

LIFE'S PRACTICAL PHILOSOPHY

**An Introduction to Popular Metaphysics
and Practical Psychology**

BY

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FOREWORD

THIS little book is in the nature of an attempt to summarise a simple philosophy of life. It is based upon principles drawn from the various schools of thought that are now working in a practical way along metaphysical lines. It is of no one school. The teaching in it is pragmatic—it works. The principles presented form a standard for right thought and right conduct, and a working philosophy of life. They are principles which are being practised and applied with success by hundreds of thousands of people at the present day, in all walks of life.



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CHAPTER I

THE BASIS OF PRACTICAL PSYCHOLOGY AND METAPHYSICS

"It is the mynd that maketh good or ill.
That maketh wretch or happie, rich or poor."
Spenser, "Faërie Queene."

HAVE you ever realised how Mind lies behind all action and all progress in life? We are only just beginning to think more fully about these things, and to recognise the universal operation of this tremendous power which lies latent within every human being. Just think about it for a moment now.

When Julius Cæsar invaded Britain with his Roman legions nearly two thousand years ago, he found the British army—to say the least of it—not nearly so well

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equipped as it is at the present day. They had no machine guns, no telephones, no wireless telegraphy, no high-power explosives in those days. You may say, perhaps, that they were better without the more dangerous of these things, but that fact would only emphasise the need for using discoveries for human progress instead of for destructive purposes.

Has it ever occurred to you to ask yourself why they had none of these things? Why did not Boadicea ride to battle in a Tank? The answer is, of course, a simple one. They had none of these things in those days, because no one had ever thought of them, and because no one had ever thought of the machinery to make them. The history of all civilisation, the history of all progress and of all invention, development, and education, lies in the history of the development and unfoldment of thought.

The simple recognition of the power of

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thought to rule and govern your life, places you at once above the heads of the crowd. It places in your hands an instrument with which you can control and influence your own future, by formulating a mental standard or plan, upon which to build your actions, and so gain your ideal in life.

Think, for a moment, of any large building which you know. That building existed, first of all, in the mind of the architect who designed it. The building which you see is the expression in outer life of his plan and his ideas. The real building was the mental one—the other only expresses it. It is good or bad according to whether his designs were good or bad. So it can be with your life.

Actions follow thought, and they are the expression of your thought, whether that thought be conscious or unconscious. By directing your mind rightly you can control your actions and so shape your

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life and build it according to the plan and purpose of the Great Architect of the Universe. That plan and purpose lies latent within what is called the Soul, and on the side of energy or emotion it finds expression in the deepest latent desires of the individuality.

On the conscious side these desires are expressed, so far as you can conceive them, in the highest and most generalised ideal of them which you can formulate mentally. That is the first lesson for you to learn, and it brings a sense of freedom, a sense of power, a sense of individuality, and a sense of courage with it. Say to yourself, "I have the power within me to build my life according to my ideal, and in affirming this, I waken more fully to my own individuality." Of course, the ideal for which you should immediately aim is something directly within the bounds of possibility.

You can develop yourself to your utmost

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possibilities by right thinking; that is to say, by building up a mental plan and then making it a real and growing thing by concentrating your thought, words, and actions upon it, and so bringing it into your conscious life.

This building up in thought, in order to build truly and rightly, should be in a step-by-step growth. If you aim too high you are apt to separate yourself from possibility and from the immediate reality of things. The ideal itself should have relation to your highest and best self, on the one hand; and on the other hand it should have, for its application and steady development, a direct point of contact and relation to your present life and environment. In theory it cannot be too high. In practice it cannot be too progressively simple and practical. Only in that way can you follow truly the line of normal growth.

In addition to forming a foundation

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upon which you can proceed to build your life in consistent action, right desire, and the thought which expresses it, is a power in itself. It is an actual force, and it is effect-producing just to the extent to which you intend or desire it to be. Thought arising from true desire is creative in its very nature—an actual expression of creative power—and can alter and change your conditions just in proportion as the thought is in harmony with the possibilities of Life and is carried into consistent action.

Please note that qualification. It is certainly possible to use human power selfishly and wrongly, up to a point. It is just as certain that, unless you work with the laws of universal progress, you will find sooner or later that the eternal forces which make for man's evolution and development will re-act against that selfishness. They will prove to you in practice that there is a higher power at

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work within—the invisible life of the universal consciousness. The individual in a civilised community can only make permanent progress by regarding himself from the point of view of his unity with the whole.

In proportion as you think and act in harmony with the higher Creative purposes of Life, you will become the expression of real power. Within that unity and harmony with those around you, the fact remains that every individual is potentially much greater than anything ordinarily believed. You think of yourself in a much more limited way than is necessary; and in order to accomplish your real possibilities you will have to enlarge your idea of them. It will be the aim of this book to help you to learn how to do that.

It is gradually dawning upon the keenest thinkers that perhaps in Mind can be found the solution to the problems which

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have hitherto baffled scientific observers. Sir Oliver Lodge said at the beginning of 1920: "With Matter alone the universe cannot be got to work. With Mind alone metaphysicians may some day be able to manage it," and this represents fairly the modern attitude.

The evolution of humanity represents the evolution of idea or mind. Mind constructs cities; it invents and erects machinery; it organises the great business houses and manages them; it lies at the base of all scientific discovery. It is the basis of all education, of all civilisation, and all progress. Mind makes war; it makes peace. It works through emotion, through its desire, but it is Mind which so works. That is the ground of a philosophic theory of life which seems destined to win the field against all others.

It is through Mind that the government of nations is conducted. Mind formulates the laws of the Constitution under which

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we live and are governed. It is through Mind that those laws are amended and altered. Mind makes people sick ; it makes them well. We have all heard of cases where a sudden mental shock has caused paralysis, or even death. Most of us have heard of cases where sudden good news has cured diseases which have been looked upon as incurable from the ordinary medical standpoint. All these facts point to the evidence of an energy of supreme importance from the human standpoint. This energy requires to be studied from two points of view. One is the metaphysical, which is an inquiry into the nature of that energy. The other is psychology, which observes and records how it acts through mind.

The influence of the mind over the body—the mental factor in medicine—is beginning to call for marked and special attention. This book does not deal with that subject in detail, but it should

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give you a good grasp of the underlying principles which you can apply for yourself.

The great influence of mental states in relation to physical conditions and bodily ailments is now well recognised, and has entered largely into the medical practice of the present day. It is not a new thing. It was constantly recognised by thinkers in the past, and the astonishing thing is that it was not more taken into account by scientific people.

A striking instance was noted as far back as 1838, and was mentioned in the " Scotsman " of October 20th of that year.

The occasion was the full emancipation of the slaves in Trinidad, West Indies. When the announcement of their freedom was made, the hospitals, which had been full, were emptied, as if by magic. The sick were healed, the lame walked, and the blind received their sight. Not only that, but men—who had not been

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men, but slaves—came suddenly into the possession of a greater power for work. “The boy of the Monday before, belonging to the second or lower gang, was suddenly endowed with the strength and muscle of a man, and wanted a full task; whilst the feeble man, whose strength before would not allow him to go through the work of the first gang, found it instantly renovated to the necessary pitch; the whole being the miraculous result of the sanatory effects of freedom.”

So it is in normal life. We are all slaves, in bondage to conditions which limit the full and free development and use of our powers. By right-thinking, followed by true action, we can set ourselves free to become all that we may be in right relation to the life we live.

If you will remember that scientific thinkers are beginning to recognise that Mind is instinctive in every cell and organism, and is under the direction of a

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conscious, central intelligence in man, it will give you the key to the line which this inquiry should take.

Mind literally moulds the features. You know how it is if some one is depressed, miserable, or worried over a long period. The expression of the face gradually becomes moulded to the mental and emotional state, and this is reflected gradually in a more and more permanent expression. Change the mental state and the expression changes; and if it is changed, and a new and more harmonious emotional state is made permanent, the features gradually take on, and become moulded to, this new and improved condition. So it is with the whole body, in sickness and in health.

This will help you to understand, in a simple way, the rationale of some of the practical effects of right-thinking in relation to physical conditions. Applied psychology, in all directions, is practi-

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cally no more than an intelligent application of this law. Thought is formative in its nature; and mind—as Energy—is a Creative principle. Keep this well in thought, and dwell upon it continually, and work out for yourself examples of this conception of Mind as underlying Energy.

To regard the Universal Creative Energy as Mind is a very different thing, however, from thinking that everything exists only in your individual mind. The latter theory is what is known as Subjective Idealism, and it leaves out of reckoning, almost entirely, a “universal.”

The break-through from the narrow limitations of subjective idealism to a universal idealism has only been obtained through a realisation of the evolutionary processes of an ever-unfolding Cause. Hegel went far towards this by emphasising the universality of the unfolding idea. Then, perhaps, Bergson should be noted

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and studied as having made more definite the conception in philosophy of an unfolding and evolving life-energy. Now, we realise that same evolving life-energy as Creative Mind, which embraces and *transcends* all form and colour, and all nature, and that which may grow through and from nature.

The story of the evolution of the world becomes intelligible when it is re-thought in terms of an all-embracing understanding of the evolution of Mind as energy. To quote the very striking statement of a French writer: "In reality, the only system of philosophy which is actually scientific is Monism, with its grand conception of a single principle, at once intelligence, force, and matter, embracing all that is, and all that is possible, first cause and final cause, of which the differentiations are only different forms and movements." ("L'Etre Subconscient," Dr Gustave Geley.)

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This principle—which is at once potential and actual intelligence and force—and what is ordinarily called “matter,” may be plainly re-stated as Mind in a true philosophical conception of the meaning of that term. They are two aspects of the same thing.

Religion, Science, Physics, Chemistry, Philosophy, and Psychology, some day will all have to be re-considered and reconciled on this basis. We shall only then gain the full advantage and meaning of the great discoveries and observations of scientific research, and discover a divine nature and super-consciousness inherent in Causation, and, in this light, Christianity becomes again revealed as the great practical religion.

Herbert Spencer showed that evolution results from the inner response or correspondence of the organism to the stimulus of its environment. “Perfect correspondence would be perfect life. Were there

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no changes in the environment but such as the organism had adapted changes to meet, and were it never to fail in the efficiency with which it met them, there would be eternal existence and eternal knowledge." ("Principles of Biology," p. 88.)

It is on that law that the whole of our practical work can be based, because this law, being perceived, constitutes a theory of conscious evolution, the basis of all intelligent and purposeful progress. "Conscious Law," said Emerson, "is King of Kings." In the light of modern psychology the law stated by Herbert Spencer is a law of mind—instinctive mind—which, when recognised, offers vast prospects as a principle of human thought and conduct. When that is seen, the necessity for individual adjustment to causal purpose becomes clear.

From the practical side of modern psychology this instinctive response of the

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organism to its environment gives rise to the practice of what is called "Suggestion": that is to say, ideas and mental pictures are presented to the individual—or collective—consciousness, as an ideal stimulus to which response is given, instead of the mere response to the accidents of the sense-world. A rule can be stated here, which will develop more fully in proportion to the extent of your practical work, namely, that a true stimulus intentionally given with the idea of awakening a response must have a clear regard to the highest nature of the individual to whom it is given.

This takes us into the investigation of the underlying Mind-Energy in the individual consciousness; and here, the modern psychological researches of Psycho-Analysis, working in a specialised field, may be found to be of value to the New Psychology. The key to individual development is found in a right under-

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standing of the desire-stream of the individual, its expression, and the possibility of guiding and transmuting the desire-force into right and true paths. In this latter inquiry a right understanding of the personal ideal as the aim and purpose round which the conscious and sub-conscious activities group themselves, show the work in a new light—when a *spiritual* meaning of life is recognised.

The new psychology tends much more to the observation of the unconscious activities of mind, as expressed in *behaviour*, than it does to the result of introspective observation. It is of very little use to look into one's self in an introspective way.

Mind can only be understood adequately by recognising the under-current of desire expressing itself in conduct. Mere introspection does not penetrate fully into the "unconscious." Behind the activities of

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the human lies the divine, and human purpose can unite with divine purpose and express it.

In our next chapter we shall outline some of the conclusions to which modern psychology seems to tend, and try to see desire in relation to an ideal self which is striving for expression within everyone. This ideal self is generally almost unrecognised, but it is there nevertheless. Recognition of it, and right thought and action can bring it into fuller expression. You can prove that in your own life by following a few simple and practical rules.

CHAPTER II

THE IDEAL SELF

“ If you have built castles in the air, your work need not be lost ; that is where they should be. Now put the foundations under them.”—Thoreau.

THERE are many good books now in existence on Metaphysics, practical psychology and right-thinking, and the best of what is often called “ New Thought ” literature, which will elaborate different sides of the theory underlying the simple outlines of this book.

Our aim is rather to provide an understanding of the fundamental principles of demonstrable practice instead of repeating arguments which can be obtained from individual reading. One of the theories which we shall therefore assume,

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as admittedly proved in principle, is the theory of Evolution; that is to say, the universe as we know it, and man as we know him, did not suddenly spring into being as a completed article—ready-made.

The law of growth, or unfoldment, runs right through creation, and the theory of Evolution teaches in effect that man and the universe are the unfolding and ever-changing expression of One Infinite and eternally developing cause with which they are in unity.

The general theory of Evolution is just as scientifically certain as that the world is round. Our present knowledge of the subject will undoubtedly be added to as time goes on, and more light thrown upon it; but the fundamental principle of Evolution, as such, is not often, in these days, seriously disputed. It is the law of creation. As Lord Morley says: "Evolution is not a force, but a process. It is not a cause, but a law."

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The study in which we are engaged does actually lead to a point where more light is thrown on this scientific theory. It teaches us not only that everything that exists is a different degree of unfoldment of One inherently Infinite Cause, but that the evolutionary process is that of the all-embracing energy of Mind.

We have reached a period in the world's progress and knowledge where man, conscious of his unity with that inherently perfect creative power, may consciously unite himself with its real nature, and by co-operating with it, he may bring into greater expression those powers which lie latent within him, by virtue of his relationship with that Cause. When man awakens to the consciousness of this unity, he becomes awake to the latent powers within him, and to the knowledge that, by a right mental attitude, he can bring those powers into expression in his body for health, and in his conscious life for progress.

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To the philosopher and the meta-physician this process of evolution is the evolution of Mind or Spirit—the expression of divine purpose, or Perfect Idea. The conscious work lies in the conscious recognition and affirmation of the reality of the creative ideal, working within for health, for harmony, for success, and for happiness.

In regarding Cause as Mind, you have to remember always that we do not mean that it consists of your thoughts, or my thoughts. We mean that the causal energy of the universe, embracing all activities of what we have hitherto called “matter,” as well as what we have always called “mind,” can be best understood by regarding it as unfolding or evolving mind-energy. That does not involve a conflict with “materialism.” It is a way of looking at life—a fuller, richer, more satisfactory and truer way—and other ways of looking at it fall

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into their own place, having their own values.

This involves the conception of a latent possibility within everything—an ideal which lies latent within it—that which in its highest self it may be said to desire to become. That highest ideal desire—self, or purpose, or idea—lies latent within everything which is incomplete or imperfect.

Take as an illustration the acorn. In this sense the desire to become an oak-tree lies instinctively latent within the life-energy of every acorn. You cannot see the latent oak-tree with the material eye, but you can realise it mentally. It is invisible to ordinary, unthinking sight, but you can see it with the mental eye. In one sense the invisible oak-tree is much more real than the visible acorn, because the acorn is only a passing stage, or phase, through which the oak-tree is growing.

If you will think of the latent ideal

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desire-self, as we have been thinking of the ideal oak-tree, you will realise that to gain a right mental attitude towards ideal possibilities the reality of the ideal needs to be recognised and affirmed. In the light of this reality—the limited self and its conditions can be looked upon as merely a degree of growth. We have given the illustration of the acorn because it shows the exact mental process which you have to go through when you realise the reality of the inner, ideal desire—self. You should steadfastly turn your thoughts in this direction.

Affirm the reality of the ideal—of that which is in accordance with the true Creative purpose—and deny the power to limit you of all that is contrary to this purpose. You must use your thought and you must go through the same mental process that you would go through if you were to realise that the invisible oak-tree, the latent ideal, the Divine purpose, is

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the more real. Reach out for a mental attitude which brings the warm glow of the possibility of right attainment.

The ultimate purpose of your life is to externalise that ideal reality in objective expression. That does not mean that the outer Universe is not real. It only means that we must learn to look upon it as possibility, as a stage of growth rather than finality. Work to adjust yourself to the conditions most favourable to growth in relation to your present environment.

Now let us return for a moment again to the acorn and the oak-tree. We do not mean that the acorn does not exist. That is an absurdity; but we do mean that it is a relative, changing, temporary thing, and that the ideal, the ultimate—the oak-tree—is what exists in potentiality, and should be brought out objectively by adjusting the powers within to harmonious growth.

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To deny the reality of an acorn, except from the view of the oak-tree, would be self-deception—delusion. To deny the ultimate reality, with the mind absorbed and concentrated upon the ideal oak-tree which is to come into being, is to think in accord with Creative purpose. It is Divine reason.

Look around you with your ordinary every-day mind, and with your physical eyes. What do you see? You see a world presenting the possibility of beauty, of happiness, of health, and of good, spoiled by all kinds of apparent limitations—by sin, sickness, failure, inharmony, and discord.

Some of the happiness, beauty, health, and good comes into expression in spite of all obstacles. Now, think and affirm that underlying all these appearances is an ever-present infinite life, love, wisdom, harmony and happiness, health and never-ending beauty, waiting to unfold

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more and more fully, and adjust your desire and action towards that unfoldment. It will begin to show itself by the natural law of growth.

As one writer has said: "The universe is full of magical things, waiting for our wits to grow sharper." You cannot sense their presence with the material eye, any more than you could see the oak-tree in the acorn. It is there, nevertheless, and it—the invisible, perfect presence—is much more real than the incomplete visible, imperfect world. That underlying presence is reality itself, Divine Mind, the only reality in the light of Divine Reason. That reality can be seen by the mental eye when the light of Divine Reason illumines the mind.

Your thoughts and suggestions act as a substitute, ideal environment stimulating this true and real growth. A mental statement of the reality of the ideal brings you into mental adjustment with its

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possible attainment, and its realisation seems to follow as a natural consequence when steadily held and worked for normally.

Again, we must warn you that the true way and the quickest way to grow along these lines is not to let your imagination run away with you, but to relate your ideal to the actual world in which you live, and grow from and in it. Aim to bring out into expression the reality of the ideal qualities which underlie your life, which underlie all things, and so you shall find them real and living.

By the laws of mind you will help to bring that ideal into expression. We do not mean that you have to deny, for example, that a thief or a liar, as such, is a thief, or a liar, any more than you have to deny that the acorn is an acorn. You do not have to deny that a sick person—as such—is sick. Your thought should be concentrated upon the idea

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that the man has within him the capacity to be honest and straightforward, and you will think to yourself, as if you are addressing that higher inner self of the dishonest man—"your ideal self is your real self, one with ever-present life, and you in your real self are one with it and its possibilities. I deny that that self can be dishonest. It is honest and perfect, pure and self-controlled, and it is you." In the same way you can think of the underlying life-energy, with its power for healing within the individual, and direct your thoughts and words towards mental, spiritual, and physical healing.

Such thoughts as these will produce a mental attitude in you which will be reflected in all your dealings, and will finally tend to evoke a responsive chord along right and true lines, in all with whom you have to deal. This mental attitude, contrary as it may seem to be to ordinary human reason, has Divine

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Reason behind it, and when used in faith presents a standpoint which will give marvellous results.

By a sane and normal application of similar simple thoughts and suggestions, and within the limits of possibility, such attitudes of mind will help you to bring harmony in place of discord, and happiness to the unhappy. You can help to turn failure into success, regenerate character, and develop your own possibilities and those of others, by right thoughts and a right mental attitude towards the reality of the ideal purpose in life, in yourself and in others.

Please do not regard these statements merely from an intellectual point of view. They are statements of laws, and of a principle which can be verified and demonstrated by practice—and by practice alone. We have had to state them here from a highly-idealistic standpoint, but if you keep your thoughts on an entirely normal

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application of these rules, you will soon discover the right mental attitude from which to approach all your problems. Remember always that this is a question of right *thought* and not what is ordinarily called "will-power."

Backed by right desire, your thoughts and your mind are constructive and creative powers. Remind yourself continually of the presence within you and within others of the Ideal Self, which is a successful, happy, and healthy self. You are continually painting mental pictures. See that you paint the pictures of a happy, healthy, and harmonious life and its right attainment. Right desire will make these pictures real and living, when you follow it with right action.

Turn your desires continually to the zone of positive attainment in harmony with life, wisdom, happiness, and health, for yourself and for others, and your thoughts, mental pictures, and actions

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will naturally follow that changed mental attitude. Read and re-read the following until it has formed a new mental attitude in you towards life : “ Right desire generates right thought, and right thought manifests in physical expression.”

Thoughts of health, confidence, strength, and intelligence will help to develop these essential qualities in you. You will never be able to do things if you think you cannot. With your thoughts concentrated upon reality—think and affirm—“ I am such and such in the ideal, real world,” and be it in actual expression. With this mental attitude you can trust, restfully, confidently, in faith that all the forces of the universe are working with you, because it is the truth. Then your action and behaviour in life can be brought into adjustment with your new mental condition.

Your mental attitude towards your own latent powers, towards the inner desire-stream, in harmony with the real nature

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of life and its ideal purpose in man, is effect-producing. By the law which is generally called " suggestion " you realise the inner, real powers of the soul in harmony with the true spirit of life. Also, this mental attitude towards the highest and best self in others will naturally result in your thoughts, words, and actions acting as a stimulus and suggestion to call out the best from within them as well as from yourself.

These points will become clearer to you, and their practical application seen when you actually begin to work in this way ; but you will see already that here we come to a place where psychology takes us to the feet of the Great Master, who taught the " Kingdom of God " within, and that the power of Faith, Desire, and Belief are together the key which will unlock the door of that Kingdom. A practical psychology from that standpoint interprets modern science in a new light, and gives

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us a synthetic philosophy which reaches out in its application into every department of human thought.

It is practical in all the meanings of that term. It is a philosophy of optimism which will "re-establish hope as the master-truth as well as the master-force of the world."

CHAPTER III

THE UNCONSCIOUS SELF

"There is something behind the throne greater than the King himself."—Chatham.

THE most striking and far - reaching achievement of the New Psychology is the discovery of what is generally called an **UNCONSCIOUS** self within each individual; meaning by that a self which is almost infinitely greater in activity, in power, and in import to life than the merely personal conscious self. This **EXTERNAL** personal self can be regarded as:—

1. The outward expression, symbolising the inner activities of an unconscious self.
2. That part of the individual which is in contact with the external world, and

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which re-acts to, and is changed by—or which can, in turn, act upon and change—that external world, to a degree not generally recognised.

The discovery of the unconscious self has been referred to as being as revolutionary to psychological thought and practice, as was Newton's discovery of gravitation to physical science. Briefly, the Unconscious may be defined as that part of the consciousness of which we are not aware. Nevertheless, it governs, directly and indirectly, the vastly greater part of all that we think and say and do. The Unconscious is not only mind-energy, but it is also the desire of the mind-energy, in its two aspects of Desire and Consciousness.

Behind the unconscious activities of nature and of man lies the Infinite Creative Power itself, and, when recognised in its own perfect nature and powers, the spring of life—which is the soul—of

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the individual, is released into harmonising activity, and the Unconscious side will work for perfect health and for the development of the individual, in harmony with true ideals.

You will have seen, in the last chapter, how a right mental attitude can be adopted towards these inner powers in such a way that the individual can be co-ordinated and brought into right relation with the real nature of the Unconscious within man. The latter tends by the natural law of Suggestion to respond to external suggestion, and stimulus, which is often detrimental to its real growth. The object of this work is to release the soul-powers which lie behind all this human application of the laws of mind.

In the end, then, the true Unconscious is the ideal self within. The real unconscious self is the image and likeness of the true ideal of the Infinite Creative Power. In this work, and in the under-

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standing of the practical application of the new psychology, the inter-relation of Mind and the inner real desire-self should be recognised. They are the two poles of the activity of life itself. A right understanding of this is vital to a complete view of our subject.

In Chapter II. we emphasised the importance of desire as the concealed factor in all mental activity and work, and indicated that with right thought, the whole life could be reconstructed. When you gain a working understanding of this application of the new psychology you will see that thoughts, as such, are of secondary importance except as symbols of an inner activity. Mental operations can be understood readily, and inner motives discerned when we look upon expressed thoughts and acts from that point of view.

Modern psychology has made one point quite clear—one that seems startling at

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first hearing. It is this: the reasons which people give to themselves and to others for what they do, are, even in the most normal people—in nine cases out of ten—not the real reason at all. The reasons we give are, more often than not, in the nature of excuses, which we unconsciously seize upon, to explain why we have not acted up to our ideal inner self, which we feel instinctively we ought to have done. The real reason lies hid in the desire-stream of the Unconscious, and we shall never understand the true development of our best selves until we can co-operate with the highest ideal of the soul.

The term “power of thought,” which has been used so often, is, in a sense, a misleading term, although it is convenient to use, and we shall continue to use it, when necessary; but we must understand by this term “mind-energy,” and recognise desire as the vitalising element in con-

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structive thinking. It cannot be emphasised too strongly that the mental attitude towards real and right desire is all important.

When a right mental attitude is gained, thought expresses itself rightly and naturally, by the law of suggestion. It follows the emotional activity of desire from the deepest unconscious, where man opens out into the source of his being—into the Spirit of the Infinite Creative Power. Here we get a glimpse of the fact that the Unconscious can be subdivided into a sub-conscious and a super-conscious; and that the latter term can be used to indicate the intuition of the Soul-Activity, the divine Self, the ideal self.

This view of the Unconscious represents a synthetic view of the up-to-date conclusions of modern schools of practical psychology in all fields of work, from the essentially religious to the purely scientific. It opens out a wonderful field, and the

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truth of its conclusions can be only realised properly and fully by experiment and demonstration in healing disease and in bringing about changes in character, and in our relation to other people. The practical application involved is of vast importance for educational possibilities, because the development of the highest potentialities of the ideal self, in a practical manner, *is* education.

The recognition of the identity of the unconscious with desire, and with mind, gives an extraordinarily simple classification of the mental faculties. All these faculties can be developed to a marked degree by practical constructive work through desire, and the visualisation and affirmation of the ideal, in a right mental attitude. We have seen that desire is the intensifying and colouring principle which gives life to all our mental activities and to our acts; and that fact is being recognised more and more every day. A

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revolution is gradually taking place in educational work, and in the development of mental faculties.

Take, for instance, the vexed question of the development of what is generally called the will. In the new psychology will is the active principle of desire. It is desire in action, in consciousness. An objection to this statement is often made that one may will to do unpleasant things. One may will to overcome certain phases of desire, as in the desire to overcome a bad habit, such as smoking too many cigarettes. Will in that case is allying itself with the higher of two desires in conflict, and when this conflict of desire is clearly seen the lower becomes less desirable and disappears. The work becomes strangely easy. The will takes its right place in regulating thought towards dissolving the conflict altogether.

An instance like that of giving up smoking illustrates in a very direct manner

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the possibility of what is called the sublimation of desire in accordance with the highest desire of the ideal self. Along these lines the practical application of the changed mental attitude can be well seen. In other cases where the unconscious and the conscious self are not working in harmony, it will often be found that the individual is unconsciously under the influence of an old suggestion, or experience, the effect of which needs to be seen and counteracted in thought.

In all this work of the higher practical psychology, we are dealing with natural laws in just the same way as in the discovery of laws in other fields of scientific research. These laws are no more occult or magical than are the laws of electricity, and they only seem wonderful at first hearing, because they are but little known.

It is very important and essential to note the true sense in which we use the word "desire" so repeatedly. The term must

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not be identified with all the ordinary personal desires of every-day life. The term desire is used here more to imply something which in its ultimate nature is purely spiritual—the true inner urge of the spirit of the Creative Life within you working for the expression of its own completed nature. It is very important to distinguish between what one can only call “lower” desires and the highest desire or complete ideal within the Unconscious.

In the ultimate sense this highest desire of the life-urge may be called the Super-conscious—the great unexplored field of things to be—the purposeful potentiality of the universal life towards progress, towards development, towards a fuller expression of its ever-unfolding progress and growth. It is here that the work leaves the conception of ordinary Psychology and enters into the realm of Metaphysics.

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However much psychology may wish to divorce itself from metaphysics, modern Psychology does tend to show that the inner desire or urge of the causal creative life, rightly understood, is for:—

1. The development of the individual to the utmost possibilities of complete or perfect expression.

2. The development of the universe to the utmost possibilities of its complete or perfect expression.

It shows, too, that in both these cases the development occurs through *mental* recognition and adjustment of inner life-processes to a creative purpose, a principle which is both mind and desire. The recognition of this life-principle is a metaphysical conception.

The universal Life-urge follows as a corollary from the individual, because if this completing or perfecting tendency is present in all individuals, and is making for the development of ALL individuals as

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units, according to their highest nature, it is therefore making for the perfect development of all of them in relation to each other. It is along these lines of thought that we see the ideal of the great principle of the Christian teaching for progress, and for following the will of God—to love God supremely, and your neighbour as yourself.

This understanding of the unfoldment of individual powers, in unity with the unfoldment of life as a whole, involves the necessity for the recognition of the spiritual potentiality of all people, because what is true of the inner laws of the Unconscious of any individual, is true for all. The two outstanding facts of creation, therefore, so far as the Life-urge is concerned, are Individuality and Unity.

When the work is done from this viewpoint, the development of the individual powers is not made at the expense of other people. As progress is made along these

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lines, all individuals with whom you have to deal should feel instinctively that the development of your individuality is helping them also to develop theirs. A favourite illustration with the old teachers was to regard humanity as part of the tree of life—a central source with individual branches and leaves, a complete unity in diversity, and this is literally true. In the end, on the subjective, the unconscious side, we all reach out into the Primal Life—the Infinite Creative Power.

Modern practical psychology, recognising the all-embracing influence of mind over the body, obtains some of its most striking results and demonstrations of the truth of its theory, in what is called Mental or Spiritual healing. This book aims at giving a working basis for the application of the mental attitude towards curing disease, the development of health, an increased vitality, and, in a sense, re-

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juvenescence. It brings the capacity for sustained effort and usefulness. Without entering in this place into further theory, we shall give you an exercise, which, if faithfully followed, will prove and demonstrate to you the effectiveness of work towards this end, more than would any number of philosophical or theoretical dissertations on the subject. Enough has been said already to make the theory and reason for this practice intelligible.

It has been proved by repeated experiments that the best time to work for health and healing, and to gain the effects of a right mental attitude towards true growth, is just before going to sleep. This is because the unconscious has full charge during that time, and its activities are not interfered with by the impressions and suggestions of the senses from outside stimulus. Although this fact was well known to occult workers in earlier times, it was brought into practical prominence

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by Charles Godfrey Leland in a book called
"Have you a Strong Will?"¹

A complete application of the principle to spiritual healing is as follows : On retiring to rest at night, first of all, quieten the mind as much as possible, and remember, first, the all-embracing influence of the unconscious mind over the body; and secondly, what has been said about the true desire within the life-urge as always making for Life and Health. Remember what has been said about this energy being instinctive and inherent in all things, and remember that it tends to follow and respond to any ideal stimulus, or suggestion, given through mental pictures or ideas, especially when those mental pictures and ideas correspond to its true and complete nature.

Having quietened your mind in this way, and having reflected upon the inner perfect nature of the super-conscious life

¹ *London : William Rider & Son, Ltd., 5s. net.*

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within, think how you would like to be on the following day in a normal relation to progress in your daily life. Take, for instance, the idea of an increased vitality and capacity to do your work easily. Having thought out and outlined in words the ideal in your mind—the simpler the ideal the better—open up your mind to the desire and expectation that to-morrow and all the next day you will be filled with a quiet vitality and an easy capacity for work, in a natural, free, and instinctive way. That is the complete exercise, and it can be adapted to growth in any desired direction along normal lines.

If you will do this, just as suggested here, you will prove for yourself that the life-energy within you responds in a wonderful way to your expectation and to your mental attitude, according to the extent to which it corresponds to the divine ideal. Do this every night; and

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day by day you will find a result coming from it in an ever-increasing degree, which needs to be experienced rather than described. You will, then, naturally, by experience and practice, find yourself able to adapt this to the changing of character, to the development of your mental faculties, as well as to the healing of physical ailments ; and you will tend instinctively to carry out this kind of intentional or desired action. It is the unconscious within you expressing itself in behaviour, and character is formed in that way.

Two things should be carefully noted. One is that the aim of this practice is not to make you think more about your body, but less. It is to carry the physical activities for health, etc., more on to the instinctive or unconscious side, not to bring them more into the consciousness. People who practise along these lines find that it gradually does away with the ten-

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dency to morbid introspection, in every case, when practised rightly.

The second point to notice with regard to this practice is that it should not be done from a strained, strenuous, anxious attitude of mind. There is no need for you to wake yourself up to do it. That would be contrary to the whole spirit of the practice. You know what it is like when you are listening to a drowsy sermon, and almost falling to sleep. You can hear the preacher's voice, and what he says, but it does not prevent you from going to sleep. The silent thoughts which you give yourself on retiring to rest, with the object of building yourself into fuller normal expression, should be done in the same way. Put into words, silently, the denial of any power of outstanding beliefs or suggestions of limitations, which rise up in your thought, and then quietly form a mental picture of the desired conditions into which you wish to grow.

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Finally, remember always that this is a spiritual exercise. It must be done with right aim, always from the recognition of the perfect birthright which belongs to you by virtue of your relationship to the Infinite Creative Life.

CHAPTER IV

EXPRESSING THE IDEAL

"A powerful imagination brings about the event."—Latin saying quoted by Montaigne.

THE older academic philosophy and psychology was severely limited in regard to its outlook and its application, by tending to leave out continually the consideration of the effect of the modifications of the emotional life as being perhaps the most important fundamental activity of the mind. At the present time modern psychology has swung in an almost completely opposite direction.

The psychology of the present day is tending to become almost entirely a "feeling" psychology. This is due mainly to the work of the great schools

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of Psycho-Analysis, which tend to throw all their weight on the important discovery of the enormous part played by the emotional life. In that discovery, valuable though it be, the danger arises of overlooking the question as to whether the emotional basis of life is making for any definitely high aim or ideal at all. In relating the mental action to feeling, and tracing its origin in the emotional life, there is a strong tendency among the Psychologists of the present day to almost ignore mind, as such—and the forming of ideals and thoughts, as such—and to regard the individual as unconsciously working mainly in the dark for a blind purpose.

The question is : Is there an ideal involved in the individual, making for an ideal aim and purpose; and, if so, what is it? Close thinking on the subject reveals such an ideal, lying latent, physically, mentally, and spiritually, within

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every individual, as a latent possibility and potentiality; just as the oak-tree lies latent within the acorn. The simple appeal to individual experience answers the question in the affirmative, and constructive mental work must consciously build for this ideal.

Until we have this point clearly defined in our minds, the whole process of evolution, even as conscious beings, will seem to be a more or less aimless process, and we shall fall short of a true conception of the real purpose of the Infinite Creative Life. When you begin to envisage man and the universe in terms of mind as the underlying energy, of which sublimated or transformed desire is the emotional activity, you will begin to see what the higher desire of the unconscious mind, or the unconscious self, must of necessity be. It can be summed up in the word "perfection." This word is used here in the sense of something that is without

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blemish, manifesting all its latent qualities and possibilities for acquirement in the highest state or degree. As we are in a growing or evolving universe, ever unfolding into a fuller degree of expression of latent power, the ideal of perfection, or completion, must be an ever-growing ideal, having relation to existing unfolding and existing circumstances.

The ultimate ideal of perfection can only lose itself—or find itself—in the sense of Infinity, but what may be called a relative ideal of perfection does not necessarily mean imperfection or blemish at all. There is a subtle metaphysical point touched upon here, into which it is unimportant to go deeply so long as our present meaning is grasped. The point is that a rose-bud, for instance, can be regarded as a perfect rose-bud without destroying the conception of its unfolding into a perfect rose. In fact, the idea of the latent possibility of the rose-

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bud to become a perfect rose is *involved* in our conception of its perfection. Its capacity for this unfoldment, and its adaptability towards overcoming limiting influence, becomes involved in our ideal rose which lies latent within it, and which is growing from within it. Now apply this to yourself.

Begin to build up your ideal of the possibilities and potentialities within you and within others from this point of view, and you will gradually gain an enlarged ideal for the powers and possibilities of present individual attainment—physically, mentally, and spiritually. This highest ideal can be arrived at in two ways:—

1. It can be estimated from a right conception of the highest tendencies of the desire-stream within the individual, interpreted in terms of mind or consciousness.

2. It can be discovered by a realisation and understanding of the nature

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and the purpose of the Infinite Creative Power.

These two methods blend and interblend continually, and the highest conception of the one has an immediate reference to the other. The one ideal must be re-read into terms of the other continually, in order to bring about right adjustment between the individual and the universal life.

Take, for instance, the conception of the nature of the Infinite Creative Power as Infinite Life. You can arrive at this stage from almost any platform of reasoning from the universe, or you can arrive at it from a consideration of the nature of the individual ideal and desire-stream.

Here we come to the point to which this has been leading. The true ideal for progress is found within the individual through the sublimation or transformation of the desire-stream. It should be turned continually into a fuller concen-

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tration for individual growth and development and for universal good. Otherwise, growth is constantly side-tracked into abnormal channels, or comes under the sway of the limiting suggestions of the environment. This is the teaching which will enable us to see the problem of right guidance for growth and development in a new light.

It gives us a basis for practical work. The ideal self within everyone—discernible to consciousness through the true sublimation of the desire-stream—is the ultimate guiding power of the individual. It is the master-power which brings results from a right mental attitude, because it is the individualisation of the power which is doing the growth. The term “sublimation” can be defined as the new direction of emotional energy towards a higher individual or socially useful good.

The true mental attitude towards growth

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and development in self or in others must be gained through a clear recognition of this ideal self. It is in this respect that the practice of suggestion has fallen short of getting true, real, and permanent results ; because, without this recognition of the real nature of the inner self, any attempt of one human mind to influence another falls short of the highest method.

One of the most striking characteristics of the unconscious self—the desire-stream of the individual—is its suggestibility. That is to say, it tends to respond to the impressions of its environment, unless the consciousness of the higher nature is so strong that it instinctively re-acts only to impressions which help to bring out its fuller development. In all education, in all work of healing through a right mental attitude, in all our dealings with other people—from the ideal standpoint—three factors should be borne in mind,

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the individual, the environment, and the inter-action between the two.

The inner self, which we have seen to be best understood as an emotional self—the emotion of mind—is constantly receiving impressions from its environment. These impressions are received for the most part unconsciously. They have an unconscious effect towards helping or limiting the growth of the individual, until the process is seen and understood and worked with intelligently. Then the inner self works always, instinctively, for health, for happiness, for development, and for growth, in a right relation to its environment and to the source of its being.

In this right relation, the perfect faculties of mind lie latent within you. Intelligence and wisdom rest there, power for happiness, for success, and for harmony with your fellow creatures. Until the recognition of our true nature comes, there is indeed an “unconscious con-

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flict." First, there is the unconscious conflict between the individual—the conscious individual self, struggling for expression and growth—and his environment, which seems, to the undeveloped mind, to be tending continually to drag him down.

Following this, and probably because of it, there is another unconscious conflict going on continually. This is the conflict between the personal self—more or less at the mercy of the conditions in which it finds itself—and the ideal self within. This ideal self is ever waiting, as it were, with the infinite patience of the eternal purpose, to express itself—to express the image and likeness of the divine life and its possibilities. When a right mental attitude towards life is gained, you will seem to be born again. You will become a new creature in the realisation of a divine birthright—the right of the real man which lies within you for expression

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—that which you may become. This attitude of mind brings a sense of security and certainty, and an intelligent co-operation with the divine life purpose begins.

The first necessity is a better realisation of the real nature of the Infinite Creative Mind. Religion teaches us that God is Infinite Life, God is Infinite Wisdom, Infinite Truth, and Infinite Love—perfect—Omnipotence, Omniscience, and Omnipresence. Philosophy and Science confirm this in their concept of a great Infinite First Cause, which is the source of all life, of all consciousness, to which man and the universe are related, in their rightly-understood nature, as effect.

The difficulty here is this perpetual conflict between man and his environment: between us as we know ourselves, and that inner urge within us ever seeking expression in what seems to us an inarticulate, or semi-articulate longing. If

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this is admitted, it is obvious that our great need is for a right recognition and realisation of, and adjustment to, the high eternal purpose within us.

The need is to open up your mind to these great truths and so bring them into expression spiritually, mentally, and physically, in relation to the Infinite Love, Infinite Wisdom and Power, and Infinite Life, with its normal expression of health, through a right recognition of law. It seems a wonderful thing to think that the direct suggestion of truth will tend to call these great powers into expression. It is true, nevertheless, as reflection and practice will show you, and the reason of it will be evident to some extent from what has been said.

If you will begin to make little mental statements to yourself regularly, of the truth about yourself and others in a direct way, you will begin to see results of a very marked character. Almost every one at

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the present day recognises the effect of the suggestions, or direct statements, which we make to ourselves or to each other in ordinary life, especially when made with the conscious intention or desire to produce an effect.

In practice there is an almost incredible difference between the effect and result of ordinary suggestion, and the effect of what is sometimes called, in this connection, a "declaration of truth." We mean by that term the statement of man's ideal relation to the Infinite Creative Power as a truth here and now. This kind of thinking and speaking the word of truth is a thing which goes on, at any rate in the beginning, in one's own mind.

You cannot go about talking to everybody simply and solely from the standpoint of the ideal self, and making a declaration of truth about that ideal self. You can *think* in those terms, and some-

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times put it into words in your mind, and having that mental attitude, your ordinary mental approach to others will take a new turn. The sense of conflict will disappear, and everything which you say or do, from this inner higher standard, will be something making for growth and development. It will be more constructive than it would be in the old way of thinking, and it will bring constructive results into your life.

This way of working does not mean that you are going to try mentally to fasten thought, so to speak, on the personal side of people, or *try* to alter them. It does mean, however, that this realisation and affirmation of the ideal truth, mentally expressed, will tend to dissolve the in-harmonies of the actual external life. You can change your thoughts, your words, and acts by a right realisation of the reality of the ideal life in harmony with the true purpose of the Spirit of

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God, and when you do so change them, you will find the change reflected in other people.

It is essential for success that this work should be related directly and intentionally towards dissolving the conditions of inharmony in actual life here. It should be applied in relation to the immediate environment, and to every-day things, rather than to trying to alter people. When so used, such thinking is creative, directive, and adjustive. It is a philosophy of expression in terms of environment, through right thought followed by right action.

Now, all this sounds sometimes at first hearing so extraordinary that people are apt to disbelieve it. We must remind ourselves of the fact that no one who has thought much about this kind of thing at the present day doubts that our words and suggestions, in ordinary human life, have a very remarkable effect on others

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viewed from the merely personal side of things. The only thing we are insisting upon at the moment is the demonstrable fact that this practice can be absolutely regenerated. It can be made a new and real thing by a right realisation, by silent mental building and affirmation of man's relationship to an ideal life instead of using thought and suggestion in the mere human attempt to influence other people. Build up a mental picture of an ideal life step by step in direct relationship with your actual life. Conform your thoughts, words, and actions to that ever-growing simple ideal, and growth into it will follow, as surely as day follows night.

Until this right aspect is gained, any attempt is likely to be misguided. Such misguided mental work tends only to add to the conflict. When the effect of a right way of working is seen, there will be no temptation to return to the more limited and cruder attempt to use what is

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generally called the " power of thought " on people.

The work of right-thinking along these lines is a purely spiritual work—the expression of the ideal truth about man ; and it forms the basis of a real, constructive, and practical Psychology in harmony with modern knowledge. The practice can only bless and help others. It begins with a realisation of the inner latent powers and by directing those powers from a mental picture of their normal growth in right directions. They are called more definitely in this way into expression for health, for happiness, and for educational purposes. They can be directed for success in life and for harmony in the home and social life by the practice of this kind of right and true thinking about the Divine Ideal for and within man. This work should be in complete harmony with the real, inner aspirations, hopes, ambitions, and ideals of others. Build an individual

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ideal gradually in right relation to other people, add continually to the picture step by step, consistent with its growing normal possibilities. Think constructively from that ideal, affirm its reality, live it, and it will *become* your life.

CHAPTER V

THE SENSES AND THE MENTAL FACULTIES

"The one miracle which God works evermore is in Nature, and imparting Himself to the mind."—Emerson.

THE old academic psychology was bound—as we have seen—to come, sooner or later, to more or less a full stop. It was almost entirely a psychology of introspection. That is to say, it was formulated from observation by the individual of his own mental states and processes. Modern psychology has made the interesting discovery that those mental processes and mental states are only the surface indications of processes which go on entirely instinctively, and largely unconscious to the individual.

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Unless people regard their own mental states and processes which they can observe as being mainly symbols or transformations of an inner process, their psychology is certain to be at fault. That is why modern psychology, particularly in the field of psycho-analysis, has enabled us at least to formulate some principles and laws, which give us a working basis towards a better understanding of the mental processes. Mill, in his "Logic," p. 568, 8th edition, said : " Psychology is altogether or mainly a science of observation and experiment," and this is just as true now as in his day.

It is well to summarise here broadly some of the conclusions to which thinkers seem to be coming as a theory of Thought. It must be remembered that when we speak of mind, in these days, we include the entire emotional life. Desire is the desire of the individual mind arising from its own depths. Emotion is the emotion

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of mind. Feeling is the feeling of mind. Human Energy is the energy of mind. When we understand the real nature of man and his relationship in unity with the Creative Life, we are able to re-think creation and evolution in new terms, and such re-thinking brings definite results into the individual life.

Both from the individual introspective standpoint, and from actual observation and experience, we can begin with the evident fact that the individual has both an outer and inner life. In the outer life you are in contact with an external world through what are called the senses. These are mental or Spiritual in their ultimate and real nature.

From one point of view, all that you can know about the OUTER world is reported to you by sensations. All that you can know from the INNER life comes to you, in the beginning, through the activity of an individualised desire-stream of life

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reaching out into expression, of which the conscious self—which receives the sensations—is the external activity. What we call thoughts are transformed sensations, acting upon, and being acted upon, by desire. Desire is the individualised impulse of the life-stream—the subjective individual expression. The senses are the external or objective expression of this stream, and the whole process is the activity of Mind.

The action and inter-action of these two activities—Desire and Sense impressions—produces thought. Therefore, the elementary power of the individual, regarded from one point of view, can be called MIND, and from the inner side it may be recognised as EMOTION. These two phases or poles are in reality one in essence, and that one is still Mind, conceived as Energy, and not merely as intellect.

The faculties of the conscious self are sometimes simply classified as perception,

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conception, reason, and will; and as we indicated in Chapter II. these can be resolved into a simpler classification, as Desire and Perception—the latter indicated by Attention.

Perception is the primary activity of Consciousness. The term perception is ordinarily used to mean the sense of sight, but its psychological meaning is the receiving of impressions through any or all of the senses. One definition of it is "the state of consciousness which is aware of the presence of an external object." As a matter of fact we infer by Suggestion most of the qualities of our perceptions, of which perhaps only one quality is directly "sensed." So ice "looks" cold, because the visual appearance has been associated with a certain temperature-sensation in past experience. The sight of it suggests its other qualities to our minds.

Desire, Attention, and Sensation are

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the elements from which the individual consciousness is built up. For the application of this let us consider what takes place in attention, when many objects are acting upon our senses at the same time, and we attend mainly to the more prominent ones. Have you ever stayed in the country, in a house which commands an extensive view? Suppose it was night when you arrived there. The next morning, after the sun has risen, you raise the blind and look out of the window, and the eye wanders for a second over the whole scope of country. Presently, instead of continuing to see the whole landscape, consisting of a multitude of different objects as one unity, one object begins to attract your attention.

It is either because that object is so insistent, for one reason, or another, as to force itself upon your attention, or because of your unconscious wish or Desire to know it more accurately and

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thoroughly. These two processes represent what is going on continually between the inner and the outer life. Things are either forced upon our consciousness from outside, and call up a response from within us through Suggestion, according to our inner life and memory ; or our desire to know more about them is actively awakened. In either case it is Suggestion acting upon Desire.

The term Suggestion, as a definite Psychological term, was apparently first used by Dr Thomas Brown, Professor of Moral Philosophy in the University of Edinburgh. The work of this man is not sufficiently known, but his unconscious influence on contemporary and subsequent thought was marked. Dr Brown was born in 1778, and died in 1820. His views presented a healthy reaction against the tendency to regard the faculties of Mind as complex separate processes.

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He classified all the so-called faculties of Mind as being the working of what he called either "simple" suggestion, or "relative" suggestion, and the effect of his contribution to psychological research can be better appreciated in these days than in his own. The New Psychology is approaching the same conclusion from an entirely opposite view-point.

His work needs to be re-thought in modern terms, because he belonged to the *Introspective* School. Dr Brown was enormously influenced by the work of Condillac, the French Philosopher, and his tendency was to transcend constantly the ideas of his contemporaries. He recognised the importance of emotion in psychology, and he saw the need of re-thinking the theory of the association of ideas in terms which include emotion. According to him, simple or related ideas are called into expression by the suggestion of their associated ideas or feelings, and

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that process of suggestion *within* the individual is instinctive from the very nature of Mind.

Take, for instance, the faculty of Conception, which is the act of simple recollection when an idea or an impression sets up a train of thought. Although this train of thought may, and almost invariably does, seem to jump about in the most incongruous sequences, when not intentionally concentrated, analysis shows that there is, in fact, a kind of wild regularity and connection between the associations, which are recalled by the direct suggestion of ideas or feelings.

The other type of suggestion, namely, relative suggestion, occurs when feelings of relation arise from the perception or conception of two or more objects, or two or more emotional effects. MODERN PSYCHOLOGY RECOGNISES A THIRD AND IMPORTANT FUNDAMENTAL TYPE OF SUGGESTION IN THE ACTION

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OF EXTERNAL INFLUENCE CONSCIOUSLY OR UNCONSCIOUSLY PRESENTED TO THE MIND OR EMOTIONAL LIFE BY THE ENVIRONMENT OR BY OTHER INDIVIDUALS.

Desire, according to Dr Brown, is the concealed factor which influences all thinking. He elaborated this point in great detail, to show that desire lies at the root of all the mind's activities. Reason is the desire to ascertain or to prove truth, although it is so often perverted by the desire to prove oneself right at the unconscious sacrifice of the desire for truth itself. Or some other desire may be dominant which unconsciously influences the reasoning process, and gives rise to what is now known as "rationalisation."

Constructive imagination is seen in this way to be the activity of the mind in which desire idealises its realisation. Memory and intuition are two great faculties which

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work unconsciously to feed imagination which can be called into conscious play. They can be harmonised under the control of an individual who has learned to adjust himself to the purpose and expression of the higher forces which desire expression from the true creative purpose at the soul-root of his being.

Memory is the great storehouse where is retained every impression ever made upon the mind or desire-stream, until the impression is removed or changed in form. These are, in effect, the theories resulting from Dr Brown's teachings as to the workings of the mind from the desire-aspect, and it will be seen how closely they are related to modern theories, and how easily they fit into a practical plan for right attainment through right desire, right thought, and a right direction of constructive imagination.

We can seize upon the inner realities, the inner possibilities, the inner purposes,

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the inner ideals, and we can make them real and living in our outer life by conforming thought, action and behaviour to them. First, we conform our thought to them through conscious affirmation or suggestion that they *ARE* real, and then we direct our growing habits of conduct towards making them real in actual life. That is the process to be followed in all true and normal growth. This growth can be easily tested in the development of increased mental faculty. Take, for instance, the development of a better and more efficient memory.

From the standpoint of the ideal desire, and the realisation of the perfect possibilities within you, you have already a perfect memory as a potential ideal. Your problem is to make that potential ideal real through thought adjustment, by bringing out that potential into active expression. The method is by using suggestion to that end, and converting that

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suggestion into conduct by the mental attitude of faith, by believing that you can remember, and by remembering.

First, you must learn to trust your memory. Say to yourself, "I do trust my memory. It is perfect," and your inner self will tend to make that affirmation real. Words like this are creative.

Why should you not trust your memory? It is the great mental storehouse, and it has been proved, over and over again, that nothing is really lost within it, although through carelessness, or unconscious desire or dislike, it may be mislaid. There are only two points to be considered in regenerating your memory. One is that memory can only reproduce what you put into it, and you should therefore take care only to give it clear-cut pictures of what you want it to retain. That is a matter of Concentration. The other point is that you must trust your memory. Memory is capable

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of being re-collected—always—under a right suggestion.

It is well worth a little of your time and thought in getting to understand these points. Memory is the most important faculty of the human mind, from the ordinary point of view; because it represents how much you know, and the extent to which you can use that knowledge. If your memory were blotted out, you would not know how to do anything; you would not even know your own name. You would not be able to read this.

Most of the systems of memory-training make the question of a perfect memory seem to be a very difficult one, when in reality it is very simple, because, as we have seen, a perfect memory is natural to the normal mind. It is a sub-conscious process. Memory is just a mental store-house.

It is just like your trunk which you pack, and take away with you at holiday

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time. You do not have to teach your trunk to hold the things. Packing your trunk depends upon system, care, and the attention which you give it. If you throw the things in, just anyhow, without thinking about it, you will only have a very vague idea as to what things you have, and where to find them. If you think about it, and pay attention, you will not only know just what you have in your trunk; you will be able also to lay hands upon it the moment you want it. You do not need to say, "Now, I wonder whether I put so-and-so in," nor have to rummage all through your trunk to make certain.

If you have done your work quietly and methodically, and have thought about it, you do not have to wonder. You know the things are there, and you know that you can get them when you want them.

Now, pay as much attention to your memory for a little time as you would to

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packing your trunk. Do not overload it with a lot of things which you do not want, otherwise you are making it more difficult to take in what you do want. Do not try to remember too many things at a time. You know what happens when you try to crowd everything into your trunk at once. The things get all crushed, and you have not the least idea where they are, nor whether some of the things are in there at all.

Concentrate upon the things you want to remember, point by point. Consciously relate these points to each other as far as possible. When you have related one point to a succeeding one, you can let it fall into the sub-conscious, knowing that it will rise again in your mind. One point will recall the other quite naturally, as well as coming up by direct recollection or suggestion.

Pay attention to the things you want to remember, and concentrate upon the

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one thing at a time. You will be able to remember them all right if you do that, and you will be able to remember them at just the right time. If you concentrate upon them at the time of taking them into the mind you need not worry about them any more. You can "forget" them for the time being, until you want them again, and you need not keep on looking into your mind to see if you still have got them. They are there all right, just like the things in your trunk, and they will come back to your thought, just as you need them—trust your memory. That is the grand secret of a perfect memory. You trust it, and it will not fail you.

Pay more attention to the way you take things into your mind. If you want to remember what you read, or have been told, put it into your own words. That is the way to study, and learn. If you wish to remember names, faces, events, link them up by association. Make a little

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“story” of them by weaving them together, descriptively, in your mind. Ask yourself questions about them, and about the facts related to them. That will impress indelibly in your mind things which you want to remember, and will enable you to recall them easily.

THINK about things you want to remember, in this way, and think that you will remember them.

If you want to remember to DO something at a certain time, imagine yourself doing it at that time, and think of yourself as doing it then. You will remember to do it all right, because you can trust your mind. Mind is master.

What we have said about Memory will give you an almost perfect system of memory-training and development. It deals with a very practical side, and that side is of very great importance. Do not lose sight of the fact that by doing this you are also always unfolding Intuition.

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Spiritual powers—powers which lie latent within every one on the Super-conscious Ideal side are always developed when your high aim is to demonstrate in yourself and in others the definite expression in palpable bodily form of any inner latent true ideals.

Intuition is a term which represents a creative capacity of mind, the generation of original ideas. It uses memory as an instrument. It is spiritual. The following exercise will help you to its greater growth, and maybe applied in all directions. It is an exercise in the direction of the intuitive flow of latent life towards the healing of disease, and for the expression of spiritual powers. It is an exercise in Constructive Imagination.

Imagine yourself expressing perfect qualities of Spirit, of Good-will, of Life, of Wisdom, of Happiness—Truth, Beauty, and Good bubbling out, as it were, as a fountain of living water from within, a

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never-failing source of vitality and power, from which you can drink and be satisfied. There is nothing but perfection, purity, and power there. In that ultimate fountain of Life there is no sin, no sickness, no impurity or disease.

As you drink of that living water, and are bathed in it spiritually, mentally, and physically, you are cleansed—like Naaman of old was cleansed from his leprosy—of all the limitations which this world would put upon you. The limitations of heredity, the limitations of environment; the limitations of disease, of failure, and of faltering fear are thus removed. You are born again; you become a new creature.

Go into detail in your constructive imaginings and affirmations on ideal lines such as this. See yourself manifesting Divine Love to every creature, see yourself showing forth the divine strength and power which comes from a knowledge of

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the Kingdom to which you are the rightful heir, with none to say you nay.

See yourself surrounded by the glory of CONQUEST, and the peace which passeth all understanding. Then see yourself with renewed mental vigour and energies, and with perfect mental faculties. Then go on to the physical side, remembering that that too is Instinctive Mind, and owes allegiance to Divine MIND. The body can be made directly responsible to ideal, constructive, super-conscious thought, so you can build health, harmony, and physical strength and beauty by right-thinking. In scriptural terms the Word can be made flesh in you, when you enter into the Kingdom of Heaven which can be opened up within you, by right-thinking.

CHAPTER VI

WILL, CONCENTRATION, AND THE MENTAL ATTITUDES

“ Human nature is not a machine to be built after a model, and set to do exactly the work prescribed for it, but a tree, which requires to grow and develop itself on all sides, according to the tendency of the inward forces which made it a living thing.”—J. S. Mill.

WE have seen that what is ordinarily called the Will is really the conscious expression of the inner desire-stream, which is fundamental to all the mental processes. It changes them all ; and a right mental adjustment to the highest ideal of that desire-stream is an imperative necessity towards understanding the processes which work within the consciousness.

All the talk which is current about auto-suggestion, the development of will-

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power, strength of will, and the like, does not go deep enough. It is Desire which has first to be put right and adjusted. Then development towards greater expression and unfoldment of latent powers will follow, naturally and normally, from attention or concentration directed towards their unfoldment into external expression, in contact with the world and with other people. Attainment, in relation to immediate possibility, becomes correspondingly easy.

In a very real sense, Will and Desire can be looked upon as the conscious and the unconscious expressions of the same thing, with the additional distinction that Will, involving attention, also involves the power of choosing or determining. In this sense Will directs all consciously-expressed thought, and your will, used rightly, should consciously direct you towards the attainment of the highest ideals of the conscious self.

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One of the chief functions of the conscious self is undoubtedly to co-operate, in thought, with high latent ideals. In turn, thought directs and steers the will, as well as the desire—by suggestion—into right and true adjustment to both the inner and the outer life. Throughout all, right desire and true thought are the deciding factors.

As we have seen, the laws of growth follow the action and reaction of the individual with environment. The power to respond to environment lies instinctively within the individual. Arising from this fact, there are two mental attitudes which you can adopt towards any given thing—a positive attitude of expression, or a passive attitude of response. Either of these mental attitudes can be adopted at will—acting under suggestion. It is very important to realise this, because it is for lack of taking advantage of the practical laws which it places in your own power to

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operate, that weakness, inability, nervousness, and shrinking fear originate.

The adoption of a right mental attitude towards life is all important, and you can adopt a courageous, calm, quiet, positive attitude by the mere suggestion of your power to do so, and by carrying that assertion into actual life. This may sound difficult, but if you will just learn to trust the simple law which it involves you will find that it is not so difficult as it sounds, especially if you begin with small things which are easily within your power.

Affirm the power of your ideal self to be courageous, brave, and able to overcome the small difficulties of life and then carry that affirmation or suggestion into action, and you will find your strength growing in a very marked way towards the overcoming of greater difficulties. These will seem to vanish away as you approach them, and face them, because

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your capacity to deal with them has been aroused, awakened, and stimulated to a greater normal growth.

This same law of Suggestion can be applied in the unfoldment and strengthening of the mental faculties, of character, and in all phases of your conduct towards life. Recognition of latent capacity is only thinking, but it is thinking in a certain way.

Hear a man who is a weakling and a failure talk: "I have not the nerve to do that," he says. "I always give in at the critical moment; my will fails me, and I give in to others just at the very moment when I ought to be strong and resist what I know to be a wrong influence."

He THINKS that. Now, the Will is the directing power of the person, but, in turn, it can be directed by Thought following the Desire to improve. It responds to Thought, following desire. If you desire to cure a weak, faltering will, you must

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think exactly the opposite thoughts to those quoted; and you must think those thoughts with the intention of re-making yourself into that new being.

You will soon see the results of this changed mental attitude. If you think your will is weak, and that it fails at the critical moment, if you yield just when you should be strong, you must change your thoughts about yourself and about your will. You must **THINK** and affirm that your will is strong, you must **THINK** and affirm that you will not yield, and you must **THINK** and affirm that you **ARE** overcoming and have overcome that condition, whatever it is, which you **DESIRE** to get rid of. You must think that you will be persistent, and that you will wear out any limiting condition with a Good-willed determination. Desire it, think it, act it, and the rest follows.

Desire—directed—*is* Will, and you can re-make your true will through right-

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thinking. It is not strenuous efforts of what is miscalled "will-power," but right thought, right stimulus, right suggestion, which is needed. It is well known, in these days, that imagination is directly related to desire, and that thought or suggestion acts directly upon the action of imagination.

The secret of what is called a strong will, is the taking, at choice, a strong or weak mental attitude. The mental attitude you adopt is under the Will, and the Will is under the THOUGHT, and the thought is under the DESIRE. Following this line of thought will enable you to develop the powers within you to unfold the Ideal self, and to make you a power, under God, to help others. It will enable you to awaken your GREAT WITHIN, and to unfold and express your latent powers. Think always in harmony with the highest self, and do not allow yourself to think in a weak, vacillating way.

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If you ask the majority of people the points on which they feel themselves weak, from a mental point of view, they almost invariably reply that they are weak in one, or perhaps all, of the following—Memory, Will, and Concentration.

We have dealt already with memory, and what has been said in this chapter enables you to understand how to overcome difficulties with regard to the Will. There remains the subject of Concentration, which brings the inner desire-stream in relation to the power of conscious attention, which the mind possesses, so that the inner unconscious self can express itself in right adjustment to the needs of life. It should be the action of the Ideal Self—the soul-self—moving out into expression.

Concentration is the power of attention which the mind possesses. It is the action of the consciousness by which it is able to attend to one thing more definitely than

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to others. It is the act by which the attention is fixed upon one quality or phase of an object, or an idea. By that act, the mind is abstracted from conscious attention to other things. We have referred many times to its relation to desire.

Conscious Concentration begins with the action of desire—or that negative action of desire called fear—by which we turn our attention exclusively to one object or idea. It can be carried to the point of complete absorption in the contemplation of that object, to the exclusion of everything else. Concentration is paying attention consciously. The art of paying attention can be cultivated. Professor E. W. Scripture says: "This is the first lesson to be learned, the art of watching. Most of us went to school before this art was cultivated, and, alas! most children are still going to schools of the same kind. There are proper ways of learning to watch, but the usual lessons taught in

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school result in just the opposite. We, therefore, cannot go a step further until we have learned how to watch."

There has been a very great deal of mystery made about this subject of concentration. It has been spoken of as if it were an exceedingly difficult mental operation, only attainable after great pains and years of practice. This is not the case, and in order to use this power of focussing the mind in any desired direction it is very necessary for you to note this fact. It is the natural act of paying attention, and we all pay attention, naturally and instinctively, to those things in which we are interested, those things which we desire. In this connection it is important to notice that fear and worry are attention to those things which we do NOT desire. They can be cured by concentration upon RIGHT desire. They represent the result of the individual working under wrong or inharmonious sugges-

tion. They can be cured by right and harmonious thinking, directed towards the dissolution of conflict between fears and right desire.

From the point of view of conscious mind-training we have to take conscious control by right suggestion of this natural action of the mind. We can direct our thought in such a way that we only absorb those things which are in harmony with true ideals. It is not that you cannot concentrate. Learn to pay attention to the things that you truly desire, and take your attention away from the things you do NOT want. There is so much misunderstanding about this important point, especially by people who are already interested in mental development, that it cannot be insisted upon too strongly. Right concentration is only the act of paying attention—of giving up your mind and your desire to anything, by paying attention to it.

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Some of the most concentrated people in the world are the people who worry most. They fix their minds upon certain ideas of fear and trouble, and failure and disease, and are for ever building up fear-pictures of undesirable things which they think MAY happen. They should turn their thoughts to the FAITH side—the ideal side of their being. They should build up constructive, ideal pictures on the faith side of their consciousness. They would then be doing creative mental work which would truly and literally regenerate their lives, their bodies, their minds, their success in life. It would unfold their power to help and lead others, their individual development, their business success, their happiness at home and their prosperity.

We often hear failures in life say : “ I cannot concentrate. I do not seem to be able to control my own life. My thoughts run away with me.” Most people say

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that they suffer from lack of concentration, and wish they could learn it; and most of those people spend nearly all their lives worrying about one thing or another. It is not the power of concentration or attention which is at fault. They need to learn to concentrate upon the right thing, the right thought, the right desire. They are working under a wrong suggestion, and are re-acting all the time to it. Right suggestion and right desire, intentionally and intelligently applied, will change the condition to a more harmonious one.

Another thing to notice is that it is not necessary or desirable merely to try to pay attention to things for long periods. At first, you should try to stimulate interest, rather than to merely hold the attention. Attention follows interest. Become interested in constructive, up-building things. *That is one of the secrets of retaining the qualities of youth.* Retain your interest in life, in events, in people,

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in acquiring new knowledge. Then ambition, vitality, and energy will seem to awaken from an inner spring of consciousness. Do not try too much at first, as you are apt to have a re-action. Begin with small efforts, and let them grow from the interest which will follow your success. Desire and interest are closely allied and the one re-awakens the other.

We shall conclude this chapter by giving you one of the very best and most successful exercises for the development of concentration. It is so simple that it is necessary to warn you not to overlook it on that account. The next time you find yourself really interested in anything, just remember what we have told you here about concentration following interest. Then consciously let yourself become more absorbed and more lost in that very thing. Do this with the knowledge that you are, by so doing, developing your conscious power of concentration. Do not try to

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consciously hold your thought to attention. Just remember once "this is concentration," and then let your attention become absorbed again. This is a very simple rule, is it not? By so doing, you will accustom your mind to slip into the conscious art of putting your interest wherever you want to give it.

You can also cultivate concentration by direct suggestion, and by affirmation. That is to say, your powers of concentration are—like all else about you—what you think they are. If you draw upon the ideal, unconscious, subjective, super-conscious forces, in faith, you will get from them an increased power to concentrate, in the same way as you can get any other mental or physical quality.

Make a mental picture in words outlining the perfect powers which are potentially within you, like the oak-tree which lies within the acorn. Affirm to yourself that you have the power to pay

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attention to and to concentrate upon anything, for as long as you want to do so. Believe in those perfect powers within you and, according to your thought and faith, it will be "done unto you." Turn your mind within in this way, and concentrate upon concentration. Believe in your present possession of this or of any other quality, suggest or affirm to yourself and to the "unconscious" powers within you that you have that quality. Imagine yourself expressing it naturally at all times when it may be needed, and you will find that you have drawn from the latent forces of the soul the quality you desire. You will thus develop a new habit of greater concentration and it will operate more and more instinctively.

CHAPTER VII

SUCCESS AND CHARACTER BUILDING

“ Man is his own star, and the soul that can
Render an honest and a perfect man,
Commands all light, all influence, all fate;
Nothing to him falls early or too late.
Our acts our angels are, for good or ill,
Our fatal shadows that walk by us still.”
—John Fletcher, “ On an Honest Man's Fortune.”

THE outstanding fact for the individual is the expression of the *individual*; and the aims and purposes which arise from the unconscious side of his being. These aims can be regarded as either super-conscious or sub-conscious. In practice they express themselves as a combination of both these phases. The relation of the individual to his environment should express itself, as we have seen, in terms of a harmony which permits the greatest pos-

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sible unfoldment in right relation to other people.

This, for the individual, means Success. Success can be well defined as the free expression of individual latent power in right relation to the world and to other people. This may or may not mean success according to a money-standard; but it goes without saying that in a right relation to life, the individual's economic needs should be worked for and fully met. There is no evasion possible of the fact that part of the human need must be interpreted at the present day, in what are ordinarily called "money" terms. The point is that money should not be the aim and object of our work. A normal supply should follow our work. It should be the natural result of right work, in direct relation to the social conditions prevailing in the life of the world in which we live.

Full success, then, in human life, is the attainment of right and true ideals, in an

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environment which gives the best possible opportunity for the expression and actualisation of those ideals. When you have learned to re-think man and the universe in true metaphysical terms of Mind, you can relate that re-thinking to the eternal purpose of life. That sets you free from many of the bondages of established thought which follow an uncompromising belief in a purely materialistic life. It sets you free to follow the voluntary laws of the unfoldment of your own individuality, in harmony with the purpose of the Infinite Creative Power, and in harmony with the Divine Ideal within every one else.

Success is an individual thing, because it has to do in the end with the individual's ideal aim. You cannot measure your own success by what others have done, but only by the extent to which you have yourself realised and accomplished what you set yourself to do. The

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actualisation of your ideal depends, first, upon the consistency with which you stand for it. It depends, secondly, upon your faith in it in the face of all obstacles. Thirdly, it depends upon the practical methods which you employ in working it out. Constructive thinking should be followed by constructive action in right relation to the possibilities of life.

Of course, constructive thinking and affirmation making towards the reality of the ideal condition is a kind of action in itself. It "lines up" all the forces of success to your aid. It remains for you to carry that action right through to full expression in external life.

Success, then, from our standpoint, depends upon two things. First, it depends upon the right mental attitude. You will have to adopt a mental attitude which sets your face firmly in the direction in which you wish to travel. You must ally yourself in thought to the super-

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conscious realm of the ideal, and by faith and mental affirmation of the realities of that realm, you must bring them into expression in right action. You must turn for guidance and strength to the central source of all success, and believe that you will derive from that Creative Source of your Being a clear-cut perception of what to do, and how to do it. You must believe that you receive the things you need, and the creative source of all supply will not fail you. This is the act of mental adjustment to the deeper aspects and purposes of life.

Secondly, success depends upon character. Character and the right mental attitude must go hand-in-hand. You may know all the principles of constructive thinking, you may carry out affirmation and faith for the abundant supply of all your needs, but unless you use those same laws of constructive thought towards strengthening those traits in your char-

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acter which limit you, and make you unfit to receive the blessings, you will find that, beyond a certain stage, your mental work will seem to fail you. It will not fail in reality. The law never fails. It is only that you have not applied the law fully to yourself. This is the point where the need for right desire can be clearly seen. In the highest sense of right work, the individual must do more than attempt to command success. He must fit himself to "deserve" it. It is only by fitting yourself to gain your true desires that you can come fully into your kingdom.

This does not mean that, in order to be successful through mental constructive work, you have to be a saint or a high initiate. Success begins at once along this path, and results follow immediately. But, to travel successfully along that path, and to come into your full opportunities and heritage, you must begin to fit yourself in advance for the benefits which

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you expect to receive. That is, in itself, one method of obtaining them, if you have constructive faith. This is what is meant by working to "deserve" success, and we recommend it here because it will bring, through practice, the natural results of a very practical method of right-thinking.

Therefore, in order to be successful along any chosen line of work, you should consider well and visualise the particular qualities which are necessary for success in that work, and cultivate them in your character. You can cultivate character by direct thought, by realising that your super-conscious, ideal self has all those qualities, and by affirming that you express those qualities.

Another method of developing desired qualities, and drawing them from the super-conscious realm, is to add to that realisation the persistent assumption of them, as if they were really part of your

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habitual character. This must not be done superficially, in a spirit of pretence, but by the actual assumption of the best side of yourself. In this way, the new habit of action and thought will become second nature to you, and will replace the old self by the new. New habits are really formed from a knowledge of what your real self truly is, and by adjusting your behaviour to that higher standard.

It is impossible to lay too much stress upon the psychological effect of this practice of carrying your Ideal-self into your actions and behaviour. It forms entirely new habits of thought and action in a remarkable way. If you will take this to heart and try it, you will find that it creates a tendency towards true expression in a manner which will surprise you. To quote the words of Professor William James, in his great work, "The Principles of Psychology" : " We need only in cold blood act as if the thing in question

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were real, and keep acting as if it were real, and it will infallibly end by growing into such a connection with our life that it will become real."

This law is especially productive in results when the things which you are aiming at are the qualities of that real self which is the ideal self of the highest desire-stream within you. Do not make the mistake of passing over this law as if it were comparatively unimportant. We repeat, it does not mean that you should pretend to be something other than you are. What it does mean is that you should act as if you were your highest self, and carry that highest self into your behaviour in all respects, with confidence, with courage, and with right action.

Some of the principal qualities which make for success are self-confidence, strength, intelligence, wisdom, and a sound judgment. These can all be cultivated by fostering, assuming, and affirming

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a strong self-reliance. You must cultivate and assume a greater dependence upon your own inner strength and wisdom. You must gain a greater sense of unity with the Infinite Creative Life.

A quiet determination to succeed is, therefore, necessary as well as a steady persistent effort towards success. These should be the natural result of a trusting faith that the inner forces will help you and assist you, and of a purposeful assumption of the successful qualities. Persistence does not mean obstinacy, and two of the most essential qualities for success are tact and adaptability. The man who wants success should not be a weakling. He must be strong. He must be so strong that he has an overplus of strength to give away to others so that they may feel that they can lean upon him, have confidence in him, and rely upon his strength and wisdom. But, he must also radiate love and goodwill to all,

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and, living as he does from the super-conscious unity in God—of all things, he must make the same claims for the divine rights and potentialities of others as he claims for himself. The strength which appears to come from merely desperate effort is likely to defeat its own ultimate ends. All true strength comes from the realisation of unity with true creative purpose. It is strength in repose. It is action from a true centre.

One of the great factors of successful mental work, and the achievement of success in life, is to get the idea of what you really want, clear-cut in your mind. By this we mean, not simply that you should have an image of form and colour outlined in your imagination. The idea of an underlying desire or purpose will serve as a plan on which growth proceeds; a nucleus round which—by a natural law of thought—other ideas will cluster. It will form a seed, as it were, from which

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the ideal of success will grow and take form. Part of this mental plan or outline will deal with its normal expression in action. It should not be realised merely as an idea in the mind. The idea or ideal of its *expression* should accompany it, and at this point you can image freely the concrete expression of what the normal growth of that ideal involves.

Steadily build up an effective ideal in this way, both of your character and of your right desires. Your Kingdom of Heaven is primarily within you, and you must, first of all, know that it *is* within; also, you must have some idea of what it is *like*. Then you can hold a model, an ideal, in your mind, which, by the laws of externalisation of thought, will become real to you. You must study the art of life, and paint a true mental picture, a true ideal, which by faith and right-thinking you can make real in your life.

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You can bring out your mental picture, in terms of form and colour, in your life, and in living flesh and blood, in the same way as the artist brings out his painting on canvas. If you realise your inherent unity with this one Infinite Artist in all creation, you will manifest to the world the picture which the thought of God has painted in your mind.

Therefore, have perfect faith in the ideal unconscious self. It is your own true self; that inner self which manifests through the silence. Bring it into expression by relying upon it, and trusting it, and affirming its reality, and by assuming the next step towards the ideal in your actions and thought. This assumption of the man or woman you want to be, is a very different thing from vanity or conceit. This form of self-assurance is a quiet confidence in the inner powers, a quiet trust in the ideal self within you, and in the perfect

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Creative purpose of the Great Architect of the Universe.

In trying to correct character, and in strengthening up your weak points, do not parade those weak points to others, and do not discuss them much with others. It is a great mistake to confide too much in other people about the weaknesses you are trying to overcome. When you do that, people very seldom forget what you have told them, and often do not give you credit for being different, even when you have completely overcome and got rid of your limitations. They then think about you as being more limited than you really are. In that way, not only do they not help, but often they actually hinder your development and progress.

There is a natural tendency to respond to other people's thoughts and feelings about you. You need to learn how to make yourself immune from other people's

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limiting thoughts about you, particularly as wrong-minded people sometimes even deliberately use silent or audible mental suggestions to try to make you do what they, in ignorance, think you ought to do. You do not need to fear other people's thoughts in this way when you know the law of protection.

That law is to turn your thoughts to the Divine Mind of God, with which you are in unity on the ideal super-conscious side of your being. In that real self of you, you can find and affirm freedom from persecution, freedom from tyrannical thoughts, and freedom from adverse mental suggestions. In that consciousness you should definitely deny the power of any personality to hurt or harm you, or to influence you wrongly. Turn, in faith, to that true self, where in the super-conscious, perfect, ideal self, you find the truth that makes you free.

Put silently, into words, the mental

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picture of the absolute freedom, through right-thinking, of the inner, perfect self. In that way you can, by the denial of any other power capable of influencing you, set yourself free from despotic mental domination.

CHAPTER VIII

WHAT ARE YOU FITTED FOR? HOW TO CHOOSE AN OCCUPATION

“ Whether with reason, or with instinct blest,
Know, all enjoy that power which suits them best;
To bliss alike by that direction, tend,
And find the means proportioned to their end.”—Pope.

MANY books have been written on this subject, and some of them are very helpful, but until the advent of the New Psychology, this subject was dealt with almost entirely from the limited standpoint of the Conscious personality. We know now that to get at the **REAL** self—the ideal self—you have to go deeper down into the sub-conscious or unconscious self of the individual. You have to consider the right desires for expression which lie latent there for progress, for

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evolution, and for development for self-expression. The decision of what you are most fitted for is therefore really one which involves an understanding of the sub-conscious or unconscious tendencies of your mind.

The question of your natural vocation in life, or the kind of work, whether mental or physical, for which you are best fitted, follows a rule which is the same in the adult as in the child. This rule is to observe the persistent desire-streams of latent mentality or emotional activity, which well up continually from the unconscious into conscious activity. This desire-stream is identified first, with the direct relation of the soul to the Infinite Creative Power. Secondly, it is the result of natural inherited tendencies, modified or changed by subsequent training. By this training, new modifications of expressions are called up from within as a result of association with the external

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world, and response to it. Underlying all these changing conditions, however, and running through them, a persistent tendency to certain types of activity can be noted in every individual.

These desire-streams may not be, sometimes, very evident in the personal life. The possibilities for expression may be more or less entirely suppressed, or latent and dormant within the sub-consciousness. They are there nevertheless, and can be called into activity when the right stimulus is given.

How then can you estimate what you are naturally best fitted to do? This natural fitness or desire for expression can be noticed through any life or any training, no matter what career is taken up. As we have said, the expression of it may seem to be repressed, but the tendency is still there.

Modern education is making great strides in the direction of discovering

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individual potentialities and in giving to each individual as far as possible the opportunity for expression. Nevertheless many people recognise themselves to be "square pegs in round holes." This only means that they are in the wrong environment for the expression of their particular gifts and capabilities to the utmost degree. It means also that there is here a great waste of energy, which cannot find its proper expression, and this results, consequently, in an incomplete life. As the community progresses in its educational outlook, we shall learn to take more notice of the particular work for which the individual is specially adapted.

In deciding upon a career for either a child or an adult, the most important point to consider is the type of mind to which the individual belongs. This can be found out best by a study of the real meaning and tendencies of the highest

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desire-stream. To do this, the broad and general tendency must be taken into prime consideration rather than particular applications of it. Then analyse the applications. As an instance and as an illustration: if your self-analysis of your highest persistent desires were to show evidence of your liking to teach other people, it would not necessarily follow that your true vocation is that of a teacher in a children's school.

When and how you should express this desire to teach others depends upon other broad and general characteristics of the sub-conscious field. You may prefer to teach adults. You may be intensely religious, and the natural form of this desire for expression as teaching might then have its highest expression as a minister of religion. You may be, on the other hand, very strong physically and very fond of out-door sports or athletics, and the teaching-desire in this

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case would probably take the form of teaching and training others along some of these co-ordinated lines.

This illustration of the analysis of the desire of the teaching mind is only given here to show that a very comprehensive view of the desire-stream has to be taken in order to bring into one harmonious single channel the various activities which are waiting there for expression. It is only when this is done that the individual can have a concentrated aim in life in which he is entirely interested. The whole object should be to engage the entire activity of the concentrated desire-stream; and we know that where work does not fully engage this, compensation can be often rightly found in actual life in a hobby or in some form of recreation.

Some interesting and helpful experiments along the lines of ascertaining the individual tendencies of the desire-

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stream were reported some years ago in the United States. These experiments were conducted along Analytical lines to discover the main stream of response which the sub-conscious mind, or nervous system, gives to various test questions. In this case, an ingenious method was used by which words and pictures connected with vocational activities were passed for review before a number of children. The nervous re-actions were noted by an electrical apparatus which registered them quite unconsciously to the subject.

In this way, for instance, a boy of fourteen showed marked response to words connected with Art, and in a lesser degree to words and pictures connected with engineering. A second test carried this subject into more detail, and a series of words connected with sketching, painting, modelling, etc., gave an increased response when they were applied

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to mechanical objects. These experiments left no doubt that the boy's natural tendency would find the best expression in drawing and designing matters connected with engineering. Following this line of inquiry, you will see readily how this would work out if the boy had further shown a response to the idea of invention and constructive work.

That is, of course, a variation of what is now called Analytical Psychology, which is the method of eliciting the secrets of the unconscious by noticing its tendencies to action, and registering its response to environment. An interesting point in connection with the experiment quoted, was the fact that the parents were quite aware of the boy's liking for drawing, but had not associated him with the idea of engineering until the fact was pointed out to them through this method. Then, of course, many evidences of this liking were remembered.

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This will give you a key to how to choose a vocation applied either to yourself or to other people, or to children. There is really no need for you to feel any doubt of finding out what the unconscious self is really desiring to express, and there is no need for any elaborate experiments of the kind just mentioned. The best method of all is to quietly turn your thoughts towards considering your own inner tendencies and desires. You can thus observe the manner of action of the sub-conscious field in a direct manner, with reference to the way in which your permanent desire-tendencies have persisted and can be observed throughout all your changing conditions of life through re-action to your environment.

Often the first thing which comes up to the mind in such an analysis of the sub-conscious desires, is a particular desire which has been called up temporarily by

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some passing influence which is still affecting you. That is usually only a passing thing, and we are speaking here of desires which are much deeper and more persistent in their tendency than the passing moods of the moment.

This point is well illustrated by the answer given by an old Professor to a somewhat gushing lady whom he had taken in to dinner. He was an authority on languages, but he was also rather abrupt and impatient in temperament; and when the lady said to him, "Oh! Professor, I do wish I knew French," he answered, in his most abrupt way, "No! madam, you do not. If you had really wished to know French, you would have learnt it years ago." Without going too deeply into the psychology of this answer, it certainly illustrates the difference between the passing impulse as distinct from the broad and concentrated desire-stream of the personality. In

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choosing a vocation you will have to see what you **REALLY** do desire within yourself as a persistent stream of tendency which has run throughout all your experience, working towards a higher expression of your possibilities in all directions.

Examine yourself mentally to discover the broad and general tendency of the sub-consciousness by questioning yourself in much the same way as the boy mentioned was scientifically examined for sub-conscious response. You will then surely find out what your inner desires tend to express in you. It is important that you should not carry out this mental self-analysis in a morbidly introspective manner or make a **HABIT** of examining yourself like this.

It is only suggested here that you should do this once ; or once in a very long while, in order to mark your progress along the true lines of development which

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your inner self wants to become. Avoid morbid introspection always. This exercise is positive and constructive and is not an habitual practice to be followed, but an occasional guide for ascertaining your path of progress. Treated in this way, it will enable you to see, throughout your past life, tendencies for expression which have constantly shown themselves from the sub-conscious in the conduct of the conscious personality.

It is important to notice that what we have said here refers to the broad and general class or type of occupation for which you are suited rather than for any particular position in life. Your adaptation to a particular position is a matter for your individual consideration. The question to ask is, "Does it give me an opportunity for fuller self-development?" Another point is, that, when you find you can do more than you are doing at present, or that you are adapted for

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something different to your present activities, that does not necessarily mean that you should change your present occupation at all. It only shows that you can grow out of it and through it into wider activities. Further reflection should show you how you can clearly gradually develop into something bigger and deeper from where you are.

Opportunities continually present themselves in the life which you are living, of expressing more fully your inner latent possibilities. Every such opportunity should be taken advantage of in order to train yourself and to become more fit for future chances which may come your way. Study the law of growth, and you will find that in proportion as you become more and more conscious of latent power, and in proportion as you take a right mental attitude towards life, you will see opportunities which otherwise you would not have noticed. Your faculties will be

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more keen, and you will have courage, confidence, and judgment. Life will not be a gamble to you. You will have a consciousness of security and certainty, and your growth will be from the zest of living, and the consciousness of the power to take advantage of every opportunity which presents itself to you.

If you examine your feelings and the constant expression of persistent desire and the ideal which has cropped up so continually within you in this way, you will soon be able to classify your desires. Having found out what kind of work you are best suited for in this broad and general way, you should train and prepare yourself to grow towards the individual realisation of your ideal along these lines. So long as what you are doing at present gives you an opportunity for travelling in some way along the path you have set for yourself, that is all to the good along that path. It can be

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looked upon as part of your training and development. Having found out what you are suited for, you should concentrate your energies just where you are upon getting to know more and more about your life-work, and increasing your knowledge and capacity.

In this way you will train yourself to be better fitted to succeed along that path, and by the natural laws of the inner unconscious demand for development, you will gravitate almost unconsciously into the kind of position which you are best fitted for. You will find opportunities arising, apparently almost unsought. All this will take place along well-defined laws of growth which we are only just beginning to observe and understand.

You will find it of great interest and value to study the lives of successful men and women. If you do this, you will find you are able to trace in most

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of them the application of the laws outlined here. Having found the kind of life to which their capacities were best adapted, they grew gradually, in a normal way, taking advantage of every opportunity which came their way in order to mount higher and higher until they reached the summit of their ambitions.

You can do the same, and you have a great advantage over the majority of people because you now have a knowledge of the process and an understanding of the right mental attitude to adopt towards right and true desire, and towards right and true ideals. In the end, if you are sincere enough and sufficiently true to the highest within you, you will feel that you are fulfilling the Will of the Infinite Creative Power in your life, and making yourself an active factor in the evolution of the race.

CHAPTER IX

PSYCHOLOGY AND EDUCATION

"Education has for its object the formation of character."
Herbert Spencer.

WITHOUT attempting to cover ground which is the commonplace of the Psychology of Education, it may be recognised that the discovery of the unconscious self and the unconscious workings of instinctive feeling and thought, has brought about a revolution in the mental attitude of the future towards educational possibilities. It may be useful for us to take a brief survey of some of the underlying principles as seen from the standpoint of advanced theories of education at the present day.

The aim of education is conceded to be the development of the individual. It is

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the development of thought and knowledge and the capacity to use them rightly. You are already conversant with the consciousness of the aim and the purpose of the ideal-self latent within everyone. In one sense, this ideal-self, the aim and purpose of the Creative Life within, may be summed up in the word individuality. A leading educational authority reviewing the relation of modern psychology and modern discovery to education, summed up the whole question in the statement that "individuality is the ideal of life," adding that it is at once a goal of effort and a standard by which the success of the effort may be judged. Also, that it is something which may be approached indefinitely, but which can never be reached, because the Ideal grows in proportion to its right attainment.

You do not require to have it pointed out how closely this is in line with the theory of Life outlined in this book.

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The aim of education as the development of the individual, and of the latent powers within the individual, is not only the aim of education. It is the aim of life itself. The freedom and spontaneity of individual expression is the keynote of future development along educational lines, but here we arrive at the second principle. Freedom and self-determination must be, and is, only possible within law. To progress according to law does not limit. It provides a background for true growth. Here, then, we have two features with which to deal in education and in the individual and universal life. First, the untold latent possibilities and potentialities for future evolution and for expression arising within the individual. Secondly, there is Law. We have seen that the right to individual growth and the development of individual powers is the birthright of humanity and belongs to all.

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The development of the individual must be in harmony with the individual development of all others. There is a social duty and a social instinct to be considered which must be in right relation to other people and our duty to society. Evolution and growth according to Law should be the basis of individual and social unity, and the basis of harmonious relation between the two. J. S. Mill said, "The liberty of the individual must be thus far limited : he must not make himself a nuisance to other people."

Freedom within Law is an essential conception of education. It is an essential conception for work. It is an essential conception for the home life and for all social relationship whatsoever. In the school it recognises authority, tradition; in the social life it recognises social unity and harmony. True evolution builds on the past with a true consciousness of the ideal for future development.

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This is easily seen in the tradition of a school. The individual begins to conform to the school ideal the moment he or she comes into contact with it; partly through authority, and largely by the mere adaptation to environment and the natural response to the stimulus of environment. In this way a normal force is built up, a living Ideal, which acts as an immediate suggestion or stimulus to those who are brought into contact with it.

So long as a part of that Ideal is individual initiative, and the individual is given freedom to express latent power and possibility, such a social ideal or a school ideal stands for real growth and development. The building up of an Ideal in this way in a school or in a large community in what may well be called a TRADITION is a subject which is bound to compel the attention of educationists in the future when the

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enormous power of Suggestion is recognised. This subject can be almost infinitely expanded in relation to civic, national, or international ideals, and already thinkers and writers are beginning to recognise its importance in many fields of activity.

After all, education is only the suggestion of right knowledge and right Ideals—of right and true standards of behaviour and conduct. The response lies with the individual, and to a very great extent the individual response is different, to some degree, in every case. In school work, in social life, in business life, as well as in the education of the adolescent and the adult, the understanding of a true and right Ideal and a right knowledge of the laws by which that Ideal can be realised is all-important. The laws of what is generally called Suggestion in relation to the calling-out of the Ideal from the Unconscious self

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must be constantly considered in relation to all educational work.

The subject of Suggestion or stimulus towards ideal expression has been constantly referred to here, and deserves more specific treatment at greater length. It may be noted here that it works along almost universal lines ; and, in connection with education, it is important to see that one of the most potent laws through which it works is by imitation. We tend to adapt ourselves to the conditions of our environment, and to imitate instinctively the standard and fashions of those around us. It is all-important that the standard should be a high one.

Education, then, considers the individual first as an INDIVIDUAL, and, secondly, as a member of the social structure. Its object is to bring about the harmonious relationship between the two, by the development of freedom within Law. Its object is to bring about fitness

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for Life through right knowledge and through character-building. This is just as true of the adult as of the child. It is a platitude to say that all adults are only grown-up children, but in a very real sense it is true, and exactly the same methods which interest and develop the child are of use to the adult. The development of thought and knowledge should not cease with school life. It should be a continuous process in the wider experience of the adult towards citizenship and towards individual success.

What has been said of the psychology of the adult in attention and interest is true of the psychology of the child. In proportion as this evident fact is grasped, the question of holding the attention and interest of the child at school is being solved. The attempt to hold the child's attention is obviously a problem in psychology, and the best method for holding it is a question for psychology. Attention

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follows interest: and interest, as we have seen, is related to desire. There must be a true emotional interest in order to develop strong and true character. This true emotional interest must come from a right appeal to the inner self and the higher ideal self. The awakening of interest in true and useful knowledge becomes increasingly an all-important problem.

When the plan of the underlying philosophy and practice of this kind of teaching is seen rightly, it gives an entirely new outlook towards educational matters. The direction of the inner, living, desire-stream in developing a true ideal, operates in three ways. It relates the visible personality to the development of a latent self, which is a mine of untold possibilities. It relates that inner self to the Infinite Creative Power, and to the spirit of Life within.

Thirdly, it relates the individual to an invisible and inherent unity with all others.

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It should be the mission of educationists, and of all thinkers, to work for this end. In proportion as an understanding of the reality of the ideal self is gained, and the possibility of development and action through a right mental attitude towards it is seen, a way is opened which enables us to guide and help others in perfect harmony with the true laws of growth.

CHAPTER X

THE METAPHYSICAL GROUND

“Mind is ever the ruler of the universe.”—Plato.

TO find a meeting-place between two different view-points, one—the Metaphysical, and the other—the practical, it remains for us in this and the final chapter to gather the threads together, and to see where we stand with regard to these two view-points. The foundation of all Philosophy is Metaphysics. All true thought must, in the end, rest upon the aspect of causation. It must also find its external expression in direct relation to experience. In keeping with the metaphysical and philosophical systems of the past, we have found the background of causation to be interpreted best

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in terms of MIND conceived as energy. In the end, we vision it as the Infinite Creative Power which creates and sustains the world.

You will find as you study this question, and practise along the lines given, you will be able to re-think phenomena and experience more and more clearly in terms of Mind. You will gain an increasing realisation of the possibility of development and progress which comes from the recognition of the evolution of the creative power conceived in this way. From the electron—that metaphysical imagining or conception of a unit of force—up to the highest expression of the divine within the soul of man, the universe can be re-interpreted, explained and understood most effectively in terms of Mind.

That does not mean that the universe exists merely in the individual consciousness, but it does mean that it presents itself to the individual *through* conscious-

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ness. It means that the individual can only truly understand his relationship to the external world when he regards the individual consciousness as the individualised expression of the Infinite Creative Life with its untold possibilities for progress.

In these terms we are all related to the ultimate source of Being. We are one in origin, though separate in expression. To gain the knowledge, realisation, and full understanding of this is to become conscious of the meaning of the Christ teaching—"I and my Father are one, even as you and I are one," and to enter into the kingdom which opens to the view from this consciousness.

This conception and view-point of the individual and of the world is entirely spiritual, but it must be noted that in this conception we are not trying to withdraw into our own mental states and build up a world of private imaginings and beliefs.

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We take the world exactly as it is, but recognise that it can be interpreted in terms of Mind and thought. Nothing alters, and things are not changed to our view as such. It is only that this consciousness and the realisation of ourselves, of people, and of things in their true relationship to Cause, gives us an understanding of the latent powers which may be called forth into expression. It gives us a larger view of life and its meaning and purpose.

The ideal and ultimate desire-self within is then realised as being more real and true than the external, incomplete, and unripe expression. This gives us a consciousness that through a right mental attitude towards those powers they may be literally called out into expression, and the laws of growth may be consciously co-operated with.

Although this conception is entirely spiritual, it brings the spiritualised con-

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sciousness into direct relationship with Life here, and to a realisation of the Infinite progress and development which is possible. Evolution gives us a fluid world—a changing world of progress and development. It gives us a basis for a concept of Infinity. It gives an inspiring meaning to that term.

Reality is found in the conception of the infinite possibilities and progress latent within the fountain-source of that evolutionary stream. We find ourselves then in a living universe, and a growing universe, in which it is man's privilege to work and to build according to the foundation and ideal talent which springs up, in and through his consciousness. The purpose within the Evolutionary stream is the making of an individual, and the true expression of that individual's activities must be in right relationship to the world in which we live.

The non-evolutionary view of reality

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in Metaphysics was what has been described as a "frozen" reality, something fixed and stable, and this has been the conception of most Eastern as well as Western Philosophers. The teaching of evolution changes all that, and plunges us into the living stream with the currents of which we can co-operate, and with which we are in direct relation for the expression of its purposes and possibilities.

The Christian teaching throws great light on the teaching of Evolution in the following way : It helps us to understand that a new and higher species is not merely a development of an earlier and lower one, but a bringing into expression of a new type or ideal, from the Causal fountain of Life. Spiritual man is born from a regeneration of consciousness. It is the Divine Spirit of Life giving birth to a new type, a new being, out of its richness and grace. Spiritual man is thus seen as the

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Divine Ideal, the Christ Ideal—a new birth from the Spirit—the immaculate conception of a new order of being through a right adjustment to life. Science and Christianity are meeting on common terms on this platform, and there is a continual drift towards this point of view.

Whenever the Christian teaching is divested from mere scholastic theology and ecclesiastical dogmatism, it is seen to be approaching, at the present day, a reconciliation of these great truths from the religious and ethical view-point. It forms a background and principle from which we can work with security. When that religious view-point is seen to coincide with the best teachings of modern Science, and together these are seen to be united in a true philosophy of life, we shall get a unified philosophy which will be true Metaphysics finding expression in all phases of life here.

What has been said in this book should

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have helped to awaken the realisation of the possibilities of such a unification in you. If it has given you a suggestive line for progress and future development, which specially appeals to you, you should follow that line up definitely, as your special path for individual research and practice. In this way you will make the most rapid progress.

When you realise the application and truth of some of the underlying principles outlined in this book, you will be interested to notice how continually these ideas are out-cropping from the thought of writers and teachers of the present day. That will help to show you, and be a sign to you, that you can become more and more certain of your ground, and of your future progress, by following out these lines. You will find that a practical mental attitude towards life, adopted according to these principles, will really bring assured results into your life in many ways.

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We need, in these days, above all things, a fundamental Metaphysical principle, to which we can constantly refer, and through which we can interpret the laws and problems of life. That creative principle can be best comprehended from the most extended meaning of the term "MIND." Metaphysically, that word does not carry the ordinary meaning, and the trouble with metaphysics is that we have not sufficient words to really give the clear meaning of thought. For instance, Fawcett points out that the word "reality," as Dr Mackenzie once stated, has no less than seven important meanings in philosophy, some quite easily confused. It is only by careful thinking, and by following the general trend of thought that the real purport of what is said in practical philosophy and metaphysics can be clearly understood in such a way as to place it beyond the reach of mere criticism and hair-splitting on the meaning of terms.

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Many terms have to be used more or less loosely in metaphysics, owing to the difficulty in expressing transcendental ideas. Another instance of this is a word which is constantly used at the present day, and is especially used in connection with Philosophy and Psychology—the word “unconscious”—which has been credited with no less than nineteen important meanings. Even Mill complained in his “Logic”—“the greatest embarrassment felt by all who have any considerable number of thoughts to express is to find a sufficient variety of precise words to express them.”

All this is by way of apology for having to use the term “Mind” as implying the basic principle of Life, as the power which creates and sustains the world, and through which alone the world can be understood, explained, and interpreted. It is the nearest we can get to the clearest conception and idea, but it has one bad short-

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coming. When we say that the world has to be re-interpreted in terms of Mind, it gives the impression even amongst philosophical people that it is necessary for them to substitute, as it were, ideas of their own mind—their own conceptions—for the concrete objects of creation. This is a very important point, because it is one which gives rise to the lack of contact between Metaphysics and the actual problems of Life. True ideas have relation to the REALITY of, and the truth about, Nature and the Universe. They PENETRATE phenomena.

When we speak of re-interpreting the universe in terms of Mind, we do not mean that a single thing or form and colour has to be divested of its form and colour. We mean that it represents a centre of instinctive, unconscious, or conscious ideas. We treat the thing as a whole, as what it is and what it does. It represents a manifestation of the creative

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principle, in a stage of evolutionary expression.

Almost the only philosophical writer who has ever seriously tackled this particular question is Edward D. Fawcett, in his book, "The World as Imagination," presenting philosophy and metaphysics from an angle which can hardly fail to be of great future value. He discards the term "Mind" altogether in favour of the term "Cosmic Imagination" as being better able to include form and colour directly within its reach and meaning. It is in a somewhat similar sense that we have used the word "Mind" here, with a special emphasis on its aspect of desire.

This may help you to understand something of the problem with which philosophy is seeking to grapple at the present time. Another attempt to simplify and reconcile Metaphysics and ordinary experience is in the statement of the "two-

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aspect " theory which regards the so-called materialistic or mechanistic viewpoint, and the metaphysical, as merely two different ways of looking at the same thing. They are two different aspects of the one reality. It is in this difficulty of clothing idea in adequate words that human thought approaches the realisation of unity with the consciousness of the Causal Life, where thought becomes richer, firmer, and more sure and definite, but for mere lack of vocabulary finds a difficulty in expressing what it feels.

Mind as Creative Principle is not a cold, hard, dry thing—a thing of mere intellectual thought and abstract idea. It is permeated with feeling, with emotion, with Cosmic Love. What has been said in this book will have shown you the importance of Right Desire, in considering the ideal self of the individual. It is to be hoped also that it will have led you to the understanding that thought and feel-

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ing may be considered as almost—if not quite—the same thing. They are, at any rate, two sides of the same thing. When we realise that the creative power is expressible in terms of Mind, we can also dimly face the fact that it is expressible in terms of Cosmic Love, meaning by that something which ultimately transcends human experience altogether.

This chapter, which is an attempt to sum up the metaphysical ground of what we have presented here, is not intended as direct instruction. It deals with a subject which does not altogether permit of this, from its very nature. It may be, perhaps, a sign-post to you, pointing the way to the recognition and realisation of an inner unity with a transcendent life and mind, to which man opens out on the subjective side of his being. Nature and the external, visible personality is the external expression of this inner side.

It is the supreme business of the external

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personality in contact with the outside world, to make life a real and true thing here. The practical side lies, as we have seen, in a right mental attitude based upon a knowledge of relationship to the Infinite Spirit of Life. It seeks to bring about an adjustment between the individual and the universal expression of that Spirit.

CHAPTER XI

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“ Not in Utopia, subterranean fields,
Or some secreted island, Heavens knows where !
But in the very world, which is the world
Of all of us,—the place where, in the end
We find our happiness, or not at all.”—Wordsworth.

WE have now come to an end of our little journey together, in the fields of inquiry dealt with. It has been an inquiry into the possibility of uniting a metaphysical and idealistic view of life and Being, with a practical guide for daily life and for right-thinking, and for development of personal capacity for use here, in our present position in life.

Theory and knowledge are, in themselves, insufficient for practical success in any field of work. We see that proved

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every day. Although the quest of knowledge, for its own sake, is highly commendable, and an aim in itself, it is only when the fruits of that knowledge are expressed and demonstrated in practical life that they become of the greatest value to the individual.

The practical ground for applied psychology and for self-expression is the world we live in. After all, life has to be lived, and it should be lived in accordance with our highest ideals, otherwise our ideals are relegated to much the same position as a "Sunday-religion." The ideal must be visualised clearly. It must be desired. It must be LIVED, and the clearly visualised ideal tends to take effect in our lives by the natural law of growth. That is, in a few words, the summary of the practical message which has run through the preceding chapters.

We found the first law of Right-thinking towards visualising and expressing the

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ideal self in the effect-producing nature of the mental attitude which we adopt towards life and towards ourselves. It brings the ideal into immediate contact with external life. We found a guide to the true nature of the inner self in a consideration of the highest desire within the individual as being a compelling factor towards expression. That ideal desire-self is often thwarted and put to base uses through a misunderstanding of spiritual aims.

We also emphasised the important point that the mere effort to attain selfish ends is bound, in some way or other, to bring unhappiness and regret. Every one else is individual too, and unity and a right sense of harmony of effort is essential to a true and happy life. This does not imply a weakening of the individual, but is a strengthening influence. "Unity is strength." The metaphysical basis of life gave us a ground for the realisation

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of Individuality in unity, and this should be expressed in terms of present environment. It gives us also a ground for believing that there is an instinct for harmony throughout humanity when right human purpose is united for the highest development of each individual expression.

We saw also the gradual unfoldment of the practical methods for the practical growth of ideal ends. The visualisation or picturing of those ideal conditions and right life relations can be outlined in words, and followed by right conduct towards that end. A gradually developing mental picture of a true and real life can be formed by means of what is ordinarily called "Suggestion," but which we preferred to consider in the division of mental statements as affirmations and denials working up to a visualisation of ideal conditions. This mental picture then forms a working basis for natural growth.

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We have dealt with the question of Concentration, and have also considered the development of the normal mental faculties, Memory, etc., the possession of which are almost rudimentary in nearly every human being at the present day. The value of the discovery of the Unconscious Self, and its influence in life, as recorded in the New Psychology, was dealt with. The relation of mental states to physical health has also been touched upon, and a well-tried method of right-thinking towards physical healing and the conservation of vitality was given.

You should often turn back to the study of what has been said on the Laws of Success and of Character-building. You will find many helpful practical suggestions which might be overlooked in a casual reading. The same remark applies to the chapter "What are you fitted for?" which goes more deeply into the question of the self-revelation of the individual and normal

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growth of the individual than may appear at first reading.

Continued and persistent practice of the laws given for right-thinking will demonstrate their value to you. You will find it of advantage to set aside a few minutes every day to meditate upon and mentally outline the powers of the ideal self, and its right relationship with Life. Generally, in that silence of meditation, you should gradually build, in your constructive imagination, a mental picture of life lived in right expression of true desires and ideals overcoming the conflicting conditions of environment. Mental picturing in harmony with the true and eternal ideal purpose of life has more than a passing value. It is a building process, and will grow into real expression if it is followed by normal and true action in harmony with its growth. It should replace the mere sense of struggle with a consciousness of law and of certainty and security.

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We repeat that this should not be made so much an effort of the will as an exercise in true and right-thinking.

If you will faithfully carry out the practical side of these instructions, you should gradually become a strengthened and controlled individual on the direct path to spiritual development and success. There is enough in the teaching given in this small book to warrant very careful re-study and continued practice extending over years of work. It should bring you to a consciousness of attainment. It is not what you know intellectually, or what you have read, which is going to help you. It is what you think and make your own by continued practice.

Do not fall into the error of thinking that the principles underlying these teachings are hard to understand. They are very simple, when taught from a spiritual aspect, and this is best seen by the ready way in which children understand them.

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The new-old teaching of the Kingdom of God within—and everywhere—is easy for the child-mind to understand. The education of the future will unquestionably be a sane system which understands the psychology of the subjective side of mind.

In religion it opens up new fields at once, and it does not contradict the old teachings. It confirms them. “I come not to destroy, but to *fulfil*,” said the Master. These teachings of the universality and immanence to the Infinite Creative Life, and the unlocking of the door of the Kingdom within by the key of faith and right-thinking are the teachings of the best and greatest leaders of religious thought of all time.

Explain to your child that the Spirit of God, the Creator of all, is lying latent within the visible universe. The “sun behind the sun”; the Great Father-Mother underlying all personal parenthood, is Infinite Life, Omnipresent. Ex-

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plain to the child that the flowers, the birds, the trees, the animals, every man and woman—and the little children—are all different manifestations of that One Infinite, Omnipresent Life. Teach your children that life and true growth lies latent spiritually within every living thing, like the oak-tree lies latent within the acorn, and in just the same way as the grown-up man or woman is latent waiting to grow up in the child itself. Children understand this readily; often more readily than grown-ups, who need to become receptive like little children in order to understand it.

This teaching does not tend to produce weaklings. The strong qualities, health, vigour, courage, and success, should follow to the boy who is taught these things. He should not know what morbid fear is except to banish it, and that ugly inheritance from primitive man will vanish from the earth when the race learns that all

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the highest subjective forces of the universe are on our side, and are willing to work for any individual who allies himself with them, and trusts them. Girls should be taught that the strength of womanhood is the strength of universal love, which is wisdom and which is not a weak thing. It is that strength which realises the joy of service, and the desire to make others happy. It is the strength of the intuition of the creative and protecting element of the race. It is the strength of the preserver—the Mother of the people—and it should place women equally with men in the forefront of every walk in life.

Work primarily for Right Ideals and work for their expression. Success and influence will follow. "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." Under God, you can learn to trust and express that Great Mind—the

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Spirit within you. If you have awakened it within you, you should believe that you are endowed with that which makes you a normal and responsible being. You should affirm and believe in your possession of the qualities which ally you with this great Master-Mind. Realise more and more fully in daily contemplation and meditation, the Infinite Nature of the Life within you. Believe and affirm that you have the qualities which will make you a conscious factor not only in your own development, success, and health—but also in the evolution of the race. You can then play a worthy part in this great playground of Cosmic activity—the external universe.

What are some of these qualities to the attainment of which you should direct your thoughts? What kind of a personality has the one who possesses the awakened mind? First of all, health and sustained vigour, and vitality. You

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cannot associate a radiant sense of being with the idea of fretful sickness. Right-thinking, and faith, will place you in a position to demonstrate your power over these. Fear should largely disappear from out of your life, and will do so, in proportion as you realise self-control and right adjustment to the life-spirit. You should realise the innate possession of the radiant personality—your divine birthright. Realise it, idealise it, and visualise it growing and expressing itself through you.

The individual developed along these lines has reliance and self-control. He believes that he is endowed with that which goes to make a normal and responsible being. He is complete in so far as he rules his environment, success, ability, health, business, and mentality, and—especially in the case of a woman, who is, of course, included when we speak, in this sense, of “man”—the social and home life.

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The knowledge and application of the laws of right-thinking can deliver you from the petty weaknesses of the undeveloped mind. Roaming thoughts, health fears, restlessness, fright, mental confusion, ignorance, instability, shyness, excitability, anger, thought-storms, stupidity, and failure can all be grown out of and placed in the outlived past. They can disappear from your life when you turn your thoughts to the Reality of Being, and dissolve all these things in the warmth of that radiance. Affirmation and faith will destroy any undesirable mental pictures which influence you.

You can realise an ideal self which has business power, nerve, energy, quickness of thought, memory, health, mental strength, originality, initiative, power, courage, and intelligence. You should think and believe that you have in your own ideal self any or all of these qualities necessary for your own special needs, and

for your own success, and a rounded character to meet your own special problems. You should work always to make that ideal self your actual self, by following the suggestions given.

We are not naming these things here with the definite idea that you should actually work to develop these particular qualities. What has been said, however, may awaken your thought on the subject. It will enable you to select some thoughts, words, phrases, or ideas, which will strike some responsive chord in your nature, and give you a new impulse to work for your future development along individual lines.

You will have learned how Mind re-constructs environment. You can—by right-thinking—make your external environment an outward growing expression of your practical ideals. By uniting your thought with the highest ideal within you, you will keep before your mental vision a lofty conception of yourself, your latent

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ability and dormant powers. You should dwell sometimes on the idea of your limitless prospects in this world. The ideal consciousness should enable you to be an "overcomer." It should give you something real and tangible, something simple and true, something easy to understand and carry out in daily life. Thinking happiness and joy cannot be a hard task. No matter to what depths of self-despair, yielding, or mental misery you have gone, nor how shackled and fettered you may have been by superstitious thoughts or limited environment, you can rise, by right-thinking and faith, to a triumphant life, and no longer be a slave.

Fear can be banished and replaced by an ever-increasing volume of confidence and happiness, delightful health, and inward restfulness. You know that your physical body is but the visible presentment of a house within, not made with hands, which must be illumined and kept

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burnished with the dazzling embellishment of joyous goodwill, and garnished and shining with boundless soul-sunshine. Here there is comfort and restfulness as well as a basis for real practical success.

In conclusion, we advise you to continue always along the path outlined. It is practical. You can gain the master-mind, the expression of the Divine Mind. That is the sovereign mind which makes you monarch of your own world, and makes you master of your conditions in daily life. This constructive thinking is the highest possible form of thought, which cuts a path to success, and demands a hearing. You can, by following this path, gain the kind of individuality that helps others and to which men and women are drawn. You can, by thinking in this way, become a conscious power in business, in your home, or in your social life; prudent, courageous, and successful.

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