind. It is quite apropos at this juncture, as it depicts in one octave the state of mind necessary to secure the fixation on an ideal to be attained, even if for the time the "ideal" is not so loftily vague as the lines would have it. The energies otherwise wasted in the pyrotechnics of emotional agonies, frenzies, hysterias, etc., so often unnecessarily accompanying inner psychological, or even religious endeavors, can as well be so restrained and directed as to make all the stronger the NEW ORDER which you are going to implant upon the tablets of the subconscious during the moment of the fixation. The writer probably had some idea of that sort in mind when putting down the lines. The desire expressed to rise past "meditation" is worthy of note. It is possible that a limited (not the dictionary) meaning is given the word. The imbroglio of thought-arguments which arise in mind sometimes to confuse the inept concentrator is probably meant.

Then view in peace the high star worlds this night,
With quiet gaze so rise past meditation
That dark or petty things of life, thru concentration
So consecrated clear, must fail to pierce—
That in frustration
Must flee all thoughts but one—
All thoughts but one must, helpless, take to flight.

Rather tough on the helpless thoughts,—and yet there is enough in the lines to constitute a sort of "direction," in applying the formula. Probably it would be a little difficult to define that self same "direction," and yet, if we tried, it would amount to this: So fix the new standard in your mind, for days in advance, that during the practice quarter hour or half hour, other thoughts will have little chance to activate your mind; they will indeed be "helpless."

If we try to apply this formula with too much vigor, in other words, we are likely to overstep the fine line of effectiveness. Most powerful effects are brought about spontaneously and easily. This can almost be held as a dogma in psycho-

logical practices. We shall discuss it more fully a little later. But in the meantime, remember that in the moment of the "fixation of attention," you have what many psychologists call a "psychological moment," during which you are the master of a photographing camera,—and the photographs that you then take by ear, by eye, by emotion, by *any* perception, inner or outer, will subtly rule you thereafter,—modified only by other such photographs already existing and strong enough to conflict with the new one.

The famous "curse of the Hapsburgs" was probably effected at least in part thru an accidental employment of the psychological factors shown as the three ingredients of our "infallible formula." The grieved and, it may be, partly insane noblewoman when delivering that historic malediction upon Francis Joseph, certainly had the latter's undivided, hypnotic, or "fixed" attention. While listening to that horrible sequence of prophecies, all pictures of horrors and disasters to occur in the lives of those he most loved,—we would not imagine him as concerned over the ventilation of the room or with anything whatever to do with his body. We would not fancy him as mentally occupied with a mortgage, or a note, or giving his mind to any of those things which usually fritter away the average student's best psychological opportunities. If the same woman, with the same frenzied energy, had then and there in that manner pierced the shell of Francis Joseph's objective personality with prophecies of growth and expansion for his family and empire,—well, we can but wonder. On the other hand, it may be, after all, that in her "mantic frenzy," she saw clairvoyantly and prophetically into the future of the king she felt had needlessly robbed her of her son, and in that dramatic manner recited what she saw. Nevertheless, even that would again show that fixation of attention had been brought about in *her* through that terrific surge of emotion or mantic frenzy, and that this moment of fixation is, therefore, more replete with "miracle" than carelessly otherwise we would have thought.

I WISH I KNEW WHAT TO WISH FOR

How common an attitude this is! And yet, in the little citation just concluded, we have a clew how the formula may be applied to help in this very situation. If within the un-

plumbed depths and heights of consciousness there is a department that knows even the future, then surely there are departments that know well what is best for you as personality "to do." It is a mistake, however, to assume or to expect that such departments of your cosmic being will *command* you positively. If we have made even one item of things psychological clear to the student by this time, we hope it has been this: You as objective personality are the only fraction in the entire of your being, which during the earth life is *positive*. The voice depicting what to do is still and small—passive—negative. Each prejudice and whim can easily out "holler" it. Often, those not evolved far enough for true endeavor inflate some selfish desire; the next step is wonder at the proportions and power of the desire; still the next step with such is to decide that it could not be so vast unless their "soul" or "god" wanted them to do or possess the thing desired. Such "rational maniacs" spout from platforms in every town and city; nothing is so irresistible as mania. But it is not the kind of "advance" really needed. Too much semi-insanity and quasi-sanity is already among us.

Let us make a demand on the soul, if we employ the foregoing formula, for SANITY FIRST. Grow as enthusiastic in anticipating a psychological exercise for that object as you would in "holding the thought" for a new automobile so fervently advocated by some of the "prosperity cults." Continued for a season, it will enable you to tap a veritable well-spring of philosophy and ethics. The influence of that spring, welling from within, will cause you to view things mathematically and yet sympathetically, instead of in the common emotional way, that is either repelled from a thing or condition by dislike, or on the other hand merely gushes and brays in true jack-ass fashion over the thing or condition it "likes."

Sanity established, then and not till then, is the time to progress and to act with every tool at one's command. The formula and all that went before, which must be imagined as concentrated within the formula, is one of the tools now in hand. If sane, use that formula; it is a sin of omission not to use it. The insane are using it and there are many of them. If you lack sanity, use the same formula to get it. It is a crime against yourself to use it for any other purpose than that, if

you are still subject to personal or to racial insanities. Think well, then think again.

A BIT OF PSYCHOANALYSIS EN PASSANT

While thinking, also think over this: Automatically every feature of that formula you have used since you were one second old as measured by an Elgin watch. You could not help it. You used it automatically. When your mother told you bedside stories, your body was relaxed; your mind was at rest; you gave the narrative of adventure, of courage, of daring,—or the story of goody-goodness or wish-washiness,—you gave all that your undivided, and often your “fixed” hypnotic attention. When some adult stopped you abruptly with a terrible threat, warning, or “prophecy” in regard to what would happen if you “did” this or that, again subconsciously you photographed a terribly potent “photograph” right then and there. The conversation you overheard, that you had no business to overhear, according to adult standards, photographed itself with intensity because then your objective operations, bodily and mental, were very, very still. The sight you saw, that you were not supposed to see, did likewise; because every time you puzzled over it thereafter, it grew very, very strong; and because no one explained to you what it all meant, certain of your childhood phantasies in regard to that sight, to those words, or to other impressions,—these infantile phantasies still dominate you. Psychically you still have the 3 or 4-year-old in you.

Subconsciously, no matter if you are 80 years old, you still respond, and are drawn into many situations of life because of that subconscious search for the mother, the father, or to whatever else represented felicity to the babe. Some of those infantile phantasies are desirable. Some are undesirable. Some of them have become “sublimated” into noble actions. But on some of them the incrustations of fear fantasies have kept you down,—have kept you out of entire sectors of life and action so far. Do you wish to enter such self-inhibited, self-forbidden sectors? Then use the formula—for sanity first. We see now that precaution is not so unnecessary after all. It is quite necessary. It will give you, first of all, power and courage to face yourself. It will give you the power to call a spade a spade, even if it is an agricultural implement. Of course, when

thus "shaking loose" from undesirable subconscious sources of fear and incapacity, certain of our more pleasant illusions concerning ourselves also "go" in the process. But the compensation is this: We find the truth underlying the layer of illusions, by far a more vital thing, and to the sane mind, more attractive than the most alluring mental postures and poses with which theretofore we may have tried to impress ourselves and others.

THE EFFECT OF EXPERIENCE

✓ Experience may occur to us physically, psychically, or mentally. All experiences are stored in the subconscious mind. The inner archives are like unto a dictaphone and motion picture camera combined. But every genuine experience so stored away is cushioned about with living feeling or thought. Nothing that has ever happened to you is dead merely because you have neglected, forgotten, or repudiated it. The living feeling or thought surrounding each occurrence occupies more "space," is more weighty by far than the nucleus of experience to which it impinges. It is weighty either with anxiety or with expectation. Imagine a glass of very clear jam or jelly; imagine that this comestible is made of strawberries. Look thru it at the sun. In the wine colored yet translucent substance you see innumerable seeds,—yet by volume, if those seeds were segregated, you would probably have a half thimbleful and the diminution in the volume of jam or jelly would not be noticeable. Now imagine that the little solid points of actual experience stored in the subconscious are just like that. They are numerous, of course, but are entirely surrounded and float *in* our feelings and phantasies in regard to them. Around but very few of such points of experience is the surrounding feeling in tune with fact. Moreover, the "jell" which we have built around each such point, usually disagrees or contradicts another kind of phantasy which we have built or wound round a neighboring point, and so on. The fears and hopes around one contradict the fears and hopes around another.

When it is seen that the waking, every day personality is in one sense the "out-working" of the subconscious self, we see that the past events and occurrences of any given life are not the dominant things controlling that life now. "You" are the sum total of the kind of emotional and mental reactions you

have given events and occurrences. The occurrences themselves do not much matter. Among many psychologists, all these reactions,—in fact, anything which then or later is to affect the workings of the subconscious mind, goes by the generic name of "Suggestion." Understood in that sense, it will save many students disappointment; for there are "teachers" with limited and inadequate knowledge in these matters, whose only idea of a Suggestion is something merely spoken to one's self or another in quite a positive or almost vindictive manner. Yet, if care and persistence is used to widen and enlarge the meaning implied in that word suggestion, then it becomes true that SUGGESTION, NOTHING MORE AND NOTHING LESS, IS THE ACTIVATOR OF SUBCONSCIOUSNESS.

If such a suggestion has been built around a memory of a painful experience, quite likely it is not in line with fact. You have built some kind of phantasy or "white lie" about it. You may not have done this as a matter of deliberation. The point is,—to the extent that the fantasy-mechanism is there because of *fearing* to face the fact itself, to that extent is it harmful. Things psychologically done because *of* fear, in effect are as bad *as* the fear itself.

The subconscious mind is a faultless recorder of everything that has transpired throughout the life: We are all familiar with instances that illustrate this point. Two or three cases are on record, one, if I recall in the book "Man's Unconscious Conflict," by Wilfrid Lay, Ph.D., of an elderly woman, who, in her early 'teens, had been within hearing range (but had never objectively listened to) recitations in Hebrew; it is a number of decades after this that she is ill, and in delirium mystifies those at the bedside with recitations in the strange language. The unconscious, or rather the subconscious, there showed that it remembers impressions gathered by the perceptions. It remembers these, whether or not they are objectively learned in the accepted sense. The recording is done with equal impartiality in either case.

In the years of infancy, *certain* specific things are so "laid in" with a greater amount of feeling than with other things. This overweight of emotional concern will accompany impressions that have anything at all to do with what the infantile subconscious carries as its three dominant "urges." Those

dominant urges, which nothing can uproot, are the yearnings toward Life, Love and Activity. Love and Sex, even in the tiny infant, tho' latent objectively, yet in the subconscious sense, constitute the magnet that incites accumulation of observed facts. Anything that bears on the "magnet" itself, therefore, arouses a volume of energy, for which the infant as yet has no means of disposal. Hence such infantile impressions, as it were "turn upon themselves" in the form of phantasy and fable-building. These inner distortions and fables, later in life, will make of the sex life, and consequently of the emotional and psychic life, a thing according to their own nature. If the acting out of those buried impressions is contrary to accepted social usages, then in the average individual there will grow up the faculty of psychic repression, which may, by its close connection (already seen) with the very wellsprings of life, impair the person's life and efficiency as a social unit. This, then, is the context of that padding and cushioning of feeling and of thought, with which we surround in our subconsciousness the bare facts, occurrences and experiences of life. It is a condition obtaining with every human being on earth, in greater or lesser degree. Its kind and degree is the root to study and to comprehend if we wish to know more why the tree shows the form of success or failure.

Yet, taking the broad and thorough meaning which now should go with the word "Suggestion" (preceded where the "photograph" or impression has been deeply engrafted upon the subconscious, by relaxation, passivity, and fixation of attention)—we see then that all this psychic operation, where unworthy or undesirable,—has been accomplished through ignorant application of that potent tool of mind. Accidentally, some suggestions may be good; they often are. But the purpose of psychology is to learn how to draw life away from the dizzy precipice of uncertainties and accidental benefits. Psychology recommends the best use of what tools we have. Its method of determining a tool is to find out first what we are doing automatically and ignorantly, and then to make the same process objective and intelligent. Plainly, its purpose is to draw that which is hidden out into the sunlight. If automatically we have been using suggestion and to our own detriment, then, if we learn to do the same thing consciously, we can improve the results heretofore seen. We can learn, by per-

severance, to do wisely and well what has been done ignorantly without our objective knowledge.

Again, the subconscious, tho' it has worked out suggestions *ignorantly*, as just stated,—yet the word would probably describe psychologic fact better if we twisted it into "*ignoringly*." All that we have ever learned of suggestion, and all that we are likely to learn, must be borrowed from observations of the subconscious itself. Hence, the subconscious is not ignorant of suggestion. It *ignores*, however, your aims, your ideals, and your best wishes. Its business is solely and completely that of working out suggestions implanted upon it. It is YOU who must learn how to incorporate your ideals and best wishes into that mechanism of Suggestion.

The first thing in learning to do this is to learn how to face the condition prevailing in the lower subconscious mind. If the situation there prevailing is ignored, it acts as a basement foundation that has, by flood or earthquake, been thrown out of plumb and into a slant. The entire superstructure of subconscious and even of objective operations will then be "out of kilter;" neuroses and failure will be there, maybe ill health physically as well. The first use of the Formula should be for Sanity, as we said before,—but for self-analysis as well, as we will say now. Not to add to the subconscious clutter, but to straighten out what is there, should be the first aim.

We must put forth effort to become effective and efficient human beings before we go about bombastically storming the gates of heaven. Willingness is not enough; ability must accompany it. The effectiveness or ineffectiveness of personality is gauged and determined by the number and virulence of inner "complexes," the nature of which we have but touched upon. Any artificially built up—and then ignored—phantasy surrounding the impress of an undesirable experience, is called a complex. This is but an "outline," and the discussion of such contents of the subconscious has been by no means complete. We have but brushed on the first big task that confronts every true student of psychology. Many "teachers" ignore this phase; but with such it is of common note, that the students derive no more lasting benefit than a chance to worship the teacher while that person deigns to stay in any given city.

As Wilfrid Lay so well points out,—if a mere thought can induce a flow of energy and blood to the face and cause

✓ a blush, there is no reason to doubt similar, slower but more subtle and powerful physiological effects from more fundamental attitudes of mind. Thus, a young girl rather impertinently questioned by a mother who could ill-disguise her own prurient complexes, becomes deaf. The desire of the girl *not to hear* the mother is the *Suggestion* in this instance, and the deafness is a wish fulfillment. A man who has lost his love for his wife, yet unwilling to bring upon her and the family all the "shake-up" that divorce would entail, suddenly goes blind. Subconsciously, the Suggestion is, "blindness will the most likely allow me to live *as if* she were not with me," again the "ignoring" way of creating a wish fulfillment. Partial paralysis has been known to follow sometimes as the result of a long nursed resentment at having to do intimate or menial chores for others. In most instances of this kind, merely the Suggestion for health would not do at all. All the "holding the thought" in the world would only add to the malady, or cover it up with a yet deeper incrustation of lies. Almost invariably, the hope of cure lies first in intellectualizing the hidden emotion—the concealed attitude. It is difficult, because the objective personality will deny upstandingly the existence of each and all of the real causes of the disorder. Often healing, therefore, is to be expected as part of a re-education; for otherwise the patient continues to feed the causes of his trouble. But all this is improved when we begin to see that all attitudes of mind are *energetic*, not static. That is to say, mental attitudes act as energies, with a semi-intelligence built up as already shown,—while at the same time acting as channels or conductors for other forms of force and energy.

Then when this view has been thoroughly established, you will see the necessity of work. This enables the energies of body and mind to carry out the ROOT SUGGESTION OF THE RACE—to do something worth while outwardly. The ROOT SUGGESTION referred to just now, if it could be vocalized, would tell us that we must do something to impress material environment. We must do something that will make the world a little better for those who are younger, and for those not yet born. The ROOT SUGGESTION says we dare not feed on our own emotions; it says if we pity ourselves, or worry ourselves, or are anxious, we will get plenty of things to fear and to be anxious about. It says to do something for the bettering of

material and outward conditions, it is not necessary to indulge in rhapsodies about man's glorious future. It says juggle the garbage cans at your kitchen door, if this morning the servant is indisposed. It says, get a hammer and pin down the loose corner of that rug yourself, if husband is busy, or if the carpet layers are not available. It says indulge your selfishness less, even if you have been prone to disguise that selfishness by attendance of "uplift" meetings, or by taking it out in the worship of some itinerant "psychologist." If you yearn to write poetry instead of doing all these things, *it* makes rejoinder that your poetry will then be of better savour. Probably *then* someone will actually read it, and even enjoy doing so. If you reinforce the subconscious and ingrained tendency toward ingrainedness by demanding service when you yourself are not serving, your attitude toward life then is infantile. Subconsciously the babe of a few months still dominates you. In soul growth you are then still the puling infant. Here then is the reason and the rationale behind that oft repeated slogan: When feeling sorry for yourself, do something for somebody else QUICK. How many "babes" we have among our "great ones." Among kings and potentates; among government officials; corporation heads and executives; down to the neurotic social leader, who admits incapacity for real life by adopting a consummately artificial pose,—mere infants, bawling and screeching that the rest of the social family give them for nothing the things they want just as the baby "gets" its needs. As the babe tyrannizes over the rest of all our ill-regulated families, so in the family politic the infant still gets his way, because the rest of the family are dunces.

No one is to blame, except if we take the extreme position that ignorance is blameworthy always. But we see Nature prodigally bestowing failure and disease wherever her laws are ignored. So whether we blame or refrain from blaming, it is at least prudent to learn. Sympathetic learning in itself seems practically the complete "fulfilling of the law." Some day it will be a slogan of healing, that "In the correct and complete diagnosis lies the cure." It will be seen that no more is required of any ill than to diagnose it properly, to make it vanish. Why? Because the cause of the majority of disorders is pas- sional and emotional, below the mind, not admitted to, or repudiated by the mind. The mind represents sunlight; the

position of the *causes* of the disease before diagnosis, is in the dark and damp basement, where vile things breed and batten. Once the offending cause is hauled out into the germicidal sunlight of rational analysis, it loses its effectiveness for evil and ill. To maintain the pose that one is too much of a saint to harbor such complexes is the most effective defense that the disordered phase of the subconscious could have induced you to take. It is the same as saying "I prefer to stay sick," and that guise acts as a permanent and hypnotic Suggestion to keep things *in statu quo*.

So, again, the first use of our formula should be for Sanity first. There is no man, woman, boy or girl, without a range of complexes personal to each. This is said with a view to demonstrating that "to be analyzed" by someone claiming the ability to do so is quite likely to fail of results unless you yourself are already well versed in psychology. I pity the wretches who will try to carry out the habit of "shopping around" among folks who hang out shingles as "psychoanalysts," as now they do among less effective and therefore less dangerous quacks. The ROOT suggestion of the race, again says: "Thou shalt not try to evade the painful necessity of thinking," and running to an "analyst" is often an attempt at just such evasion. Learn also to distinguish between thinking, which, to justify the name should be analytical and constructive,—and on the other hand, mere brooding and worrying. The latter forms are attacking always, and actually twisting and perverting the life energies themselves.

Do consciously and wisely what you have been doing habitually and ignorantly. Subconsciously or habitually,—always you have been acting according to the law of Suggestion, or if we wish to paraphrase that, then according to the Law of Predominating Mental Impressions. Such impressions are made on the subconscious when for a second or for an hour you have fulfilled the three conditions enumerated. Whenever the pose or activity of your body has not occupied the mind; whenever at such a time your mind itself has become passive, and then when this physico-mental condition obtained, you have also given fixed or undivided attention to something,—then that thing, or your emotions concerning it, have become indelibly impressed in your subconscious mind as dominators of action for the subconscious energies.

All these conditions may have occurred a thousand times today, in situations where you least expected that they would happen. I have, on looking back and analyzing, seen where, automatically and without volition, the entire formula has been in force while I was pursuing a fleeing trolley car. Again I've seen it occur of itself with less distraction at a concert; at hearing a word that I tried to *place* and thereby became *abstracted* for a moment; in viewing a sunset. I've heard of it occurring this way: A boy mocked his rather irascible and stammering grandfather, who was occupied at a carpenter's bench at the time. The boy paid no attention to the old gentleman's stuttering warnings that he would be punished if he did not desist. The boy, studying over a childish drawing of a penciled plan, absent mindedly, or thru force of habit, was again aping the grandfather's impeded speech. Out of patience then, and without further warning, the old man dealt the boy a light and sudden blow on the back, exclaiming loudly, "You *will* stammer, will you?" And the boy did stammer for months thereafter. He had fulfilled the three requirements of the formula; the older man, if the story is true (and there is no reason why it should not be), had merely furnished the object for the camera moment of the fixed attention to photograph.

Throughout most of life, people submit to doing and thinking automatically, according to "habit complexes." It is so easy to do things according to habit, which we glorify by calling our "nature." This is wrong. It leads to worse than nowhere. These habits for the most part were formed unconsciously under circumstances which do not now obtain. From the standpoint of true progress, there is *no* mental habit adequate for this day's or this moment's endeavor. Habit and stagnation, incompetence—are psychological synonyms. Do not throw your present problem down to your habit mind for solution. Solve it by thought. See that the kind of thought you use comprehends things as they are, not as the colored spectacles of habit would twist them. Solve the new impression, the new experience, the new difficulty—by thought, not by habit. Suspect yourself if you cannot think it out. Encourage yourself if wise clues result from thinking; that means you are getting away from the subconscious tendency to stow away the kernel of experience in a pickle solution of futile phantasies.

That formula given in this chapter is meant to enable you to produce at will the "camera moment" which automatically is a mechanism in your mental life. If you practice the formula, you will have many of such camera, or fixation of attention moments. You may never *notice* having one. That does not matter, because *noticing* is an objective function, and the fixation moment is an act of the subconscious. Objectively you can only furnish the required ingredients of the formula. In anticipation of such fixation moments, whenever and wherever they may occur, have ready the standing Demand for greater and keener powers of conscious thought. Have ready a deep-rooted determination to get away from viewing and solving things by a play on your own emotions, convictions and ideals to the extent that your life shows so far such have been inadequate.

A BIT OF USELESS (?) SPECULATION

He who dominates the subconscious mind in line with reality needs thereafter but to photograph on it what he will.

The counter-claims of conflicting desires not being there to obscure the picture,—the creative forces bent without dissipation or deploy to the end of vitalizing the imprint—that and nothing more—then a tremendous effect at once is produced on physical matter thru its phase of entelechy—the ether.

Instantaneous healing may be the item pictured, the apporation of matter thru matter, the miraculous growth of a fruit-bearing tree, the magical creation of loaves and fishes, the walking on water or in air, the seeing and comprehending of inner, psychic and spiritual realms of nature, the making of man a magi, adept, or "god."



In TRUTH nothing is impossible.

We are, however, but learning the truth, despite our pious claims that we already have it.

Psychology but hopes to help in this learning, and that is all.

LESSON VI.

SUBJECTIVE INSIGHT AND OBJECTIVE ACCOMPLISHMENT; *or*, DREAM AND REALITY

WHEN airplanes were first invented, we read much about how the air seems to move in strata or layers. Up to an altitude of say, 500 feet, the movement of air or wind might be in an easterly direction; then the next 500 or 1,000 feet would probably be found comparatively quiet, without any motion; yet, if the ascent were continued, the aeronaut would as likely as not find that at a still greater altitude a veritable gale was blowing in a *westerly* direction, directly opposite to the wind direction of the lowest air-layer.

Now, the analogy or similarity is beautiful. Psychology draws attention again and again to the fact that movements or activities of consciousness are also in layers.

You may be occupied with your normal current activities. Yet suddenly, if you stop for a moment, you will note that underneath this, another substratum of more or less disconnected thought has been "moving" in you all that time. This substratum may not, and as a rule is not, in any apparent way connected with the duty of the moment. This undertone of thinking is not objective as we see, and yet it is without difficulty perceived, if one takes the trouble to stop the strictly objective operations of mind. Hence it is not strictly subconscious; or as the later schools of analytical psychology would say, it does not out and out belong in the cryptic or obscure realms of the "unconscious."

A HIGHLY IMPORTANT "CROSSROADS" OF CONSCIOUSNESS

We will therefore call this *middle stratum* of thinking, the "subjective" phase of mind. It is a sort of dream obligato to the solo of objective or initiative activity. To continue the musical analogy,—we know that "middle C" is the property neither of the base nor of the treble clef; and yet it is the property of both. So with the subjective phase of thinking,—

it is neither objective nor subconscious, and yet is a strategic something, "belonging" to both. It is the "sitting on the fence" phase of mind. It *seems* lazily to refuse co-operation with either the field on one side or the field on the other. If we suddenly turn the searchlight of curiosity on him, for a few moments, we may observe him, but the light is too much. The subjective current of thought then either merges into some phase of the objective thought, or disappears into the hidden field of the subconscious. As soon as the searchlight of attention is withdrawn, he begins slowly to resume his day-dream seat on the fence.

Again this subjective phase is like the middle layer of comparatively quiescent air between two active and moving strata. In the normal individual, so quiet and unobtrusive is its function, that it hardly does to call its activity by the name of "thinking." We might call it by that rather obscure word "mentation," which means merely an "act of mind," without particularizing about the kind of act.

Its action is easily observed in children. This is especially noticeable at such times as when we say of the child that it is "absorbed" in playing. The child then is not in its strictly objective phase; the environment is ignored except for the small fraction of it that can be drawn in appropriately to furnish ingredients in the phantasy evoked by the game. The child, strictly speaking, is not awake to its surroundings. Yet it is not asleep. It is in a state of wakefulness, asleep to a (for the time being) repudiated portion of consciousness.

The position of the subjective phase of consciousness is between the waking objective and the sleeping or subconscious state. Understanding this, many students are able to study its activities until drowsiness becomes so insistent that it is prudent to resume full wakefulness in order that the impressions gained may not be lost to memory.

In watching the activities of this subjective phase,—and they can easily be watched, if one only has the persistence,—it seems as tho' the actions there prevalent could never be brought under volitional control. The pictures which arise in it; the thoughts or shadows of thoughts, the emotions or ghosts of emotions, all flit in and out, to and fro, apparently with no correlation. Objectively the mind may be occupied in solving a problem in arithmetic; in the same instant, by a

flash of attention, by a flash of withdrawal from that problem,—one will see that subjectively one is attending again a tea-party or a political discussion that happened in reality ten years ago. Objectively the maiden is practicing her piano lesson; subjectively, she is brooding over what she should have said in the parting by moonlight the other evening.

Deeper still, in the utterly subconscious mind of mystery and magical ability, other activities are being carried on at the same time. That deeper phase is not now under discussion, however. We are concerned only with that middle layer, the *subjective*, the seemingly capricious and elusive plane of mentation that only with difficulty can be defined into thought.

Is the function of this field of consciousness only as important as its conspicuousness, or rather its lack of conspicuousness? I rather think that by this time we are convinced that nothing in the psychic make-up of man can be safely ignored. We shall try, therefore, to find what can be known of the subjective phase,—the middle ground between the two grand divisions in consciousness.

Let us have it this way. We have two adjoining rooms connected by a door. Again, we will see in our two rooms a faithful representation of the factory simile, drawn in a previous chapter. Now imagine that door as a mirror on both sides. It is reflecting all the essences of the automatic habit complexes, all the primitive, introversional and selfish phases of the subconscious on one *side*, and on the other side it is reflecting the precipitations cast upon it by the objective thoughts and endeavors of personality. The attention, when directed toward that door which we have been calling the subjective phase of mind, sees both sides of the door at once. Hence the *fragmentary* and *contradictory* nature of all that flits so rapidly and so capriciously thru our perceptions when we watch it. It *seems* meaningless.

ITS FUNCTION IN DREAMS

Yet a door is a door; that is to say, this phase of mind has an exceedingly important function. If one could examine it with something like a spiritual microscope, undoubtedly in its very texture one would find the quintessence of the entire being, plus a "censorship" principle that prevents too great an uprush from the subconsciousness. In dreams, one would

find that door practically entitized into rather an intelligent and very powerful censor. One would find that the representations of raw passional desires from the subconscious must disguise themselves very cleverly indeed in order, as dreams, to reach *any* department where a record might later be made of them by the objective phase. One would, on closer examination, ascertain that no dream has yet been dreamed without such censorship or "retouching" by this censorious door, or this door-like censor. And yet, one would also find that like with every phase of mind, even its censorship had a "tone" entirely in line with the fundamental character of the dreamer.

Some people have much coarser dreams than others. The subconscious content is no "worse" than in any other human being. The censor has been trained to a stricter puritanism, that is all. This is mentioned merely to provoke profitable thought in regard to other departments of character. For instance, the refinement and severity of the censorlike activities of the subjective phase may be pronounced as to sexual contents, while in regard to real morality it may be utterly deficient. Unselfishness, *willingness* and *ability* to serve, of course, are the only real morality. At present that is only an ideal concept with humanity, with which the objective activities are endeavoring to conform. The subconscious, tho' possessed of practically infinite resources, is also the residuary of all that the race mind and the individual mind has traversed in the process called life. It is neither moral nor immoral. It is dominated by the greeds, the lusts, the passions of the savage, the psychic phases of which items were again epitomized in the personal infancy and childhood, no less than it is influenced by your aims and efforts of the present day. "Thus," says Isador H. Coriat, in his book, "The Meaning of Dreams," "the unconscious contains not only recent experiences, but likewise impressions of infantile childhood life, all of which are actively and dynamically functioning like conscious processes. The unconscious is therefore the great repository of our mental life; in it are contained thoughts and wishes which may be foreign to our personality, to our moral or ethical nature, thoughts which we constantly and apparently successfully repress, but which inadvertently to our surprise suddenly crop out as symptomatic actions, psychoneurotic symptoms, or dreams. All functional nervous disturbances, dreams, and slips of the pen or tongue

are motivated by unconscious mental processes, of which they are the symbolic expression. The unconscious (in one sense) is a kind of limbo of seemingly forgotten groups of thoughts or complexes, which are constantly striving to reach consciousness and are just as persistently rejected by the repressive action of the censor. But frequently the censor nods and is caught unawares, the repressed wish slips through in the form of a dream, and we are repeatedly surprised to discover how primitive, how selfish and savage, may be our unconscious desires." And further, "this repression of emotions at the same time admits their reality by trying to avoid and negate them. The effort of these repressed emotions to find an outlet leads to all forms of nervous invalidism such as so-called nervous prostration and various types of morbid fears. Such individuals externally appear cold and austere, apparently emotionless, and lacking all essentials of human feeling, yet their dreams show various degrees of forbidden desires which only in this manner come to expression. Conditions like these teach us that we are all emotional volcanoes, and when we pride ourselves on having subdued our emotions and on not yielding to so-called vulgar feelings and temptations, nevertheless, it is certain that, hidden within the depths of our unconscious, these repressed desires are as potent and active as though they assailed every second of our conscious thinking."

ITS FUNCTION IN REGARD TO ABILITY

We see here, that under the guise of reflector for the flitting shadows of two sides of consciousness, the subjective or "middle layer" has one very important function. It is the phase in which resides the censor. It stands to reason that the individual method of censorship, no less than the innate method of phantasy-building formerly discussed, will often keep out of the objective chambers such features of ability as are closely tied up in mind with one or another suppression. Thus, a citation comes to mind of a boy, brilliant in his school studies with one exception, namely the study of mathematics. He dreads the mention of arithmetic and of numbers. Careful analysis discloses that subconsciously the boy hates his father, tho' consciously he would not admit even to himself that such was the case. The father has reiterated to the child many times that it was imbecility to pursue other studies without a

basic mathematical grounding. The brilliancy in other studies represents how strongly the subconscious energies unite to disprove the elder's opinions.

With every unreasoned destructive emotion, it may be active as in fear or worry, or passive as in long indulged hate or envy, we shut ourselves out from some valuable department of our own abilities. It may be worry over material welfare, or the egotistical brooding over what "my own life" has been, is, or is to be; that does not matter in the least insofar as the same destructive result is concerned.

All the fruits of education are the results of co-operation between the subconscious and objective phases of mind. Take the lawyer, for instance. For a matter of three to five years he directs his attention to the matter of laws and ordinances. He views things more or less as the tuition proceeds, thru legal spectacles. Psychologically, he is converting the censor, however, to allow more of the subconscious resources that are appropriate to this branch of human activity to well up from within. The censor phase in the early months of the schooling acts like a restless needle in a cheap compass. It quivers and passes the mark of the true north many thousands of times a day, regardless of how sincere the effort of the beginner. Once in a while, for moments or hours at a time, the novice feels that he has an intuitional grasp of the entire subject,—that he sees the theory of the entire system of jurisprudence so vividly, that now nothing remains to be done but to fill in the details. Then this "perspective" vanishes quite unaccountably, to stay away maybe for days. Yet the constant effort of the volition to enlist the attention is kept up, and parallel with this effort more and more do the moments and hours of "intuitional grasp" come over the student. Psychologically, this means that concurrently with the objective accumulation of facts, more and more was the censor trained to "release" the subconscious energies and resources compatible with the subject. The watchman, the capricious, censorious, subjective "middle-mind" was itself "bent," in the process, itself was educated to hold a more liberal view toward formerly suppressed "complexes," which it began now to release generously, provided such had any bearing on the success or failure of the endeavor. Then comes a day when the lawyer is "admitted to the bar." If that means that he has truly mastered his sub-

ject for permanency, the moment when that permanent mastery began, marked the point at which the action of the censor, at least in one department of the mind, was changed from suppression to TRANSFORMATION.

Failure is self suppression. But success is not "letting go" of one's suppressions. Success is TRANSFORMATION of subconscious energies otherwise made to run in hidden, vicious and morbid circles. If one were to "let go" of the suppressed complexes clothed in the raw and chaotic savage and childish phantasies they subconsciously dwell in, it would not be only failure, but insanity as well.

Objectively we must contrive mechanisms to aid just those projects or objects, in regard to which we may be making demands on the subconscious. The successful student, whether of psychology or of music or of engine-construction does that. The young lady using the formula explained in a prior chapter, would be foolish to idealize herself during a "camera moment" as a skilled singer, if at the same time she were not taking music lessons in the prosaic and everyday fashion. Energies if released, as they are likely to be during the psychological exercise, would have to work out in some other way than music, if she were not training objectively and physically for that purpose. Whatever she did other than music with the sudden overplus of (then) refined energy, she would have a tendency to repeat. The habit mind, that is to say the subconscious and subjective combined, would pounce upon whatever was done as a substitute for the music, and a "split" attitude toward music would result. The attitude of "It is the ONE BIG THING to do," would be gone, and the student would be now equally sincere in voicing the more common "After all, true proficiency is not for me,"—"Is it worth while, considering the effort?"—and "What is the use?"

EDUCATION

Psychologically we may brazenly enumerate the names of all the world geniuses as perfect (more or less) examples of co-operation between the subconscious and objective departments of mind. Education achieves the same object,—in part. In instances of genius the same process has been more complete. Acute neuroses or so-called manias again represent results of the same process, but instead of the energies vitalizing

some mechanism having to do with recognized reality, the vitalizing has been played upon, and made to inflate some phantasy personal to the sufferer.

In applied psychology various attempts have been made to incorporate certain physical and mental features in a mode of concentration that would epitomize in miniature that entire process for specific ends which the student would wish to achieve. The formula given is such an attempt, and where sanely practiced while objectively the student is intelligently learning all he can from comparative and contemporary presentations of the subject herein taught, we believe that in six months it will do as much as six years in the average school would do. We do not mean that it can be used as a substitute for the accepted forms of education. We do mean this: The word education itself is the noun form of the verb "educē"—"to draw out." To draw out of where? From the inner accumulations and resources both of energy and knowledge—the subconscious or subliminal. Our accepted usages, customs, forms, conventions, amenities and ethics, all that combined we call our civilization, demand that the educating be done along certain lines, but slightly varying decade to decade. That probably is as it should be. We do mean, that education often leaves untouched the only ways and means by which the student might hope to realize some helpful and unique station in life, to achieve some form of perfection peculiar and personal to himself. Conventional education, no matter how well thought out, will never be able to do for people what a good sound drill in self-study or psychology can do in such regards. And, moreover, psychology is best studied as a matter of self-induction and self-devisement *after* a number of years have been spent in life away from school. The "mysteries" in classical times, were not entered until the decade that signified middle age was already passed. However, we can see no harm in getting this "second sighting" as a gunner might say, at any time *after* experience at self directing has been undergone.

And yet, in some *exceptional* instances, the subconscious movements and resources of mind seem to have been all sufficient to furnish a perfect substitute for education. Such was the case of Joan of Arc from a strictly psychological angle,—although again such a magnificent instance is left open for other and perhaps greater disclosures as time advances.

Andrew Jackson Davis was, if some reports of his early life may be believed, mentally dense and incapable of response to the schooling he was expected to undergo. His rather readable and phantastic *exposé* of transcendentalism can be well compared with the effort of a man fairly well educated. His subconscious faculties were aroused thru the efforts of a mesmerist. Then, as we had it in our previous book, "Psychology Made Practical,"—the case of Blind Tom has been rather incompletely handled by the rigidly limited theories of academic psychologists. "Here is the blind negro boy, Blind Tom, basking day in and day out on the front porch of the landowner's house. Within, the daughter of the householder, an advanced musical student, is incessantly practicing at the pianoforte. Suddenly, when opportunity offers, the colored boy sits down and demonstrates that he can play, and play *well*, not only everything his unknowing teacher (the landowner's daughter) had ever played in his hearing, but that he is able to execute without flaw anything that anybody, including a skeptical world-known virtuoso or two, plays before him. Unconscious cerebration? Clear as mud, if taken as an all-explanatory theory; although 'unconscious cerebration' possibly constitutes a necessary part of the physical mechanism employed by the subconscious mind in carrying out its *orders*. Perfect suggestibility then? Yes. Now let us strive to understand what all this implies. Whence Blind Tom's technique? Whence the finger dexterity? Blind Tom's playing was without mistakes, we hear, but we have heard the foolish criticism that his fingering and technique were more crude than Paderewski's. Sit down at the piano, if you have NEVER SEEN A PIANO (as Blind Tom had not), and try a very simple thing—say 'Chop-Sticks Waltz.' You will find that normally five or six days of finger drill will be necessary to play this trifling inanity CRUDELY."

"If we will remember that a suggestion once accepted as an order by the subconscious mind is worked out to its logical conclusion; then if we will pay more attention to this 'logical conclusion' dictum, as it would apply in a case of this kind, we will gain new light. The undeniable will dawn upon us that, given *favorable* or perfect conditions, the subconscious faculties will work to develop the necessary physical media for

expressing and externalizing results of a suggestion well implanted and reinforced thru accepted reiterations."

We must remember also, that Blind Tom was psychically a child to the end of his days. A child is impressionable. That is to say, he is in the dream or semi-objective phase of mind. If he can be *fully* enlisted in any pursuit while still in that state of mind, you have him then enlisted censorship and all. You have no complex to vitiate and deploy the energies; all of the subconscious resources can then be used in vitalizing and making real the blue-print being implanted deeper and yet deeper during the long successions of "camera moments."

CONCENTRATION

In the normal adult, much experience has been stored away in the subconscious. This experience, as shown, is wrapped in phantasy, in self-flattery or in self-defense, or in suppression. These all have a tendency to draw the new vision, the new ideal or the new mental pursuit down to their own level, or to repudiate it if it does not in anywise conform to them. Hence what the child can do negatively, the adult must do positively. Where Blind Tom could lie down and drink in his life's ability negatively,—the adult must concentrate his mind and make consecutive and systematic endeavors. The child has not the resistances: the adult has, but can overcome them.

Concentration of mind is necessary. Concentration is not difficult. It is easy. Worrying that "nobody loves us," and that we may die in the poorhouse, are perfect examples of concentration. Most people do it superbly well without any tuition and without hours spent in practice. Psychologically, concentration is no more and no less than paying attention. If you would learn mental concentration, learn to manipulate and direct your own attention, instead of allowing those fragments of your "complexes" which evade or are passed by the censor, to guide and misguide it for you. Don't fight the complexes; furnish a mechanism, and currently go on completing and perfecting your mechanism, as we saw the law student do. When writing a letter, complete a subject before jumping to another. That does not mean that your letters should be wordy. When reading a paragraph, determine to understand it; if it is not understandable, something is the matter either with the writer

or with yourself. *What* is the matter? When thinking a thought, think intelligently. It is not necessary to come to a final judgment and to "set" an opinion on each subject that enters the mind. A thought should come to some conclusion, but in the interests of sanity, why not let that conclusion be that up to the present time you have not enough evidence and data at hand to warrant a conviction? Yet think in a *certain* instead of in an uncertain way. These are intensely more effective ways of developing mental concentration, than the weird concoctions of ink-spot gazing, crystal gazing, punk burning, etc., sometimes handed out by would-be teachers as infallible "formulas."

When you have trained a while in enlisting your attention to obey your will, then start in on the re-education of your subjective phase of mind,—preferably while practicing the formula, but alert at other times to the value of playing a current COUNTER CENSORSHIP YOURSELF IN THE INTEREST OF YOUR PRESENT IDEALS.

DO YOU EVER "BROOD?"—THEN
MAKE YOUR BROODING PAY

Aside from being capricious and elusive, the subjective or middle layer of consciousness is also the "brooding" phase of mind. Learn to brood constructively. Learn to brood cheerfully and definitely and with certainty. Learn to brood over realities instead of in your own phantasies, likes, dislikes, past injuries, anticipated troubles, and what not. The brooding phase is the subjective—the watchman from whom the great magical subconscious gets its working orders. Learn to brood constructively and attentively, that is, with the attention directed to the object or condition you most need. Don't lie to yourself that you already have it; that is not at all necessary in the first place, and in the second place, it is doing just the thing that you need to get away from—the habit of fiction building, which dissipates the energies of the subconscious. The house contractor never loses sight of the architect's plan, but parallel with his visualizing of the blue-print, he is working constructively day by day to realize it. When the foundation is barely built, he does not waste time lying to himself or others that the house is completed, sold and occupied.

RECONSTRUCTION

In brief, the reconstruction of some part of one's self is the work that mentally all of us are doing, consciously or unconsciously, whether we want to and believe we can, or whether we disbelieve it and don't want to. The part under alteration may be from good health to disorder and impairment, or it may be from incapacity to health. It may be from mental peace to chronic anxiety, or it may be from this sort of neurosis back to poise and buoyant mental efficiency. It may be from despondent ineffectiveness back into the mild and sane aggression that spells certainty and success.

The "middle" layer of consciousness, that which we have called the "subjective" is the place where most of this is determined. Because it is so easily reached, and because of its valuable position in relation to the subconscious resources and energies, it is the "place" in which to try as much definite thinking along these lines as possible. The censor resident there will of course remain a censor, but he will become in that wise an intelligent official, instead of the sickness and failure producing ignoramus and nuisance which usually we find him to be. The capricious phase there will then slowly begin to transform into the constructive, brooding phase. There will be less flitting to and fro of counter motives, negating one another and making your efforts futile. You will slowly become a unified personality, which means a successful personality. The entire subjective phase will begin more and more to respond to the dictates of the attention. The attention itself will become more docile to your will. Speaking of the effect of the mental arrangement on the physical, Wm. A. White, M.D., says in his "Outlines of Psychiatry:" "Here the much vexed question of the relation of mind to body is touched upon. An appeal to facts would show that the individual reacts to his milieu by the development of mechanisms that may include as parts the crass physical at one end, the refined psychic at the other. In these experiments of Pawlow and Cannon, for example, mechanisms were created which acted as a whole. *Like a watch, the parts were so intimately related that no portion could be set in motion without setting the whole going.*" So it is in *tuning up* or mastering any fraction of consciousness,—such as the subjective tendency.

to dream and abstraction. Practice to make it conform to *your attention*, and behold, the attention itself slowly becomes more docile to your will.

In "sizing up" the average half-failure, half-success, no comment fits so well as Bergson's: "Doubtless we think with only a small part of our past, but it is with our entire past, including the original bent of our soul, that we desire, will and act." To train the subjective tendency *away* from introversion and phantasy, means that you are slowly beginning to enlist the co-operation of *all* you have accumulated in the past. It is a fight after all as to whether you will (or have already) become one of your own habits, or whether you will whip all your habits into line and transform them into willing and able co-operators with *you*.

But it is a fight in name only. Its technique is that of re-educating the subjective phase now pointed out. Some day during such a process of re-education, probably this will happen to you: probably you will experience one of those common and harmless abstractions of a moment from the work, study or play in which you then may be employed. You make thousands of such visits to the subjective every day. But some day, in one such visit, instead of flittings and caprices entirely foreign to your life as you used to experience there in the past, you will then note with satisfaction that the brooding subjective is contentedly ruminating in accordance with your own avowed projects and activities. That will mean that you have made of an automatic and ignorant censor an intelligent one. You will have won over to you a co-operator in your desire to bring your habits into line. The "subjective mentation" will have become something that transforms, alters, and enthuses your subconscious energies from "away-running" habits, into "with-you-running" aids.

In instances of genius, there is a great amount of such transforming, but it is often *exclusive*; that is to say, the censor releases so generously in line with the *type* of genius, that complexes and other ferments of thought and energy not in line with it, are released but little, or not at all. Hence a genius is often a neurotic.

More mildly, gloom and the blues, are likewise such fer-

ments of unexpended energy, barred from expenditure because they seek exit in dress not suitable to your censor.

The fallacious sense of inferiority which many people feel, diffidence, shyness, bashfulness, even the often lauded "esthetic" poses, to the extent that they disguise inefficiency—are all in the same category, but each would require lengthy analytical disclosures not exactly in line with the purposes of this book. "The way out" from these maladjustments of the psyche is practically the same in each instance—it will always have to do with re-educating and readjusting that turnstile of consciousness which in this chapter we are calling the subjective mind. As you persist in taking the effort on your own shoulders, learn in this endeavor to shield yourself less, and to pity or condemn yourself not at all. The results will then be more genuine and more permanent. Strength after all must be gained of one's own efforts.

Failure, disease, poverty, are all the results of thought in the ways shown. They have no existence in reality. Remove their cause in the consciousness if you would be rid of the effects. It is true that in a few isolated cases one may find conditions which seem stubbornly to refute the truth of this. That means that man's insight is not in those channels of his own consciousness keen and deep enough, nor his faith strong enough to disclose and dislodge the cause. But if endeavors for self improvement thru applied psychology have proven one thing, it has been this: that of all the ways and means to that end, psychology itself in comparison has been the most fruitful.

GENERALIZATION

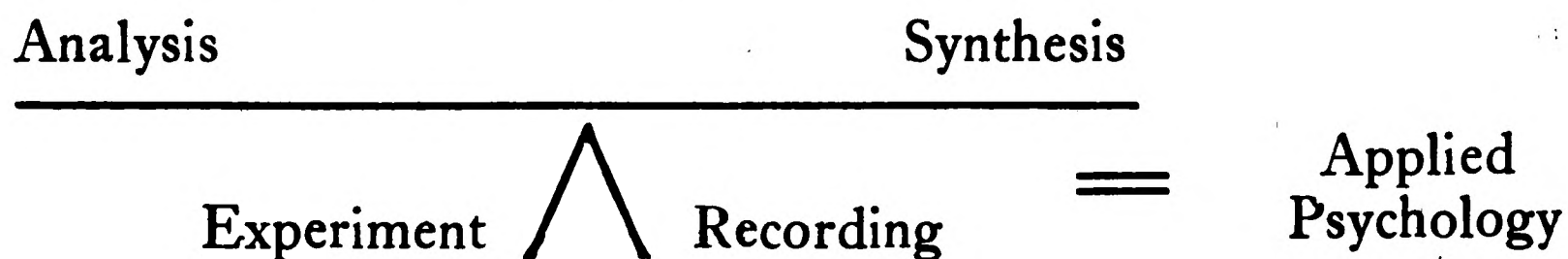
Our present attempt to analyze things *as they act out* in the lives and actions of persons, is called analytical psychology, or psycho-analysis. Its literature dates back only to 1900. We do not yet fully realize its importance because of its magnitude. Centuries hence, provided there are no cataclysms to erase our civilization, the first psycho-analysts, such as Freud, Silberer, Jung, Ferenczi and others, will be viewed with the same respect that we now view Esculapius, Hippocrates, Harvey,—or as in another department we view Bruno, Gallileo and Hërschel.

From the standpoint of Success and How to Achieve It,

this field of study is of infinitely more worth than the findings of a psychic research society. There have always been well authenticated reports of psychic or so-called "supernatural" happenings. An endeavor framed only to tabulate things of this sort, when they happen, is not of half the worth as a systematized and progressive endeavor toward the end that *we may know why and how* they happen. However, the work of such psychic research societies may be called the *tabulating* or *recording* department of psychology.

Then, there are a number of able minds throughout the world conducting experiments in so-called animal magnetism; in mediumship, in clairvoyance, in the possibility of apportation of material objects, etc. This might be called the experimental department.

To balance the analytical phase at one end, there is found the synthetic psychology at the other. It is concerned mostly in extracting from the tabulating and records of experiments applicable laws of mind, which the person bent on improving himself may grasp and use.



We might put it in the form of a diagram, merely to aid the imagination. It looks like the swinging board which in childhood days we called the "teeter-totter." That's what it's meant to look like. A teeter-totter is a simple form of machine. That is the conception or idea that we want. A machine produces something, or is supposed to. Some machines produce nothing but noise, or motion that is lost within itself. Yet every machine produces *something*. The machine as here represented is meant to produce what is known as "Applied Psychology." It is meant to produce a psychology that each and every one of us can apply to become more efficient; to live more abundantly, and to have more horse-sense. Recorded fact must first be analyzed, then "put together" again for the purpose of deriving a working knowledge of the thing studied. This should make plain the inadequacy of some systems of applied psychology, "success courses," etc.,

before the public, which as a matter of fact, whatever they are—are not applied psychology at all.

Suggestion is the law of the mind. Even the objective and critical phase is not entirely immune to its influence. All that phase of being now described as the subconscious, the subjective,—and their methods of expression such as the intelligent cell activities, the action of the semi-intelligent vital energy,—all that goes on in our being tho we be not aware of it,—all this is subject to the power of suggestion. Suggestion to one's self, that is to say, to one's own subconscious mind, is best applied in accordance with the formula already given. When that is understood, the first question arising in the student's mind is, "What sort of impression shall I implant in my subconscious?" To answer that, we attempted to describe the lack of sanity, and that "sanity first" should be the object. The thoughtful student soon sees that this is not so easy as it appears, inasmuch as the "phantasy" or mental conception of what sanity and success are, might be so utterly out of line with either the "bent" already existing in the subconscious, or with external fact itself, that stimulation of such a "bent" by so potent a tool as Suggestion might only aggravate whatever undesirable condition may already exist. Hence the better part of the formula-lesson and of this, is concerned with ways of dissipating, or rather, ways of "transforming" such fundamentally adverse "bents" into constructive mechanisms.

CONCLUSION

The thoughtless student might find an idea developing within him, to this general effect: If I allow my habit repository, or my subconscious mind to become too wise as to its own laws, it will be a keener opponent than ever to my real ideals and needs. To that, if it were articulate, the Subconscious itself might be imagined as replying: "I am after all yourself. I possess powers of which you dare not even dream as yet; I possess lucidity which I practice even now in ways you least suspect. My welfare is yours. I can act, I do act, I shall continue to act. I know no fatigue. But I am entirely limited as to the effectiveness of my actions by the dimensions of your intelligence and faith. If your faith is strong and blind, I work potently to bring about in you a desire for knowledge. I may have to do this by bringing about what you would call failure,

the insane asylum, or other calamities. It was in this connection that I was speaking, when I had Phillips Brooks say: 'The noisy waves are failures, but the great silent tide is a success. Do you know what it is to be *failing* every day and yet to be sure that your life is, as a whole, in its greatest movement and meaning, not failing but succeeding?' If your faith is intelligent, that is good. But I am working even for more than that. I desire that you reach all that you have repudiated, forgotten, and stored within me,—to face these things and give them energetic, intelligent *current* disposal in some line of thought and objective action benefiting others than yourself. I already know all the laws which mistakenly you thought you should hide from me, but it is your place not mine, to apply those laws. I await your suggestions. Make them inclusive of what intelligence you have gleaned from experience and study. My *present* purpose is to make of you, (if you will thus permit me, and your permission must be in the form of positive, intelligent suggestion) not only a healthy individual physically, but to bend heaven and earth that your ideal of a complete and successful life here and now may be realized. My *ultimate* purpose is to make of you a being who is not afraid of truth, a being who has at his finger tips every secret of nature, who controls his own mind and environment with a nod. I shall not rest until my powers are united with your initiative by the elimination of selfish content with which you have thru aeons burdened me. I shall chip, hue and alter until you stand a never-dying, passionate and powerful god among other gods on high Olympus."

LESSON VII.

HOW YOU CAN BEGIN TO "WORK MIRACLES"

YOU, as personality, are the working out of your own subconscious accumulation. Broadly, that accumulation consists of Suggestions, which according to your "bent" you have derived and absorbed from mood, dream, phantasy, emotion, thought, speech, conviction and action.

Whenever we have said the "law" of mind, we have used the word law by way of euphemism, for no one yet knows, much less applies the *entire law* of mind. But one active and mighty fraction in that entire *law* is covered by what you now know of *Suggestion*. Suggestion might well be called a "method" of mind.

Whatever enlists the attention of the subconscious, is a Suggestion and acts as such.

This chapter is intended to help the student in outlining specific ways of applying this method or law of Suggestion. Throughout the foregoing it was intended to show that in mental readjustment, Suggestion plays a major part. If mental readjustment is fundamental then complete physical readjustment follows. If the mind is well proportioned and well poised, so will the body be. Suggestion can be used for the cure of disease; alterations and improvements of character; the reclaiming of the incorrigible, and bringing the sub-normal back to normal.

A suggestion once implanted in the subconscious mind, provided it is not contradicted by weightier suggestions, tends to work out to a logical conclusion and result. If the Suggestion has been constructive, as for instance, a demand for health or added capacity for knowledge, then this logical conclusion will show forth in time as a new factor in the character of the person; as a sharpening of an old ability or the addition of a new one; as a change for the better in the permanent health of the individual, etc. There is an irradiation about the working out of all such acts of consciousness. That irradia-

tion leaves no department of the individual untouched. All his "natures"—spiritual, mental, psychic, emotional, passionate, physical,—receive the influence and subtly partake of the improvement.

To the degree that you've given fixed attention to the statements made in these chapters, to that extent have those very ideas been absorbed as concepts by the objective mind, and also as *Suggestions* by your subconscious mind.

Your subconscious phase always had perfect machinery, psychic and physical, with which to make you "over" in a short space of time. It was unable to make use of that machinery to the extent that your objective *lack of intelligent* faith disallowed it.

To the extent you have allowed this tuition to act as a Suggestion, to the same degree have you now supplied that lack.

In many a case there is no option for the subconscious but to do the ignorant thing, because the accumulation of complexes (adverse suggestions) and ignorance, outweigh the normal evolutionary trends. With those who have merely *read* these chapters in a spirit of deep consideration and fair play, a new option has been given the subconscious. But all students have done *that* much. Hence it is up to the enterprise of you, the individual reader and student, to take *every* advantage of that option. And it is fair to presume the new option, at least weighs as much as any one separate item in the old (and to some extent—undesirable) accumulation. It is up to the student to make the intelligent view thus to outweigh the old items,—separately at first. You will soon enough see some unsatisfactory item that did not suit your ideal at all, surely and fundamentally changing for the better by virtue of your application of psychology—the new searchlight. Several of such items might in time so transform and begin aiding you instead of hindering you—all thru the same sort of application, modified only by the dictates of your own discrimination or commonsense to suit the specific problems that arise in you. Then out of it all, you will yourself begin to arrive at the deepest conviction you've ever had—that you can alter your entire life and destiny in this fashion, since you yourself have built it so far. Such deep convictions when arrived at thru individual

effort and realization, mold character. If accepted merely because some teacher or writer said so, such "accepted" realizations often do more harm than good. Why? Because then they stretch the credulity instead of stimulating initiative and thought. Nature is determined to wean each human being, not excluding you or me,—from the universal disinclination to think.

Character once molded in line with facts and laws of self-knowledge (which is psychology)—then immediately the subconscious selection of ingredients is changed chemically to conform to, and to build out, to "*ex-press*" the new mold of character, mentally, psychically, physically.

Having done this for yourself, your conviction in that regard will be an intelligent conviction, because based on a demonstrable fact, which you now know you could repeat. An intelligent conviction of that kind is a real brick in the real edifice of real faith. Any other kind of faith is a confession of disinclination to think and eventually to know; any other "belief" is a confession of ignorance, and moreover, is as often a confession of being content to remain ignorant. The kind of faith that is required is a *working* faith, the kind that makes you conclude that if you could do a thing once,—then whenever necessary you can consciously undertake the process again in whole or in part, and get equally good results. That stage arrived at, there is no harm in forming such convictions as prove by themselves that they are supported by *deeply laid* laws of the mind. At that stage it is no longer good to be so open minded that everything flies out. Convictions actually based on inherent laws of nature will act like exhaustless batteries for the electrical current of an irresistible Faith.

WHEN? AND WHEN NOT?

Before that phase is arrived at, it is not advisable to proselyte and to try to spread your benefits. Your benefits up to that time are likely to prove of dubious value to others. However, you will arrive at a state of so-called advance some day, where your intelligent appreciation of things as they are, and your faith, combine. You will then legitimately and intelligently wish to spread the benefits that you know can be

experienced by anyone who will apply and realize in ways similar, tho' possibly by no means identical, to your own.

HEALING

Now in healing and dealing with others with a view to helping them by what you know of psychology, bear in mind that *magnetism* as well as mind at once come into play. Be easy about your arguments; your magnetism will often argue more eloquently than you ever could. It is seen at once, that the way *you* feel about it must, as it were, be laid to one side, there to act as a *silent* source of power to you. The person you wish to benefit may not be able to agree with your viewpoint in the least. Probably the more intelligent your argument, the more widely will he disagree. That is but natural; he has not covered the same ground. Yet because you have studied psychology and he has not, he should not be deprived of what benefit you can help bring about for him. You see the situation is quite the other way around. Any premature attempt to "convert" your beneficiary to your viewpoint might touch adversely on some well disguised "soul-wound" (*trauma*—as it is called in psychoanalysis) or some complex of importance, sensitiveness, or painfulness to him. If you descend to argument with him, the chances are that no matter how reasonable his statements, he will "lead you on," unconsciously, and quite likely never admitting to himself for a moment that he is doing so. The situation can be likened to the feigned leading-on flight of the thrush who wishes to lead you *away* from her nest, tho' apparently trying to impress you that she is flying toward it.

ANALYSIS

Of course, if your friend wished to subject himself to that form of mental surgery known as psychoanalysis, the foregoing advice could be modified in detail, yet not essentially. Frankly, these pages have not supplied sufficient tuition in that specific field. We shall try to include a page containing a bibliography of psychoanalytical and other valuable literature at the end of this book. A good psycho-analyst must be a rare combination of detective, psychologist, surgeon and arch-angel. Experience seems to show that those persons who precisely are *not* psychoanalysts, whatever else they might be, most often are the ones who advertise and announce themselves as

psychoanalysts. A *cure* can be more than spoiled by reading or "imprinting" one's own neuroses into the patient. There is small chance for the patient if the analyst is not adept. And self-appointed "psychoanalysts" are not without their own neuroses, complexes and even traumas. Freud himself has called the procedures of such—"Wild psychoanalysis."

However, if your friend unmistakably shows that he feels the better for having someone to listen to his confessions, let him confess. Take advantage even of that. Keep alert. Considerately and consistently you may even probe *then*—especially if your best surmises tell you that his silence really is a disguised invitation to probe. Sometimes a play of hysteria may occur during such a confession. Remember that the person in such trouble does *not* want your expressions of sympathy; he wants you to understand. As a psychologist, remember also that strong emotion equals a "camera moment." Implant then and there, the *rational* psychological interpretation. Let the subconscious mind of your visitor in that manner, receive direct from your lips the illuminating and intelligent understanding of the things it has been working out under a misapprehending suggestion. The intelligent operator should be able to maintain all of this procedure at a level quite above the banality of a face to face argument. Whatever cheapens the external procedure, it can be easily seen, also cheapens the suggestional value of all the other things said or done.

HEALING—COMMENT AND METHOD

You know, or should have realized by the time you feel able to benefit others with applied psychology, that *organized* faith is more powerful than were it blind or unorganized. You have gone to systematic effort thus to add strength to your faith, and to whatever your faith should prompt you to do. A chronometer or a Swiss watch is worth dozens of clattering alarm clocks. Either is more systematically organized, and can be used to *regulate* (to bring back to normal) the constantly recurring aberrations of the cheaper time machines. The oriental boy, hardly more than a babe, leads where he wishes the lumbering elephant—whose intelligence tho' high for an animal, is not the synthetic and finely *organized* intelligence of a human child.

Therefore, in the usual instance, where no confession is

offered, do not argue. Say what you are prompted to say. But in *imagination* and in the "brooding phase" by all means encompass the powerful tools that the subconscious has at its command. You will then know, that the task of healing is not impossible. It is but child's play to the miracle working giant which it is in your power to arouse.

Whether you are discussing current events with the friend you have decided to help, the weather, or any other inoffensive topic does not so much matter. Under all the surface features of the visit you *know* he is there to be helped and that you are there to help him. You are at liberty to appear quite ordinary, quite professional or quite friendly, as you choose; yet in the depths of your consciousness you can still realize clearly that both of you subconsciously possess the powers of heaven and earth with which to change the undesirable condition.

If the condition to be relieved is physical, you know by this time that the organs, limbs and features of your visitor's body are but complicated worlds of intelligent cells, living, working and building according to the imprints in his subconscious mind. You saw the cells to be sensitive and sensible,—living their lives as active artisans; working, selecting their nourishment with rare discrimination; ejecting effete matter; playing, reproducing their kind, and *magically* evolving limbs, features or faculties needed by unforeseen emergencies. In looking further, you would find that they are capable of warring upon, devouring or destroying and eliminating from the physical system the most deadly of invading bacilli. And yet, this cell-universe is but one of many instruments used by the subconscious mind in carrying out the *fundamental* orders given it by your character, and the *detail* directions given it by your objective thoughts.

THE HEALING PROCEDURE—CONTINUED

Let us take it for granted now that thru experience and conclusions derived therefrom by meditation, you have realized that illuminating and constructive suggestions implanted in the subconscious mind will work out in rebuilt health and strength for your visitor. Your thought, then, which comprehends all this, is more systematized, and, therefore, from the subconscious standpoint, is stronger than any loud-mouthed *opinion*

or notion about such things that the other may have. A thought based on experience and conviction of law and fact, is *mesmeric*. We might put it this way:—Thought based on experience and conviction of fact, both possesses and likewise engenders mesmeric values. It has a power in itself to penetrate the critical and argumentative objective phase, then the censorship of the subjective, and to reach the very roots of the mind—namely the subconscious.

To get a still greater impingement of “power for health” for your thought, spoken and acted procedure,—imagine, design, and again imagine the condition desired. *Imagine* it until its vividness outshines every other feature in your “brooding” or subjective phase of mind. It is not necessary to say much. What is said must carry weight, of course. But the “great work” is always accomplished telepathically, whether the person to be benefited is in your office or a thousand miles away. As you imagine *definitely* what is desired, you will suddenly feel within you a movement of *Will*. That movement of will acts as pressure or influence both on your own subconscious and on that of your friend. The object of that pressure and influence is that the designed and desired condition, just as it is glowing in your imagination, be made manifest in the physical body of your visitor. It means that the design of Health has overflowed the banks of your own mind, and into the subconscious reservoir of the other. There automatically it will be absorbed by the intelligent cells of the other. It will be taken up by them as a burning lamp would be “taken up” if brought into a darkened room containing a thousand mirrors.

The cells work broadly in line with the picture, be it of health or of sickness, that is thus reflected by their tiny minds. With this “movement of will” you have done much, probably all, that is needed to change the disease picture the cells of your friend were carrying and working out, to a health-picture—which now they will carry, reflect and work out with the same degree of skill and conscientiousness.

A WORD FOR MAGNETISM AND RAPPORT

The vital energy, or magnetism, formerly described, itself is not devoid of a form of intelligence. It might be called semi-intelligent. Emotions and thoughts are built out of this

semi-intelligent essence; imagination molds it as a lightning-rapid sculptor would mold clay. It swarms and surges with a sub-human yearning to be made use of by you. It is the carrier of vital currents, finer but analogous to electricity. It extends from a few inches to several feet outside of the body which it pervades. One's own room or office is usually pervaded with it, even long after the departure of the tenant. Often sensitive people will note strange thoughts and impulses assailing them immediately after moving into new living quarters. "Checking up" on the conditions of the preceding tenancy will usually solve the mystery regarding the origin of such compulsions.

Saturating the office of the practitioner, if healthful and constructive, this vital magnetism will of itself act as a helper in any specific work or object to be accomplished along this line. This makes it more desirable to have those you wish to benefit, call on you, if possible, than for you to call on them. Use common sense in making exceptions, as well as in working up psychological advantages to compensate when you do make the exceptions.

We had it a moment ago that the "aura" of psychophysical force, "extends from a few inches to several feet outside the body which it pervades." In a state of intense objective activity,—running, wrestling, etc., the aura retracts almost entirely to the proportions of the physical body. In deep trance it extends outward many feet. In resting, as for instance after pleasant fatigue, it extends outward a number of feet, passively. It is then that it most easily establishes a temporary blending with the aura of any well disposed person who may be present. The nearer to a state of perfect rest, physical and mental, that you can bring your friend, the greater results and better will he carry away with him at the end of his visit.

In short, tactfully contrive that in some way he fulfills the formula of:

- 1.—Relaxation (physical). ✓
- 2.—Passivity (mental).
- 3.—Fixation of Attention (on the subject of health *exclusive* of his worries).

Be always alert; during the entire procedure see to it that in a whole-souled manner you are always thinking and acting in terms of *certainty* instead of uncertainty. "For ye know not at what hour,"—nor for that matter do you know during which particular moment of that unknown hour, your visitor may be in his most camera-like moments of fixed attention. His subconscious will then take pictures from your mind, from your magnetism, your aura, and from all that is *you*. The pictures so taken will probably be by ear, tho' not necessarily; probably by his eyes,—but not necessarily,—but *always* by his (already) clairvoyant and clairaudient subconscious thru his own sensitive aura of vital energy.

You may well imagine, as soon as your visitor is at rest mentally and physically—if he is no longer fidgeting, nor worrying, nor arguing,—that then his aura has begun to contact "you" with a million feelers the intelligent sensitiveness of which could be described by no physical simile. A perfect condition of that kind is called "rapport." Often it is well to take such a state of rapport for granted. There seem to be no *certain* physical indications for it. Sometimes, but not always, with the establishment of the rapport there may be detected a deepening of the breathing, a sudden *more complete* relaxation of muscular and nervous tension, or an unusual steadiness of gaze. For the duration of such rapport regard your visitor as stationed in a "camera position," in a "fixation of attention position." The entire period of rapport is a prolonged psychological moment. It means in short, that then the subconscious mind of the person is taking a succession of photographs *exclusively* from the person, object, or condition with which the rapport is established.

If the condition of rapport is taken for granted as soon as the visitor is at rest, no advantages will be lost. Often a psychologist loses magnificent opportunities by trying ineptly to induce the condition when already in that very sitting, it has probably occurred a dozen times—only to be spoiled by the psychologist suggesting the induction of a condition that is already there.

However, again use common sense. Play to the gallery of the visitor's mind if necessary. If you are in position to know that mental argument, anxiety, impatience, etc., flee him

at the sight of some book, sacred or profane, then read a few passages with emphasis and unction from such a book. If the lack of rapport is after all only too obvious, have the subject mentally count *with you* the ticking of a clock or metronome. Count with him. Do not count audibly. Once in a while rapport may be hastened,—(tho' it is always preferable *not* to hasten it) by breathing at the same rate of speed—in unison—with the person whose subconscious phase of mind is to be reached.

Then, when argumentative resistance is no longer exerted nor contemplated,—visualize strongly the condition you wish to bring about in your caller. As before recommended,—encompass in your imagination the powerful and efficient resources which in reality the mind of each person has to bring this about. NOW, with all this as your mental backing, Speak Slowly and Distinctly, Directly to the ENTIRE Personality Before You—full knowing that a radiation, appropriately transformed, is reaching his inmost self. Do this in conjunction with the movement of Will described above. All this is reaching to the roots of his mind by a thousand different channels,—thru the apparent and physical senses, as well as thru invisible counterparts of them; thru the vital aura,—thus exerting an electrical and controlling contact with a veritable center of omnipotence within himself.

THE HEALING PROCEDURE—CONCLUDED

If the subject is at all responsive, he will experience a great benefit then and there. Dismiss him without anxious inquiry as to how the suggestions "took." If you inquire, you are pulling the seed up to see how it will grow. All "after-visit" enthusing is just that and nothing more. Discontinue it if it has been your practice, and note the hastened good results. Have a termination routine to your procedure just as genial, just as clean cut, just as certain as your start-routine. Then those whom you are helping, even while at their usual activities away from you, will be able to advert back to you mentally with a clearer picture. Whenever your picture, plus your environment, plus your procedure occurs to them, the *definite* picture aroused in their minds will act as an inner or silent repetition of your Suggestions for their benefit. "The devils steal only from uncounted stores," say the Chinese. Crispness,

Definiteness, etc., are psychological "counts,"—themselves are healthful suggestions. See if in the spirit of this the office arrangement itself is conducive to the best psychological effects. Remove distracting pictures or wall papers. Have your environment suggest utility, cleanliness, efficiency and health.

Do not submit to be leaned upon. Do not bargain with nor have anything to do with those who want "treatments." Let them seek their education elsewhere until they actually expect to be *healed*. You worked for the ability to benefit others; let them work to deserve it. Refuse the chronic shopper among quacks and healers. It would take a million years to teach one of that feather what *expectation* is.

THE SUB-NORMAL BACK TO NORMAL

In academic presentations regarding imbecility, idiocy, insanities, and the like, there has been, and still is, much danger of adopting too physical a view of these forms of incompetence. Only one form, paresis, would in some measure *seem* to justify that view. In regard to it, the conclusions seem to be along this line: the ataxias (difficulties of movement, etc.) accompanying, show the degeneration as affecting the entire organism, not the brain *alone*, and the disease is associated with syphilitic infection of long standing often enough to indicate its presumable origin. In a deep sense, and possibly in a racial sense, it can be seen that misapplied psychology there too is the ulterior source of origin. Where in autopsies degeneration of the brain is found *occasionally* (it is but seldom found), with one or two forms of the major dementias, there is danger of being blinded by the apparency, and of concluding erroneously that the condition of the brain and body induced the condition of mind.

Science can tell us with infinite precision the way that physical things act, how they appear, etc., under given circumstances. It is the systematized knowledge of things observable by the senses. Psychology tells us that the senses themselves are *ex-press*-ions of the self—the self being the thing that has generated and knitted together thru anterior evolution its own needs and their fulfillments, in the form of the five senses as we have them today,—and is by no means finished with the process of enabling itself still further in these directions.

Psychology is coming to the conclusion that no condition of the embodiment, (nor any part of it, such as the brain) ever yet *preceded* the condition of the mind. It is the other way around. No disease starts of itself. A deliberate mismanagement of the psychic self, indulged in at some time, always has been the cause of psychic disease, exactly in the same way that ignoring or deliberate mis-handling of physical laws causes physical disease or impairment. It may be difficult or even impossible for the impaired one to remember when and how he purchased the disorder he now has. But if psychology has hit upon an axiom in declaring that all health and all disease are endogenous (self-caused) *not* exogenous (caused from outside of self), then it does not matter much where and how the purchase was made. The problem is how to "un-purchase."

A STIMULATING SPECULATION

Some of those who are philosophically inclined and who accept that axiom (self causation of all fortune and misfortune) as the only one conformable to the dictates of justice and reason, believe with Hegel, Spinoza, Nietzsche and other great philosophers, that reincarnation may be a factor. We are reaping to some extent, according to that belief, right now, the results of thought and action in previous lives, as well as of the present life. Of course that would imply that all we have said about suggestion, in the long run works even more effectively on the originator of the thought, suggestion or action, when propelled against another, than if merely applied to one's self. It would mean that everything we think or wish or perform for or against others, then and there unconsciously we incorporate as health and fortune, or as disease and misfortune, into our own ruling subconscious suggestions, complexes, urges, repressions,—themselves later to work out into our life here and now, or in a future re-embodiment. Adherents of that belief explain that there is a universal law of moral justice, and that our earthly joys and sufferings are but the balancing of reaction to action in the instigator of the action, whether the action originally was mental or physical. This supposed *inherency* in all action, they call Karma. Look the word up in the largest and most recent dictionaries if it interests you.

The advantage in that belief is that soon its votary sees he lives in a universe of law; that he must learn to cope with responsibilities and not evade them; that there is no injustice. On the other hand, believers in reincarnation are often at a disadvantage in trying, by a sort of garrulous prosiness, to make their belief explain things too easily, and entirely too much. A belief, or even the knowledge that the world is round, does not enable us to travel any faster, yet in the main it tends to make our travelling less uncertain. To travel faster, we had to invent railways, steamships and airplanes. As beliefs, reincarnation and justice (Karma) may be stimulating to high endeavor, but do not afford any technique, or any method of going about to improve one's embodiment, character, success, etc., here and now. Whatever may be the larger metaphysical movements outside the mentally observable kaleidoscope of birth, life and death, our surest and sanest method of co-operating and achieving the best here and now, is in learning and more ably using the tools we have. That again is psychology.

HELPING THE SUB-NORMAL—CONTINUED

Let us fancy that among your circle of acquaintances there is a case of arrested mental development. He is a burden to all concerned. He is, let us say, hopelessly backward, not only in his education, but even in his power to associate ideas. He does not seem to reflect upon his observations. Yet in a sense, he is precocious—tho' again incorrigible and selfish. A typical case. Somewhere, other psychologists have called him a moron. Your talk about Karma and reincarnation, your talk of sun-worship, of Jesus' great love for sinners, of God-good—evil-devil, error and mortal mind, is not calculated to radiate anything that the unfortunate one *himself* can recognize as illumination. What, from the standpoint of applied psychology, *can* be done? Can he be made to comply with the formula? Probably not, on casual trial. He may be able to rest and relax bodily. So far so good. Have him do that the best he can. Failing that, he may easily be induced to give up the mental chatter which he is using in place of thought. You can then and there begin to rehabilitate his badly disordered "brooding phase" or subjective "cross-road" of consciousness.

All the "mental backing" required by you in such an effort, is discussed in former paragraphs. It all applies here as there. Develop a real interest in your protégé. Realize that you yourself are not entirely rid of the moron phase. No one is. Realize that your comparative excellence, as you view him, is a permanently assured thing *conditionally*. It is not an absolute certainty. Were you to misapply yourself, in ways that *now* seem foreign to your nature, you would be as much of an outcast child of evolution as he seems to be. By such understanding you are developing *intelligent* interest in him. Pick out his *outstanding* quality; cogitate over, and cultivate your grasp of *that* quality. It is worth its weight in diamonds to you, because shortly you are to transform that salient into your entrance wedge to the nascent roots of his real character. Often, the strongest quality in the sub-normal is his selfishness. He is self centered; his only consecutive interest is his self interest.

There may be an infinity of reasons why all his other mental mechanisms save that one, have ceased to grow. If the sub-normal himself demonstrates a conscious insight into his own condition (colloquially—if he knows he is "off"), it may not be beside the point to probe and rationalize any phantasies which may by the process of probing be externalized. If that process be used, then this also may be borne in mind: there is a thinly veiled lunacy indulged by many well-meaning people, which right down at bottom would classify everything in life as wicked and unworthy. The subconscious in such cases, of course, is crammed with idiotic complexes based on such notions as: that it is wicked to breathe or drink with enjoyment; eating is wickedness; the sexual act or thought regarding it is wickedness; ministering to the body is degrading; to enjoy life in any form is sin, etc. If this foul condition is transferred unconsciously to a susceptible child, subconsciously the logical conclusion is likely to be a decision to remain a moron. If that subconscious decision could be articulated, it would probably amount to this: "Since I cannot get back to where I started; and since the land I was supposed to travel bristles with prohibitions against life, love and activity, it is better for me to abide at this way-station; thus far and no further." This "abiding at a way-station" may be a mild form of demen-

tia precox, of paranoia, depressive or hysteriform incapacity, moronism,—in degrees all spelling “failure” from the social and ethical standpoint.

Your business is so to contrive, that he will of himself once more *wish* to jump on the train, leave the little way-station, and go on into useful and efficient life. If his self-interest is the only angle that juts out from the futile circle of introversion, then use that angle. Excite his sense of possession. Let him feel that to own and to possess is good. Let him see that exertion and effort will increase his capacity for ownership. Do not let him have things because he asks for them or cries for them. That is not enough. That would be too strong a suggestion that he remain an infant. Do not point to the self-satisfied plutocrat or the absolute monarch as examples of anything worth emulating. In another octave they are babes, getting things because they ask for them. As a race we’ve held the ill-mannered baby-brat ideal too seriously and too long. It enters as an ingredient into all our success manias. Lie, if necessary, that all possession is the result of endeavor. Paint life in colors that are attractive to him, not to you,—so he will urge himself to make the necessary endeavors to own and enjoy more of it. Convince him that he has but misplaced possessions already his—possessions of untold value. And that is the truth. If you must do this in ever so childish a way, do it,—it is just as well. Stoop to conquer. The more readily, then, will he see it is necessary for himself to seek, hunt and dig. He is to learn that selfishness itself is better served if he develops several intelligent interests *outside* himself.

HELPING THE SUB-NORMAL—CONCLUDED

Melancholia, the various depressed attitudes toward life, and numerous other entrenchments of failure, can be made to improve if environed by persons constantly thinking and acting in ways here described. Often there is no physical impairment as yet to retrieve. It is misharnessed and misguided energy, physical, psychic and mental, jostling the dazed rider and imperilling bystanders. It is ignorantly misapplied psychology; often nothing but that. Its corrective is wisely applied psychology. That wise application must be conducted by surrounding people to so fine and so comprehending an extent

that the central person in question himself and of himself, finds and continues in the reconstructive application.

Complicated cases should of course receive institutional care. They should not be tampered with; never should they be regarded as chances for the beginner to "try my luck." Charlatans in this field should be coldly and completely boycotted, because penalization by such is often turned into self-advertisement.

GENERALIZATION

No person exists but responds to human encouragement. Correct psychology can make of encouragement a fine science. Its purpose always should be that the temporarily discouraged one seek and find in himself the source of his own encouragement. We all have the phobias and neuroses in various degrees of attenuation,—which in the institutions we may see precipitated and then inflated into obsessional values. Hence the pharisaical attitude is the least calculated to benefit those who merit benefit from you, and in the long run that attitude is the most damaging to yourself.

Methods of aid by applied psychology can be inferred to any degree of practical value, limited only by the capability and initiative of the student. Originality is a big factor. The formulas can be effectualized in innumerable ways by those who have learned to put two and two together.

CONCLUSION

In the hands of those who cannot analyze nor synthesize nor draw sane conclusions, all the formulas and citations in the world would be but futile instruments. To such it can only be said, "you'll never get the 'blessed truths' which you're waiting open-mouthed to receive and believe. You'll never evade the necessity and responsibility of learning to think by any such infantile ruse as that. To those who are for the moment infinitely more abject failures than yourself,—the advice was, seek, dig, apply yourself. It is the same to you. If you knew from the reports of honest neighbors, that during a fit of amnesia or loss of memory, you had buried a basket of your own diamonds somewhere in your own back yard; if you knew that your present impoverished condition, in all phases of life—friendship, success, happiness, purpose, health,—would be yours only upon their recovery,—who and what

could then dissuade you from digging, until you had every square inch of that back yard spaded up and spaded up deep? Learning to think is just that. Psychology or self-knowledge is one of the jewels contained in that neglected basket, of greater value than all the diamonds yet dug. Do not flatter yourself that you already know how to think. There are still possibilities in that direction. No *great* thinker has ever yet so flattered himself. The savage seated in his hollow log, paddle in hand, might well have nodded his head sagely, saying: 'I already know all about navigation, for I convey myself over the water.' Lucky then we poor benighted agnostics who have gone right ahead and invented the steamship anyway."

The reader has covered a range, which so far as tuition by printed word can go, may be regarded as complete. At any rate it is complete in one direction. There are many directions, some just as valuable as the one now traversed.

We have attempted to show a phase of universal law which most intimately touches ourselves. That law cannot be seen, touched, nor heard. Yet the degree to which it is comprehended, adds value to seeing, touching and hearing; makes of existence—Life; makes of life—Realization of the Ideal.

The next chapter, which concludes the present manuscript, is not intended for a lesson. It is merely proffered as a sharing of experience with fellow students. Before indulging in its rather too metaphysical ramblings, a little fable occurs to us, which might be entitled:

LAW

A MAN of common sense heard among sea-faring men that Longitudes, Latitudes and especially the Equator were in fabulous repute. He chartered a yacht and braved ocean storms that he might see the Equator. He never saw it. He returned safely, but he had suffered *mal de mer* and was much disappointed for having believed the wild tales of mariners.

Again from astronomers and philosophers the man of common sense heard about the incredible value of the Earth's Axis. He extorted the wealth of Croesus and of Rockefeller, he exhausted the genius of Archimedes and of Edison to contrive apparatus; he enslaved the labor of a million men, who dug four thousand, and then eight thousand miles straight down and thru the globe,—all that he might see the Axis around which the world revolves. And he did not see it. Neither did he prove his own foolishness. He wrote books, and convinced thousands of gushing truth seekers that no axis exists.

Yet navigation continued; commerce went on unperturbed as tho' this man of common sense had never lived. Moreover, the morning after the publication of the books, the four cardinal directions were not in the least disturbed, nor the measurements of Time.

And to add insult to injury, the world continued to revolve on its axis.

**Moral:—IT IS A VICE OF MATERIALISM TO
DENY THOSE REALITIES WHICH WILL NOT
BECOME UNREAL ENOUGH TO OBJECTIFY.**

VIII

A DAY DREAM

I WAS wandering thru the park of a great city. In the morning's preparations for my walk, I had spontaneously implanted in my mind a suggestion for the main thoughts of the day. We all do this whether or not we know it. I wanted some clear and valuable conception which I could transfer to fellow students. I was seeking a clearer view, a more comprehensive revelation of the causes underlying success—the ability to live more and to grow more. I did not mind if my fancies proved airy, so long as they were in that direction. I felt more metaphysical than analytical. Whenever we make mind or thought itself the subject of our thinking, we are headed toward the subconscious in the most intelligent way.

Occasionally I regarded the trees and flowers. Once I noticed also that a squirrel came near me. Then chattering at my lack of foresight that I had brought him no nuts, he disappeared in the foliage of a great tree.

I came presently to an obscure little bypath. It led me to an artificial lake, at the edge of which, seeing an inviting shrub-encumbered bench, I obeyed what seemed to be a subconscious summons to sit and rest.

It may be that I went to sleep. I do not know. Throughout the incidents of the following vision drama, I recall often seeing the sparkle of the lake.

I had no sooner sat down than it was quite clear to me that I was just now departing from a certain location outside our solar system. I had resided there for uncounted aeons. While there, I had not been learning to live,—as the inhabitants of this planet without exception are doing,—but had already been *living*,—physically immortal, if I chose to be, or changing embodiment consciously, if I cared for a new or different sort of body. In that place the effects of no elemental buffeting of storms, either of wind cyclones, nor the internal gales of pride, vanity, or avarice, could touch me. Such gales and cataclysms did ride and blow there as thruout the universe.

But in that old, mellow, perfected planet I had a well trained host of magic servants, who counteracted inadvertencies and accidents with ease at a mere nod from me. On this morning of my departure the great sun presiding in that remote dominion of space, rose in wondrous magnitude; the air itself shimmered with the colors of rose and gold. I set out, riding the air in a chariot-like vehicle, drawn with whirlwind force by a harnessed legion of brilliant beings who seemed to be each a composite of a god and an animal.

Something said to me: "You are viewing His descent and yours; an old eternity is left and a new one is entered." I could not understand this; I forgot to ask an explanation; I was too much absorbed in beholding the glorious spectacle—for I was both rider and beholder. In the etherially golden harness, I noted again with a great throb those fabulously perfect embodiments of energy; they were like lithe, tawny animals; yet they were not unlike active young gods. I marveled again at the incredible ease with which they conveyed the equipage in the direction the rider wished to go.

That they should ever become disorganized! That they should become things of cunning and selfishness—which now I felt by prescience they *might* become!

I alighted blithesomely, a strange visitor on a strange little planet called Earth. The wild life scampered to cover, torn between terror and innate curiosity. The hills quaked slightly. I had landed on a great sunlit plateau. "This truly is the roof of this little world," was my first thought. I felt like some great Nature Spirit, delegated to brood over this spring-decked and breeze-blown land. I seemed immeasurably huge, cosmic, universal. If I had seen humans at the time, I might have been interested in them as in some race of rather active insects. My senses of sight and hearing were *intelligent*; with humans this is not so. For instance, I needed to strain but little, and the wind rustling in the grass with something in it of legend and tradition, would tell me the secret history of galaxies and other things immeasurable to the human mind.

For the first time I gave way to two great emotions, based on some false conviction of superiority.

First,—I allowed myself to luxuriate in unbounded con-

tempt for those who must involuntarily inhabit this puny sphere. *I* would sojourn here a while because *I* willed it.

• Second,—*I* gave way to the unbounded elation of a Nirvanee,—of a DeQuincy under an overdose of opium—in thinking that this new little place could throw no difficulty upon me that *I* could not manipulate as a pellet of putty in my hand.

Emotions produce reactions. *I* was not prepared. It came slyly—in what apparently was an honest form of fatigue following a long journey. My lithe, magical servants whispered languorous insinuations. They lied—the most refreshing rest would be abrogation of authority and responsibility. *I* forgot this would mean abrogation of the same amount of liberty, and believed them. The drowsy, tangled dream into which *I* was already sinking was filled with subdued chatter of the treasons they were then enacting. It sounded melodiously in my ears. *I* was already in the anteroom of the palace of slumber. *I* allowed the new environment to gain ascendancy over myself. *I* could feel it, as *I* lay pillowed in the mosses and grass. It seemed a mountain had begun to accumulate over me. *I* did not know what *I* was to experience in consequence of allowing a surface ripple thus to outweigh a long established tidal sweep toward an ideal. The symbol of that unified purpose, the etherially light harness or chain of gold which my magical subordinates had worn with honor, *I* saw was suddenly broken into bits. *I* did not care then. *I* fell asleep.

I awoke—it seemed in a few moments—it seemed from death. *I* was feverish and delirious. *I* wanted to know how long *I* had slept. A voice in the delirium replied, “Three hundred thousand and forty years of the earth.” *I* was now a giant both in body and soul. *I* was not sure of this, but that also in a mysterious way, *I* had been told. *I* believed it because of my vast suffering. None but a giant could suffer so much. The former and more happy impressions seemed now withdrawn to some remotely past eternity. *I* wanted so much to be sure *I* was a giant. *That* would lend me self-confidence. But infallible assurance seemed out of my reach, for tho’ *I* could look around and outward, *I* could not look inward nor in anywise make known to myself my own proportions. Up to my head *I* was buried under a veritable mountain, so that

my limbs were not free. Any attempt to move my *concealed* self resulted in friction and great pain. Out of shere anguish at having to be so stagnant, occasionally I would shrug an arm, move a foot, or try to bend an elbow. And I noted then, that great boulders often would be dislodged from the mountain side, and roll into the adjoining abysses with a loud crash.

I wondered if I should have to remove the entire mountain by such meager and spasmodic efforts. I speculated drearily how long that would take. For huge as I suspected myself to be, the mountain which so imprisoned me, was vast. When I grieved, it seemed the tears themselves made the mountain more concrete, and that around my head—a most awkward place. Once, insanely impatient, I shook at the impediments to my liberty with the energy of a cyclonic demon. But after a brief numbness the pain was worse, and the resulting perspiration only solidified the cement bearing rocks about my body the tighter. I was again outwitted. I dared not give way to any form of excess. I had the Will to do, but did not know how.

Daily I had observed separate hordes of little sprites gamboling about the rocks and furrows of this mountain, which seemed to be their natural habitation. There were several distinct tribes; there were striking characteristics to distinguish one clan from another, among which always appeared the same figure woven in the clothes worn by members of the same tribe. For instance, there was one tribe which appeared absurdly pious, and in their clothes always appeared the numeral 6. Another clan impressed me as being specialists in some kind of training; if they had been human, they would have been designated as the "mental type;" their numeral was 5. Another legion looked ridiculously sentimental—unadulterated embodied emotions; these wore the number 4. Most of them were active. Some seemed weirdly intelligent. Some again showed no more intelligence than a vegetable or a lump of lead, living quite passively in the rocks and shrubs. The shrub dwellers displayed the number 2, and the rock dwellers the number 1.

I began to wonder if any of these could give me a helpful hint about self-liberation. One of the pious sprites happened to be nearby. I hailed him. Twirling his thumbs in

a most quaker-like fashion, he approached me sedately. I had wanted to explain my condition to him—but he did the explaining. Of course he had everything wrong. But he said it all with a great air of unctuous omniscience. He told me I should be more trusting, but he said it in such a “don’t-ask-me-what-I-mean-by-that” manner, with such sanctimonious posing, that I was non-plussed. If we say we trust, and then do not act, we are lying. Only mistrust enforces idleness and confinement. But I did not dare to say this to him. He must have been nervous, for he was careful to tell me that if I did not believe him I would go to hell. Evidently he had forgotten how hard it is to scare any person who is already in the place that suits him least. He had admonished me to do as he said, yet he had said nothing that I could do. The means of doing anything were not in my possession so long as I lay buried.

When he left, I found a small ivory casket which he had dropped while speaking to me. I would have called to him, but he was already on the other side of the mountain. On second thought, I covered the little box with my hair, where it would be invisible should he return.

Next I hailed a “5.” I expected much from him. He seemed an able fellow. I fancied his tribe most resembled myself. He, just like the “6” had done, enlarged miraculously as I thought these things of him. After the salutation, he arranged a chart, illustrating my difficulty to me. This he did skillfully, yet I could feel he had some trace of ulterior purpose of which I knew nothing, and suddenly cared even less. I *knew*, what he comprehended only in ingenious but erroneous theory. I felt sure that in some subtle way he was conniving with my pious friend of the previous day to keep me in bondage. I dismissed him in a huff. His departure was so hasty that he left a tiny clasped scroll, which at no time during the visit had he unrolled. I could not unclasp it, of course, with my hands still buried. So I treated it as I had treated the ivory casket of the pious sprite, and concealed it under my hair. I now began to doubt seriously whether any help at all could be expected of these curious gentry.

Yet I called in the tribe of the emotional dancing folks, their pink and green drapes showing the figure 4. Among them there was much sentiment, much infatuation one for the

other, with incontinent flurries of dislike. Their chatter was sweet and melodious. Despite their voluble professions of sympathy, they did not know how to give sane advice. Most of them said that I should find a great deal of pleasure if I decided only to *enjoy* my confinement, instead of straining always to be free. Gloat over my own confinement indeed! I was glad when they wearied of me and left, bent on their own airy gambols.

Two or three times I hailed other legions. I remembered one disorderly tribe, with bodies of animal strength—the hides they wore for clothes stamped with the number 3. They showed their teeth, sneering at me as much as to say, “Why do you not use brute strength?” but remained impervious to my explanation that I had tried that method and failed. Yet thereafter, it was these brutes who brought me food, often snarling the while. The shrub dwellers, showing the number 2, once proposed to make my mountain more beautiful with flowers, if I would but promise not to try to get away from it; and the still more inert rock dwellers consented (as tho’ I had ever asked them any such thing!) to weight the entire mountain with gold and precious stones on the same condition.

I was more weary than ever of all this business of talking in a circle. Everything had been cheaply and copiously discussed but liberty. And after all, everything but liberty and power to do things for myself, was so utterly beside the point. Was all my search vain?

At this moment a startling thing happened. It unnerved me for a moment. Out of the mountain,—or it might have been from its summit,—a voice spoke: “You have taken their message despite their words.” The shock—combined with a feeling that the possessor of that voice intended for me a great good, struck me as a double shaft of lightning might strike. It was not at all like the voice I had heard in delirium. I felt privileged to relax for a moment, and moved my hand to release it from strain. In doing so, accidentally the scroll became uncoiled with a snap. It had been wound with a strong outward-bearing spring. I read its contents. It seemed to be in two divisions. The first I could decipher. I was not impatient about the rest, feeling that in time I would ascertain the entire meaning. The readable part was a strange thing.

It seemed to be a sort of secret prayer or incantation. Likely this "5th triber" had never dared to breathe it audibly. Perhaps, way down, he had even dreaded that the wishes therein contained *might* be carried out. Yet there it was: "I hate the stone-sitters and these shrub-sitters fervently! They are inert! By their stupidity they impede my researches whereby I might gain more power over the sleeping giant. I curse the brutish third tribe; may they sicken! Their insolence stands between me and entire subjugation of the giant! Maledictions upon the pink and green clan—intent upon each other's worthless selves by way of love, hate, and all that follows! Not one in a hundred of my traps for the sleeper remains unbroken, by their carelessness, long enough to show its worth! And O that collective horror of hypocrisy, the tribe of the pious ones! May a venomous plague exterminate them during the dark of the moon and in one fatal night! If only 'He' knew how important in keeping him pinioned, and yet how easily dislodged is the very rock on which he rests his head! Woe is me if he discovers!"—here the readable part of this curious tirade ended, and the undecipherable characters commenced.

Of course I directed what force I was free to use upon the rock I had used for a pillow. And sure enough, this great stone, worn smooth by my own head, was quickly wrenched from its position, and I heard it crash on some ledge far below. I had always refrained from trying any movement whatever with that particular rock. Like a mental habit,—like a familiar attitude, it always had seemed gratefully comfortable. Now that I had dislodged it in the face of discomfort, I noted with joy I had one arm free already, and there were clefts visible in many of the boulders, which before had been solid. I set to work with my free arm. Alas! I could not in anywise find leverage enough to move even the smallest of the remaining huge rocks, which still weighed down the rest of my body.

Just then a little cynical imp appeared. I forget which tribe he belonged to. He pretended not to notice my predicament. I asked him, exasperated, if his grin was the *only* aid he could lend me in my effort. That banished his taciturnity. He replied that the only liberty I would ever achieve would be in the anticipations and expectations of it; that I was fruit-

lessly exerting myself. He said if I gained freedom, I would be more than ever dissatisfied; that I would pine not only for the reclining pose, but actually for the *involuntary* imprisonment, which, of course, once broken, I should never be able to regain in full measure. Even if I should imprison myself thereafter, he assured me, it would be a counterfeit imprisonment, because voluntary. He declared he knew many who were free, and the possession of their full powers was too much and too irksome. They spent their after days in keen regrets for the happiness lost forever when freed from their stony prisons. He left then, burning a weedy cigarette, from which live sparks fell and scorched my free hand.

I believed nothing he said. Yet it weighed in upon me as to the probable uselessness of further effort. I recalled the ivory casket now, and opened it. It was significantly made in the form of a prayer book. The pious "6th tribes" evidently were nursing wishes just as virulent as those of the "5th." The readable paragraph closed with these words: "O that the imprisoned one were to forget his effort but for a day; for his habitual distraction alone keeps him inflamed and swollen, and without that the cave could not hold him. I would incite him to slay all the tribes but mine. I would then fill him with remorse, for I know his weakness. He would then crawl back into his prison—and his subjugation to me alone would be permanent."

Thought I to myself, "Why this amazing enmity between these different tribes, and what is the mysterious connection their own welfare seems to have with me?" I wondered if I could not carry out the bloody things hinted in this last parchment, and escape the remorse and self-reimprisonment. The same clear voice, as from off the mountain top, interrupted, bidding me to recognize, if I could, in the dubious and devious little folks, who furtively tried to misinform me now, during lapses in their own activities on the mountain, the derelicts of that former wonderful organization with which I had "landed," an eternity ago.

"No living thing has yet been killed since the dawn of time. To 'slay' means to analyze, understand, and thus to enforce a change of embodiment, degree and manner of action. Do this sort of thing 'with all your might,' which again means

‘with all your intelligence.’ ” Benign wisdom vibrated in that voice. I formed a strong wish to see its source,—so strong, in fact, that I must have swooned—for I experienced that strange yet not uncommon phenomenon of a dream within a dream. In this, I was not the *imprisoned* giant, but walked on the mountain top, the clear voice leading me to a pool. I saw no man, and surmised the voice emanated from the pool’s crystalline depths. I bent over its brink and looked within it. What a reflection! I saw a face unmistakably possessing miraculous wisdom. If *I* had it, surely I would not have remained imprisoned so long. It could not be myself! With a pang I realized this liberty would prove the transitory privilege of a dream, and that I would awaken again in prison. And from the pool came the words: “The thought must lead the soul, and the soul is pioneer of the embodiment!”

“Who are you, and how came I here?” I asked in a sort of desperation. And the answer was: “I am You, or rather I am What you Will—your ideal—at this time—Liberty. The mind becomes like unto the thing thought of. Thinking of me in terms of liberty, your mind became liberated. According to its fundamental attractions and attitudes, the mind builds or with equal ease, reconstructs the body and its environment. It is the way to freedom. Your body is no longer swollen from the fight of prison thoughts and freedom actions. Go re-inhabit it and take it out of the cave with you.”

There was a great lull, a long hushed pause, as tho’ interminable abysses of expanse were being traversed. I awoke,—still under the rocks. But I did not ponder. A flash of the great remembrance acted like an instant and powerful spring. Literally I catapulted myself out of the cave, leaving it maybe some skin,—yet glad that I need never enter such confinement again. There was a shudder perceptible in the air itself, and all but visible in the shrubs and among the rocks. Perhaps the sprites knew telepathically that their master was once more at liberty, and that a new order would now come into being among them.

In the first flush of this great boon of freedom, being weak from lack of food, I seemed for a moment to experience a kind of hysteria. I cried wildly into the air: “O how may I most adequately thank and worship You?”—and at once

there was an unmistakable reply: "By eating! Whatsoever is necessary, that do with all your intelligence." I ate some nuts, herbs, and fruit, and drank water from a neighboring spring.

I knew now that I should have to bring myself to a test. My strength was growing within me. I decided to summon all the tribes I had seen, and to organize them into a corps of intelligent and obedient servants. No sooner had the echoes of my resolute call died down, than from rock, shrub, furrow and cliff, came trooping the legions of sprites. Their advance guards approached as if to offer me advice. From habit born of captivity, I was about to listen to them, and immediately the would-be advisors began miraculously to grow in size. Then I remembered some of the things said to me by the Voice, and abruptly called a halt. I commanded them. I could hardly believe myself,—yet I commanded them. And it even seemed a familiar thing to do,—an establishment within myself, obscured for a short time, 'tis true, but more ancient within me than the prison habit of listening to the vagaries and whinings of my mind. As I commanded, I saw just a shadow of a diaphanous golden chain entwine the entire legion ever so lightly, yet securely, and the controlling reigns to these chains I noted ended in two places, my chest and my head. There was something yet to learn, I felt. There was something sinister, like a problem a child dreads and yet knows will be solved when it becomes an adult,—there was something of that kind in the feelings I had while viewing my re-organized legions. Especially was this so with the tribe possessing bodies of wild animal suppleness and perfection—the "3s," and to some extent also with the sentimental "4s."

Suddenly, I recalled that all that was transpiring might have an every-day human application. What, for instance, was meant by the mountain imprisonment? The best-intentioned of people are sometimes desperately unsuccessful. Had I but experienced a dramatization of the subconscious mind during any given period of such incapacity? Surely! It may mean more; it certainly had not meant less! The tendencies and energies which in synthesis are Mind, there I had seen just as active and powerful as ever, but split and disorganized. Commonly underlying many failures in life, there is a carefully nursed "blanket" suggestion. Whether it is denied or

called by pretty names, it amounts always to Selfishness and Negligence. Before they fail, such people are concerned in sensuously experiencing "What Will Come" to them. They are keen on "What Fate Has In Store For" them. They buy horoscopes. They refer unfortunates to Jesus, or to a philosophy, instead of aiding them. They forget completely the evolutionary law which says: "Your fate of tomorrow has in store for you exactly what *you* stored in it today by the quality of your thought and your treatment of the other fellow." Theirs is the blanket suggestion of negligence and selfishness,—the worst weakener and disorganizer of the subconscious. Each subconscious tendency ceases work for the unified purpose, and becomes a leach. Powers wane. Lack of ease, or "dis"-ease ensues. No longer united in its energies, the subconscious cannot reconstruct fundamentally, but garnishes the disorder with a concealment of fables and lies, pose and neurosis. The subconsciousness of the oyster so builds the pearl, as a protection against the invading and irritating grain of sand. The sprites offered you, while you were satisfied to remain no stronger than they, to flower and jewel your mountain prison, but they did not volunteer to remove it. "Remember you have to direct and control the mind, instead of listening to and obeying its vagrant and conflicting trends."

I remarked that I was well cognizant of the law of Suggestion. "Yes, you have learned laws. But witness in all human laws, for instance, in the securing of property and possessions, there is one underlying thing, which, if understood and applied, places the person above and beyond the reach of their penalties, and that is Integrity, or real, whole-souled honesty. So with the law of Cause and Effect, working in and thru psychology as everywhere else. Observe, if the deepest Cause animating one is directed by just as deep laid a Suggestion of an ideal,—and if that ideal is Liberty thru Control and Unity of Mental Purpose,—then all the petty effects, detriments, accidents, inadvertencies, sicknesses and misfortunes,—in short, the confinement of the giant under a mountain of inertness, need never occur. That mountain to many people is physical disability today; they need to hear and heed. To a great many more, that mountain is a psychic prison, composed of those concrete boulders more commonly known

as creeds, dogmas, convictions, biases, greeds and prejudices. They need to hear and heed even more; they can never be physically well while they are mental cripples."

I began to consider what I should now do with my "legion." I had "mustered my forces,"—and now must engage in some great task. It seemed that this great work would have to do either with removing the mountain of my former imprisonment, or probably with building a road so that thereafter it could be easily scaled. In fact, I made this point the topic of a question. I heard the Voice replying, hardly audible now, but yet quite distinct: "You are both to scale it and at the same time to remove it. Living and your life's work will both be features in this process."

"But what in very truth is this mountain? Is it of quartz, and shale, and lava, as it appears to be?"

And the reply was, "Mainly, it is composed of Ignorance."

Then what—yes WHAT! A block away thru the trees came the noise of a trolley car clanging on its way, and the honking of automobiles. I had awakened.



What would I not have given for a reply to just one more question! Those sprites—and in a golden harness again,—what possibilities was one to read into this symbol? And was there anything impossible? But I was hopelessly wide-awake now, and arose to leave the park. Once or twice, as I sauntered home, there occurred to me an enumeration of a sort, which I had compiled for myself as an aid in my early studies. I used to "play" that it tabulated the octaves thru which I fancied energy is made to transform by evolutionary effort. I do not know if it should be of any importance in this connection. It ran, if I remember, somewhat in this fashion:

<i>Name (a) and Symbol (b)</i>	<i>Nature therein is enforcing</i>	<i>In the "present" human this often appears as</i>	<i>It can be trans- formed into</i>
1. a. <i>Inertness.</i> b. Mineral.	Response to stimuli.	Heaviness or laziness.	Substantiality or "well-groundedness."
2. a. <i>Passivity.</i> b. Plant.	Organization and diverse forms.	The "human vegetable" attitude. Blind submission.	Systematization — Aptness in form and technique.
3. a. <i>Appetite.</i> a. <i>Passion.</i> b. Animal.	Mobility; senses; intelligence <i>thru</i> selfishness.	Debauch and Remorse.	Ductile and tractable energy — for healing, etc. Basis of the vital aura.
4. a. <i>Emotion.</i> b. Human.	Self-direction; Volition—Individuality.	Selfish elation counteracted by selfish depression.	Refined, Magnetic Charm. Incipient (tho' often deceptive) clairsentience.
5. a. <i>Reason.</i> b. Human ("to be").	Powerfully organized thought. Animal selfishness <i>was</i> a tool, now to be discarded.	Capacity for consecutive thots, themselves no more than anxieties; and this only when one's own welfare is concerned.	Ability, means and position of benefit to others than self. Self <i>dis</i> regarding intellect and genius.
6. a. <i>Ideal.</i> (not your mental picture of it). b. Human ("to be").	Relinquishment of mechanism in favor of principle.	Selfish piety; the exploded orthodox conception of a god acting unlawfully.	Balance; Poise, Highest degree of human enlightenment. Illumination.
7. a. <i>Abstraction.</i> b. Human ("to be").	Sacrifice of all desire—poisonous before this stage. Such "sacrifice" is cause of neurosis with students who over-estimate their "grade."	Sacerdotal twaddle; Agnostical twaddle; or—Nothing.	A method of trans-cension. Graduation from the human into a super-human cycle of evolution.

GOOD BOOKS TO READ

Subject and Title.	Author.
PSYCHOLOGY:	
Brain and Personality,	W. H. Thomson.
Law of Psychic Phenomena,	Thomson Jay Hudson.
What Is Psychoanalysis?	Isador H. Coriat. (Published by Moffat, Yard & Co., N. Y.)
The Meaning of Dreams,	Isador H. Coriat. (Published by Little, Brown & Co., Boston.)
Three Contributions to the Theory of Sex,	Sigmund Freud. (The Nervous and Mental Disease Publishing Co., Washington, D. C.)
Man's Unconscious Conflict,	Wilfred Lay, Ph.D. (Published by Dodd, Mead & Co., N. Y.)
PHILOSOPHY AND MISCELLANEOUS:	
White Cross Library (comprising 6 or 7 very helpful books, tho' elementary. Each, \$2.00).	Prentice Mulford. (Published by and recently reprinted, F. J. Needham, 52 W. 14th St., N. Y.)
Rasselas,	Samuel Johnson.
Esoteric Buddhism,	A. P. Sinnett. (Houghton-Mifflin Co., Boston.)
History of the Conflict Between Religion and Science,	Jno. W. Draper.
The Madman, His Parables and Poems,	Kahlil Gibran. (A. A. Knopf, New York.)
OCCULT AND MYSTICAL:	
Light on the Path,	Mabel Collins. (T. S. Pub. Co., 25 W. 45th, N. Y.)
Bhagavad-Gita,	Translated from the Sanscrit by W. Q. Judge. (T. S. Publishing Co., 25 W. 45th St., N. Y.)
New Testament in Translations,	James M. Pryse. (Published by John M. Pryse, N. Y. Also available at the T. S. Pub. Co.)
FICTION:	
Mysterious Stranger,	Mark Twain.
Personal Recollections of Joan of Arc,	Mark Twain.
Food of the Gods,	H. G. Wells.
Island of Dr. Moreau,	H. G. Wells.
Time Machine,	H. G. Wells.

Dracula,	Bram Stoker. (Doubleday, Page & Co., Garden City, N. Y.)
Zanoni,	Bullwer-Lytton.
Strange Story,	Bullwer-Lytton.
Coming Race,	Bullwer-Lytton.
Etidorhpa,	John Uri Lloyd.

N. B.—Those books, the publishers of which I have not mentioned, are available even in the smaller public libraries. In the larger cities, it is likely that any of them can be secured without writing to the publishers.

H. C. SHEPPARD,
Care The J. F. Rowny Press,
Los Angeles, Calif.

Psychology Made Practical.

By H. C. Sheppard (1919).

Psychology: Personal and Essential.

By H. C. Sheppard (1920).