

Mental Mining

Simple Lessons

IN

Psycho-Analysis

AND

Psycho-Synthesis

BY

ROSS E. KING

PSYCHO-ANALYST, CHARACTER ANALYST
LECTURER, TEACHER



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Lovingly dedicated to

MRS. FLORENCE M. KING

who, with a love that has inspired, understood,
and encouraged, has fulfilled that most
glorified title and station of life:

MOTHER



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INTRODUCTION

The following brief treatise on psycho-analysis is the outline as presented to students in a further course of psychological instruction. It is necessarily but the bare skeleton of a subject the meat of which would choke the mental capacity of anyone attempting to consume it all in one sitting.

The merging of metaphysical illustration and data with physical phenomena in this text, may seem incomparable to some; but it is offered by one, who, with many others, cannot clearly see a line of demarcation between them—the exact point where one stops and the other begins.

The subject is too profound and too ramified for the writer to claim to know all of it or to deliver all of it to the reader in so short a work. It is rather his purpose to plant just the seed, a seed full of the fundamental elements of the full-grown plant, and urge that the reader husband and cultivate this seed, the roots of which reach down into the vital soil of his life.

We have here a science that is accomplishing wonderful results in all fields of its honest application.

ROSS E. KING.

New York City,
July, 1926.

PART I

UNDERSTANDING OF ELEMENTS

One of the first elements behind any successful effort is a complete understanding of the factors worked with. The contractor and builder of any building that stands must have a more or less intimate knowledge of the qualities and details of the materials he is handling; the engineering student spends many tedious hours in studying the little peculiarities and capabilities of steel, of cement, of wood, and so forth, to the end that he is not only capable of remedying mistakes of others but that he may prevent any of his own. Thus understanding is both a preventive and a remedy.

This is outstandingly true of psycho-analysis, especially in its self-application as we are going to consider it. Understanding in psycho-analytic treatment is part of the mental medicine, and thus we will devote the first part of our efforts herein to no other end but that of getting a fuller appreciation of the tools we handle and the material we are working on.

Socrates' injunction to "know thyself" has deeper significance than the casual observer may see, for with the eye and the instinct of the analyst the philosopher knew that such knowledge not only adjusted past difficulties but prohibited future ones.

MIND'S DIVISIONS

THE TRINITY. The tri-une combination as represented in the individual or man, includes Spirit, Soul, and Body, all of the same elemental substance but differ-

entiated only by the degree of vibration. Spirit, the highest pitch, or spark of life in constant communion and touch with Universal Energy or Life, being tapered down or reduced in vibration, brings us the Soul; which in turn upon further reduction gives us the tangible, concrete something called Body.

To give us a more understandable simile on this same point let us consider two unseeable, highly vibratory elements out in this atmosphere that we breathe. Let us take the two elements known to all of us as Hydrogen and Oxygen. By the proper combination and reduction of these two elements we have a rather volatile but less abstract vaporous substance called Steam, and by still further reduction in the vibratory pitch of the same substance we produce our very tangible Water. Slowing up the molecular "tempo" still further we have "ice." Now mind you, Steam, Water and Ice have exactly the same constituents and the same underlying materials—Hydrogen and Oxygen—but the variation in molecular activity gives us different results. We can compare then, our Spirit or Universal Mind to the Hydrogen-Oxygen elements; the Subconscious Mind or Soul to the Steam, which seems with its volatility and power a good analogy; the Conscious Mind—a more tangible plane, to the Water; and inanimate things to the Ice.

SPIRIT. Spirit is the Universal Mind, or part of the Universal Mind as expressed in us as a unit. It is the spark of Divine Intelligence, it is the "drop" of Life out of the Ocean of Life, it is the "Ego" or "I." As a Drop out of the Ocean of Life, it is in constant communion and contact with that encompassing Life; just as the drop in the Atlantic Ocean is in constant com-

munion and contact with the all-encompassing sea; just as the element of Hydrogen in a drop of water in a glass in the room is in contact and communion with every other atom of Hydrogen in the next molecule of water, in the glass, and in the air.

The Universal Mind is omnipotent and pervades all manifest forms of existence, animate and inanimate. Consider the potato, asks Robert Collier in his "Book of Life." How much of intelligence do you suppose one potato has? Do you think it knows anything about chemistry or geology? Can it figure out how to gather carbon gas from the atmosphere, water and all the necessary kinds of nutriment from the earth round about to manufacture into sugar and starch and alcohol? No chemist can do it. How do you suppose the potato knows? "Nature does it," you may rejoin, but must there not be some remarkable intelligence behind Nature to figure out things that no scientist has yet been able to calculate?

"The undevout astronomer is mad," quotes an old saying; for how can any star searcher gaze into the infinite heavens, behold the precision of celestial movements, the majestic sweep of mighty suns in their cycles, and not perceive some guiding intelligence? The same Universal Mind that keeps the stars from traffic jams has as much concern in our potato, and most important of all,—in US.

Spirit then, the most vital part of the trinity—Spirit, Soul, and Body,—is the elemental factor in us which is part of Universal Mind, or Creative Energy, this all-pervading Sea of Life which we are immersed in. This Sea of Life is as all-pervading as the air you breathe. It en-

compasses you with as little trouble as the water in the sea encompasses the fish.

"How can such immensity, such bigness, include mere me?", you may ask. With the same ease that the mighty, measureless sea includes and encompasses the fish; with the same ease that the great stratum of air, 200 miles deep that covers the surface of the earth, includes and encompasses you; with the same ease that our music-filled radio atmosphere includes and encompasses you.

*"Speak to Him, thou, for He hears,
And spirit and spirit can meet;
Closer is He than breathing
And nearer than hands or feet."*

—Tennyson.

SOUL. The Soul, the next vibratory step in our scale, is what we have chosen to call the Subconscious Mind. It is the intervening step between Universal Mind and Body, and being in such close contact with the Creative Energy we have mentioned, it naturally partakes of its powers and attributes. Ninety percent of our powers are subconscious, while only ten can be allocated to the conscious processes. The Subconscious Mind is the Creative part of man's mind. It is the Subconscious that has complete charge of all man's involuntary functions, functions so intricate, and of such finesse, that none of man's conscious knowledge thus far has been able to equal it.

This part of your mind may be likened to the "Master" of your castle. He controls its destinies absolutely. There are two outstanding facts about this Master or Subconscious that we want to note carefully that we

may better understand the following material. One of these is the law that the Subconscious Mind reasons only deductively. In other words, it obeys every command or suggestion implicitly. In deductive reasoning conclusions are drawn from one premise. It is the Subconscious Mind that the hypnotist in public performance talks to when he says, "you are a dog." That is the premise, and the Subconscious begins drawing all its conclusions from it: "I am a dog, therefore I will bark, therefore I will gnaw a bone, therefore—."

The second and vital fact as concerns psycho-analysis is that the Subconscious Mind or Master has an absolutely perfect memory. Dr. Jung, celebrated Viennese specialist, claims that the Subconscious Mind contains not only all the knowledge that it has gathered during the life of the individual, but that in addition it contains all the wisdom of past ages. Suffice it to say, not a single incident passes our plastic Subconscious without its delicate mechanism recording it and retaining it permanently.

BODY. Body, the last reduction in the vibratory trinity, is synonymous in the terms of modern psychology with Conscious Mind. It is that mind that says, "I hear—I feel—I see—I taste—I smell," and is the mind that everyone is familiar with. There are two facts about it that we shall have to recall in our treatment of psycho-analysis here.

The Conscious Mind is the source of Suggestion, and the censor or watchman that stands at the gate to the Subconscious; he is the keeper of the gate, the guard at the portcullis that leads to the Master of the Castle,

and it depends greatly upon him as to just what those visitors get into this tractable Master.

Secondly, the Conscious Mind or watchman has a very imperfect memory. It has not the capacity for recalling and retaining facts and details, for that is the function of the Subconscious.

CHILD CONCEPTION

MATERIAL. Physical scientists are today working on what is known as the "Universal Atom" theory. There is the belief that underlying all manifest objects there is a universal substance, or element, that in varying combinations gives us different objects; a basic material that is the essence of everything visible.

The very solid-looking objects that you have in the room before you can all be reduced to a form of energy, which on the face of it is not dependable for setting the best china on. Take any solid object within view to the scientist's laboratory and he will reduce it to its constituent elements. The piece can be reduced to the molecule, the molecule to the atom, the atom to the ion, the ion to the electron, and the electron has most recently been reduced to what has been called the etheron. All of which comes under the classification of varying forms of "energy." There but remains to find the fundamental "energy" that underlies all its manifestations.

Take the wooden table, burn it, and it reduces to its common elements of hydrogen, oxygen, carbon, and varied combinations. Let the ashes be cast to the four winds. A portion of it settles in yon field, the soil absorbs it, vegetation assimilates it and as the green shoots

peep above the surface they soak up mayhap some of the very oxygen or hydrogen our table bon-fire released, the green leaves or grass of our plant are eaten by a cow and contribute their part to the lacteal activity which produces milk; so who can say that some days hence you might be drinking the essence of your old kitchen table? *Can you see with me here that even in the consideration of grossly material objects, things of seemingly widely different nature are fundamentally similar and it is the combination of ideas, and thot forces that lie behind everything manifest?*

SPIRITUAL. Out of the Cosmic Ether we take two elements, Hydrogen and Oxygen, and combining them in proper proportion,—two atoms of Hydrogen with one of Oxygen—we effect a tangible something called Water.

Out of Universal Mind, or Creative Energy, we take two elements, as represented in Male and Female,—both ideas or elements of Universal Mind and combining them, we effect the child conceived, a new Subconscious, or Soul.

EXPRESSION

ATTRIBUTES. An idea or a unit or an expression of Creative Energy of necessity has the attributes of its source, and it expresses an outgoing of energy, action, life, movement, kinetic or dynamic force. The child conceived is a part and parcel of energy and its existence is expressed in the giving out of energy. The drop from the mass of water has the same attributes as the mass, the ray of sunlight expresses the same qualities as its source and thus this bit of life from out Universal Life expresses activity and life. It is, as is even the

table we mentioned in the above, a form of energy, and what are we going to do with it?

SUGGESTION. Here is one of the vital laws concerning this expression of energy:

***IT IS ABSOLUTELY DEPENDENT UPON
SUGGESTION!***

Suggestion is the molding and directing force of our lives. It is suggestion that modifies and directs this outgoing of energy; it is suggestion that diverts, perverts, inverts, or extroverts this energy in its expression.

The stream of life gushes out of the mountain of existence and starts down the hill. Suggestion is the banks placed along the way; suggestion is the stone, the stick, that either sends the rush of water this way or that. Have you ever noticed the rivulets dashing down the gutter after a light shower? Do you recall how a stone here or a stick there would intervene and in some cases split the tiny stream or send it off at a new tangent? The stick or stone were suggestive influences.

Out of Universal Mind comes the new Subconscious Mind with its energy which is absolutely controlled by Suggestion. It is the Subconscious that attends to metabolism or nourishment in the foetus, it is the Subconscious mind that cares for the embryonic growth of the child, it is the same Subconscious that is amenable to suggestion. Now we see then why the medic stresses the importance of the mother's mental condition preceding birth. Her Conscious Mind is either sending down suggestions that help, or suggestions that hinder the wonderful little fellow in his progress. The Con-

scious Mind is the watchman at the gate as we have said heretofore, and since this new Subconscious has not as yet set up his own watchman, the parent's Conscious guardian must serve double duty.

THREE HABITS

Every drop of water has certain characteristics in common with every other drop of water, and in like manner every other "drop of life" as expressed in the individual's Subconscious, has certain characteristics in common with every other Subconscious. We have told you in the above that the Subconscious Mind is the "Master" of your house, so let us speak of some of these common traits.

Since the beginning of time there have been three distinct and definite channels of expression of Creative Energy as represented in the individual. Three outlets of this energy, or three "habits" that the Master has inherited down thru unknown ages. There are, of course, many modifications and ramifications to these main "habits" or channels, but as far as we now know they all can be classified under the three divisions. They can be generally covered by the following:

1. *EGO HABIT.* This is otherwise known as the Nutrition-Ego Urge, and the reason for this title will be evident in the following. The growth and progress of either an idea or a human body require nourishment and sustenance. The necessity and desire for food required man's control over that section of territory that supplied his food wants and hence his ambition to dominate to the exclusion of others, ever-growing territory. Thus the will-to-power was born. The will-to-power,

gratified or ungratified, became the source of egotism. The ego, weak in the animals, became strong in man since animals are static while man seeks constantly higher levels. The animal adapts himself to his environment and survives or does not and dies off, while man adapts his environment to his needs. Nutrition is naturally one of the first impulses of the foetus and later the child. Its "me,—me,—my tummy,—my wants,—etc.," are the natural urges towards ego, thus the Ego Habit has come down thru the ages of evolution and is a present attachment to every Master or Subconscious Mind.

As the child later begins to learn to play and it wants what it wants when it wants it, one can hardly deny its reaction to this primal urge. The child's "gimme" is instinctive, and when it grabs at what another has and it wants, do not condemn what you now understand. It might not be reasonable and right for the child to have it, but remember that the Subconscious reasons only deductively.

2. *SEX HABIT.* Man's urge for survival impells him to reproduce and perpetuate his species. This urge or this habit is one of the most vital of any that the Master of your house may claim. It is a function expressed thruout all life and on it hinges some of the most critical factors of the human specie.

This body of ours is composed of approximately some 26 trillion cells according to Doctor Sadler of Chicago, and these cells are constantly in a state of reproduction. My body and your body changes absolutely in from 7 to 11 months and the very hand I employ in writing this page has been thru a progressive change before I have reached the bottom line, for **REPRODUCTION**

IS ABSOLUTELY NECESSARY TO THE CONTINUITY AND EXISTENCE OF ANY ENTITY. It is positively necessary that these cells express that sex element, that the cells within cells propagate their kind else this hand withers and atrophies.

The flower must bring forth seed and the seed flower that the specie may survive, for the sex element of life is as fully covered in the so-called inanimate portions as it is in the animate.

An idea must express sex features lest it die. An idea must reproduce and propagate itself else it ceases to be. I have, for instance, an idea that I want to be the most capable and proficient psycho-analyst possible, and that idea must reproduce itself in my speech, must reproduce itself in my actions, in my thots, in everything that I do else the idea must die. The artist must give birth to his artistic talent in the same manner or his artistic ability becomes stunted and dead, and he expresses sex factors in his creation of the beautiful or otherwise upon the canvas. The engineer is expressing the sex element in his construction and molding of huge structures; that is creative talent given outlet and that engineer must give expression to the instinct lest it too become extinct and lifeless.

God, Creative Energy or Universal Mind, or the power that all must acknowledge as extant, must express Himself or else He is not an entity. God needs us and we God in the scheme of things, but what I want to call specifically to your mind is that the Godhead Himself is expressing a sex function in the reproduction and propagation of His ideas.

3. **SAFETY HABIT.** The safety urge, to a great extent instinctive, is the first habit that the watchman or Conscious Mind assists or augments. It is among the first messages sent into the Master that the watchman calls for the protection and well-being of the individual. We have heard that "self-preservation is the first law of nature." It is one of the first rules the new soul or Subconscious has to learn in its contact with reality and its adaptation to reality. The child reaches for the scorching flame and finds there hurt, thus his watchman immediately shouts his warning against future injury.

GROWTH AND REPRESSIONS

INFANCY. As we have said, the new soul or Subconscious expression first contacts the world with but the suggestive influence of the parents' Conscious Mind registered on its plastic memory, and with the three primal factors or habits that we have just given in the foregoing. The first glimpse of the outside world is usually met with howling protest, but its wishes are soon observed by the knowing nurse and when they are satisfied the child is quieted and resumes its sleep in which the prenatal impression exists of omnipotence without wish or effort.

Soon but gradually the child begins to suspect the existence of reality and to differentiate between the "I" and the "Not I." The development of the conscious watchman has begun and the first instructions are being sent into the "Master." They soon require signals to be understood and still later it employs either the silent or verbal expression that will bring wish gratification. It learns that by making a certain motion with its tiny

hands or making certain noises it gets what it desires. Remember that the Master, or Subconscious mind, does not reason out how or why these certain motions do what they do, and remember, too, that this Master has a perfect memory. Compare then for a moment the child-like savage that employs the "magic gestures"—incantations and weird dances in his attempt to invoke the favorable or otherwise in his experience. Then think of the superstitious individual that trusts in certain magic numbers, curses, formulas and so forth. This is but a reversion, as we can readily see, to the first infantile gestures or motions that the deductively reasoning Subconscious found bringing about the things desired.

CHILDHOOD. Then childhood begins and the real beginning of important suggestions, for most of the infant's liberties are taken away. He must wear clothes and keep them on during the day; he must partake of certain foods which are not necessarily pleasant. Instead of cooing, howling or singing whenever he pleases, he finds conversation, which consists in waiting until some other person stops making vocal noises before he can produce some of his own. There are a thousand rules to observe and the "Not I" element soon comes to assume much more importance than the "I" and the child gets his first feeling of inferiority.

The repression of all the elements which are either useless, or harmful, or undesirable for life as it must be lived in reality, will be the great task of childhood. It is hardly necessary to point out or illustrate how our sex-pleasure urge and ego-power urge were repressed in our childhood as well as adulthood, by our safety urge, by

society, or by environment. But in childhood the struggle is most bitter. It is then that we force ourselves to forget the greatest number of cravings. But here is the very important point to remember:

**NOTHING CAN BE SUPPRESSED AND
NOTHING FORGOTTEN**

We know this to be true from the character of our Subconscious faculty of perfect memory and from the fact as well that many of our present difficulties have been traced thru analysis to the many repressions of childhood.

UTILITY SUGGESTIONS. It all lies in the suggestive work of our poor misguided watchman and the faulty instruction that is or was given to him in his early training. The growing child in his first adaptation to his environment gives natural outlet to the primal urges that animate him, or in other words, the "Master" indulges in the same "habits" that all Masters have had thruout the ages. That is the crucial period in the watchman's life, or the Conscious Mind, and in the life of the Master, or Subconscious Mind. The watchman of the guiding parent needs to send back **STRONG POSITIVE SUGGESTIONS OF UTILITY.** There must be an understanding of the Master's habits and the correct *diversion* of these habits into constructive and conventional channels. Instead, we have in countless cases the strong *negative repressive* suggestions given that attempt to dam the rushing stream of life-energy and interest, a stream so strong that no dam can hold, but which when a dam intervenes in one spot, will seek outlet in another and perhaps less pleasant way.

Down the hill of life comes the rush of life energy, having three qualities of "water" in common with every other bit of water. This rushing stream of life energy proceeds with its natural bents, with the natural conduct of catapulting cascades down the hill, being but slightly restricted by the levees of instruction and guiding walls of environment. It has the same "wetness," the same "denseness," the same "viscosity" that all water has on a downward grade, just the same as every subconscious has the same safety urge, the same ego urge, the same sex urge that every other subconscious has and will have thruout time.

Then we come to the age of pubescence, the adolescent period when society attempts to dam this rushing stream. It inserts its "don'ts" in a solid wall, that would in some instances shut off entirely the onward rush of this stream. This stream should be dammed, we of the social era cannot deny, but there are two distinct ways of doing it.

We may erect the strong dam of convention and stop the helter-skelter cascade, but it is physically and psychically impossible to hold it all back, so we must provide an outlet that is constructive. We make an opening that will allow this power to flow into a turbine, that generates electricity that gives light, and this great primitive waste of waters becomes useful. The natural instincts of the child as relative to sex, safety, or ego, when given a conventional and constructive outlet can be turned into useful channels. But let us try thru ignorance to dam this flow completely and this power will creep out, cause our buttress to crack, and spurt forth thru these forced openings in a manner most unpleasant and sometimes destructive.

The child mind should be given early understanding concerning vital life facts, and thru proper **SUGGESTIONS OF UTILITY** have the primitive impulses sublimated. An infinite care as well should be employed in the type of *any* suggestion given the plastic, growing youngster. Do not speak disparagingly either to or of a child, especially in the presence of another. To speak of a child's faults upon such an occasion is to impress them the more deeply upon the child. To tell him he is stupid is to make him the more so; to tell him he is a coward is to exaggerate the condition of fear within him; to tell him he is idle and good-for-nothing is to make him so; but to pick out the good points and to speak of them is to encourage him and make him forget the less desirable ones. The law of suggestion is absolute.

You may remember the story of the mother who, upon leaving home, and allowing her children to care for themselves during her absence, said to them, "Now, don't play with the fire, nor put beans in your noses, nor turn on the hose." When she returned she found that they had all played with the fire, had turned on the hose, and each of the children had a bean up its nose. This was the result of suggestion thrown out by the mother; the contrariness of human nature asserting itself.

GROOVES

WHAT THEY ARE. The Subconscious Mind is like a wax master plate for a phonograph record, and suggestion is the recording needle. Every experience in life oscillates the suggestive recording needle which leaves a "dig" in this plate proportionate in depth to the

forcefulness of the vibration. "Mental Grooves," then, are the suggestive record on the Subconscious Mind, and their depth and size indicate their importance and the extent to which the Subconscious will respond to them. Have you seen the zig-zag record line of a Babson market report, or the wiggly line graph of a heart testing machine, or the wavering ink marking of one of those recording weather machines? That is how we are going to visualize what I mean by "mental groove."

DEEPEST IMPRESSIONS. Let us consider then at what time this plate will record the best, at which period or moment it gets its deepest "digs," or strongest impressions. It is when the conscious censor or watchman is most in abeyance, when he is off duty or when his attention is elsewhere. Is that not so? Now think for a moment of the child period in your growth and see if you don't find that that time was the ideal time for making the greatest nicks in that same diaphragm,—just at the period when your conscious watchman had not as yet found out what it was all about and when he was not as yet as familiar with his duties as he should be.

It is also true and reasonable that the freshness of the material worked on has its part to play, for in the making of the phonograph record, for instance, let us suppose that nice new material of the blank disc takes the impressions clearly, deeply, concisely, and accurately. Let it continue to take impressions thru the years, being constantly exposed to the elements, changes of temperature, times and space, and then see if it doesn't figure out that the oscillating point of the recording needle finds a little harder surface to scratch and doesn't get over as clear-cut grooves.

PRESENT EFFECTS

Now the "music" from this Subconscious record of ours includes everything that it has ever received, so that in today's playing of our mental phonograph we may catch many harsh bits of discord dating back far beyond the point our conscious memory reaches. The watchman or Conscious Mind will not recall and cannot recall all of the incidents and coincidents of your early experience, but you are today responding to those very things and being consciously motivated by deep-buried subconscious "grooves." The strong advice given to the "Master of the House" earlier in life was not oftentimes good advice or reasonable advice, but it remembers perfectly and obeys implicitly. You will find in the following some of the peculiar "tunes" played by cracked records.

NEUROSES. The social dam we have mentioned in the foregoing cannot withhold entirely the rush of life-energy and some of the "cracks" or "breaks" therein are called by the analyst "neuroses" and "psychoses." Nervous troubles, phobias or fears, various peculiarities or "idiosyncrasies," as well as actual physical distress or deformity, organic and functional, come under these heads.

Phobias. We are afraid of the water, or thunderstorms, or the dark, or cats, or the dentist, or telephone booths, or crowds, or the number 13, or heights, or open spaces. It doesn't matter how clever or intelligent or courageous we are either. You can start trouble with ridiculous fears.

A brave soldier may be (and often is) afraid of the dark. Lucien Guitry was for many years the greatest actor in France, but he never collected the fortune that waited for him in America because he was frightened of the ocean voyage.

The Spanish painter and friend of bull-fighters, Zuloaga, felt the same way about it. He once canceled an engagement in this country because he was afraid of the sea and was only persuaded to come here ten years later when he approached old age.

An American illustrator, whose name you would know if I were free to mention it, once sailed from London to New York and from New York to Havre in order to reach Paris without crossing the English channel. He traveled more than six thousand miles and spent nearly two weeks on ocean liners in order to escape a couple of hours on a small steamer between Dover and Calais!

Orville Wright was a daring flyer of airplanes in the days when nobody, not even he, knew what an airplane would do, but he could not bear to look down at the ground from a mason's scaffold on a story and a half building.

A novelist of international fame is slowly dying in Paris because he is afraid to go to a dentist. Infection from his teeth has made him nearly blind and crippled his heart. He suffers tortures and faces an early death rather than go thru the comparatively slight pain a dentist would cause him. And there is a great musician

who will leap on top of his piano and yell for help if a cat comes into the room.

Stiff Arm Case. The patient had developed a peculiar paralysis of his right arm. He had retired one night to awaken the next morning with his right arm caught up behind him in a catalytic condition that prevented any adjustment of it to normal. Physicians were consulted, osteopaths engaged, neurologists interviewed, but for several months this arm remained transfixed in this peculiar position. This is the "groove" that was found to be giving all the trouble:

When just a wee tad he had had a younger brother that seemed to usurp the mother's affection and his jealousy was so intense that on every occasion he would vent his anger in some violent way on his little rival. His mother's punishment for this mal-treatment of his brother was severe and on several occasions she had taken his hands and tied them behind him and left him thus for several hours. Illness overtook the little brother one day and took him away and the mother in a distracted moment had accused the patient of being responsible for his death and the customary retaliation of the hand-tying ordeal was repeated. The depth of the mental groove there can be well imagined, for the remorse and chagrin that attended the event were frightful wounds in the little fellow's psychic constitution. As time passed, the watchman of course permitted no thots to pass the barrier concerning the event and the intense repression of anything relative to the incident was augmented by the primal safety urge.

The night before the patient experienced his difficulty he had severely punished his own little son, a chap

about the age of himself when his little brother died, and his wife, upon discovering the father's stern measure, took him severely to task and he went to bed with a feeling somewhat akin to the chagrin he had felt years ago. During his sleep, when the Watchman was only on part-time, the strong mental groove which included the punishment of tying his arm behind him expressed itself and brought about the physical effect that we have mentioned, and tho consciously the patient had no idea what it was all about, unconsciously he was but reacting to the strong adverse suggestion of his childhood. With a little analytical investigation he was led back finally to the early incident and the moment that the cause was perceived, the effect was eliminated and his arm resumed its normal position. (Pierce.)

Deafness Case. A young lady had been courted for several years by a young man and she began slowly to realize that his attentions were being alienated. She dreaded the prospect of his disavowal and shortly afterwards was being treated for deafness. All the treatment obtained did not relieve the situation, but when it was pointed out to her that she unconsciously desired to be deaf to his statement that would disown her, she recovered. This was a throwback to the childish evasion of commands by "not hearing," and the ego impulse protecting from disparagement. Mother would finally shout at the youngster in early days, "Elsie, haven't you heard me call you five or six times?" "No, mother, I didn't hear you," she would reply. She didn't want to hear!

Blue Shirt Case. Just suppose that when you were about seven you were up on the second shelf of the pan-

try purloining some forbidden jam, the door opens, your dad stands there, he has on a blue shirt, and he then proceeds to be "the divinity that shapes your end." The intense emotional hurt combined with the physical unpleasantness stood out as one of the doleful experiences of your childhood. Now suppose this afternoon a fine young man comes to you with a sound business proposition; he is a fair, square, honest fellow with a real something to offer you. It sounds good, you feel sure that you can make fine returns from it; everything seems wonderfully arranged and several of your friends have had splendid results from it. But you say to yourself and later perhaps to friends, "For some reason or other, I don't like that young fellow; I don't know just what it is, or why, but I don't, and that's all there is about it," and the proposition is turned down. We will also suppose that this same chap had on a blue tie, and unconsciously while you chatted with him your subconscious memory picked up the blue of the tie, associated it at once with the harrowing experience of childhood in which the color blue was connected with physical hurt, and immediately the message came back, "Beware!"

We don't have to suppose that these things might happen, for they have, and how would you like to be told that you turned down a business proposition because your father used to wear a blue shirt, or because you were caught stealing jam when a kid? Incidentally this same man could not stand blue in anything, ties, shirts, suits, wallpaper and so forth.

ILLS. The neuroses and psychoses are the outcroppings and outcome of the repressed vital urges other than the normal, and the number of physical defects

traceable to them is legion. Kempf lists just a few in the following:

"Loss of appetite, gastric irritability, tendency to nausea and vomiting, diarrhoea, dyspepsia, headaches, cardiac palpitation, blushing, disturbances of the menses, insomnia, general hypochondriacal complaints, eccentric physical attitudes, and long enduring, gross psycho-neurotic derangements."

White gives us a few more in: "———many forms of asthma, sore throat, difficult nasal breathing, stammering, headache, neurasthenia, backache, tender spine, weak heart, faint attacks, exophthalmic goitre (Grave's or Basedow's disease), aphonia, spasmodic sneezing, hic-cough, rapid respiration, hay fever, gastro-intestinal disturbances (constipation, diarrhoea, indigestion, colitis (ulcer of stomach), ptosis of kidney, diabetes, disturbances of urination, polyuris, incontinence, precipitancy, auto-intoxication (from long digestive disturbance), nutritional disorders of skin, teeth and hair, etc."

SAFETY VALVES. This repressive "dam" we have mentioned in the foregoing is not without its "sluices" or overflow gates and we find that much psychic release is found thru two sources: that of dreams and wit.

Dreams. Dreams, according to Sigmund Freud, are the outlet or expression of repressed desire, and dreams properly interpreted bring the answer to many of our psychic conflicts. It is in dreams that the unrepressed self finds fuller expression, all the urges, desires, whether conventional or not, get their playtime and your real self has recess from the limitations of reality.

I must say, however, that even the dream contents are always disguised to get by the spirit of the watchman that seems to be present even in these unconscious moments of psychic abandon, but we are more of our real selves during those flights than at any other. It is in dreams that we satisfy the longing of the day preceding if not the longing of years and years preceding. It is in dreams that we gratify the will to accomplish great things, realize great ambitions, vaunt that wonderful ego in the vanquishing of all enemies and opposition, and it is in dreams that we find the indices or background for many of the things that have brought disease, discomfort and disappointment to man.

Dreams, however, must be interpreted, for they cannot be accepted on their face value. There are the two angles to every dream: the manifest content, or what the dream appears to represent; and the latent content, or its actual representation or interpretation. What sort of a repressed desire do you suppose a loving daughter would satisfy in a dream of the death and funeral of her mother? We would find by analysis that the child conception of death is merely the "going away" of someone, for were you to question most youngsters about a departed friend, they would merely remark about them "going away." Supposing the day preceding the death dream, the loving daughter, now a young woman, had asked for something which the mother had refused permission. The incident passed without any particular attention, but there was at the time an unconscious association with many unfulfilled wishes of childhood. Instigated by this instance then, the subconscious, when freer rein is given it in slumber, immediately satisfies the wounded ego by "removing the objec-

tion" or objector to its wish fulfillment. Consciously this young lady could not entertain such an idea, but the Subconscious in its dramatic way satisfies all desires.

There are three elements to consider in the dream work: dramatization, condensation, and secondary elaboration. Dramatization is the symbolic and dramatic way in which our dreams and dream desires are presented to us. Condensation is that dream element which condenses many if not myriad elements into one dream figment. A dream character, for instance, may have the eyes of one, the nose of another, the beard of someone else, all rolled into one. Secondary elaboration is that feature of dream work in which the dreamer "dreams that he is dreaming;" in the midst of the dream drama he remarks to himself, "this is only a dream." You can readily appreciate the necessity therefore of translating this symbolism before any answer to its meaning is obtainable.

Wit. Wit and laughter are another of the safety valves. Tridon remarks that, "Wit, as analyzed by Freud, may still be the mere foam and froth of life. But even as the bubbles that rise to the surface of sparkling wine start from the very bottom of the glass, wit bubbles originate at the unconscious bottom of our mind."

The mental relaxation attending wit is usually due to the utter lack of logic involved in the situation or remark. Logic and reason, as we know, are functions of the conscious mind only, and the deviation from logical reasoning as occasioned by wit affords relaxation and hence helpful compensation.

A story often quoted by writers when treating of this very point is the one concerning Wendell Phillips, the famous abolitionist during the turbulous times preceding the Civil War. On one occasion, after Mr. Phillips had delivered a stirring address covering the emancipation of the slaves, a clergyman approached him and propounded this question:

"Mr. Phillips, in your attempt to save the slave, why don't you carry your work right to the South, why don't you go right to the South with your message?"

"Mr. Minister," answered Mr. Phillips, "in your attempt to save souls, why don't you go right to hell?"

The illogical rejoinder with its humorous departure from reason is the source of mirth and permits of temporary relaxation and mental relief for that very fact.

NEGATIVE GROOVES

MENTAL CONSTIPATION. We have seen in the foregoing how the wrong type of groove will bring us the wrong type of reaction and even tho the inception of this deterrent groove be dated in our very earliest history, its present effects are none the less felt. We have, as I have chosen to put it, a condition of mental constipation. In the growth of the psychic self you assimilate and digest mental food in the form of suggestion. If in the course of your career, not familiar with the correct dietetic values of the suggestions that you cram down your mental esophagus, you take in negatives that lodge in the mental bowels, you will gradually develop the very common case of mental costive-

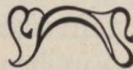
ness. The fine foods—mental, of course—that you absorb later on do you some good, but there is within your mental alimentary canal some indigestible that is holding back complete nourishment. Your psychic physique, if you will, suffers thereby and no matter how fine a diet you put yourself on, that mental appendix will deter complete metabolism, and it is necessary for you to perform an operation for your complete relief.

OPPOSITION GROOVES. Let us refer once more to our “mental groove” record that we mentioned in the foregoing as “digs” in the subconscious disc. Let us represent this “history” by a wavering or zig-zag line like we find in the Babson reports or the pulse graph. Close to the beginning of this wiggly record we will find a deep groove of certain size and length; let us suppose that it is about two inches in depth and is an “I can’t” suggestion groove of early experience. Now glance along this same line until we come to some of the grooves representing the suggestions of this year and supposing that thru your efforts with some psychology work, or religious work, or some other source, you find another two inch “I can” groove. This is splendid and for a short season the effect of this positive “I can” groove makes itself felt, but do not lose sight of the first “two-incher” we noted in childhood’s records, for it is an opposing factor and is in direct variance with this recent effort. What happens then? When two forces are in opposition the result is their difference, or in other words, each is modified by the other, and no matter how hard we try presently, our best efforts will be qualified by this consciously forgotten yet active negative of early life.

TREATMENT

Our problem then has resolved itself into a definite program. We must find the strong negative grooves that are hindering our progress, go back into that subconscious history to discover where and around what those grooves are centered, bring them into conscious perception and then to **PUT THE NEW POSITIVE ONES IN THEIR PLACE.**

Methods for finding these grooves, or "mental mining" directions, will be covered in Part III.



PART II

CHILD PSYCHOLOGY

Because of the fact that psycho-analysis deals so intimately and so closely with the child period of development, it is not beside the purpose of this short work to include herein some of the useful principles of child psychology. It is thru some of the methods outlined in the following that the natural energies of the primitive subconscious can be directed and sublimated into constructive channels, and adjustment brought about at an early date of those elements of the child nature that have started off on the wrong tangent. The following data is mainly built upon the principles as outlined by Professor E. B. Warman, eminent psychologist, contemporary and colleague of Thomas J. Hudson, the writer of the famous "Law of Psychic Phenomena."

AMENABILITY. We have come to appreciate in a measure thru our material in the foregoing work that the most impressible, the most plastic, the most absorbent period in our subconscious history is at that time when the mind reactions are newest, or in our childhood. Children, we know thru common knowledge as well, are wonderfully amenable to suggestion, good or bad. So suggestion used intelligently by the parent, more often the mother, is the most potent factor for good. The child thru this agency may be cured of bad habits, undesirable traits, inattention to studies, and all manner of things not constructive in the youthful development.

WILL DIRECTION. Thru the proper methods the parent *directs* the childish will and does not *destroy* it, utilizes the youthful energies and does not repress, sublimates the primitive urges, and does not pervert. The excessive willfulness of the wayward youngster is re-directed into useful channels, the abundance of sometimes destructive "pep" that the little savage expresses is not destroyed, but diverted into constructive pursuits.

Dr. John D. Quackenbos of New York City has had some outstanding successes in the field of suggestive psychology with the youthful minds and his experiences covering a period of years with inmates of reform schools and correctional institutions offer splendid material and data on this wonderful field of mental salvaging. His methods are not destructive of the forces represented in the patient, but rather "utilitive" in the re-direction of them.

SLEEP. The time when the subconscious and its latent forces are most reachable and accessible is when the conscious faculties are most off duty, or in abeyance, as has been covered in our preceding observations. This is true in all minds but particularly so in the case of the child mentality. The conscious mind is most in abeyance, as we know, during sleep, so the time to shape a character, the time when it is most susceptible to maternal influences, is during the natural—not hypnotic—sleep of the child.

"The nite time of the body is the day time of the soul" runs an old expression, and we catch its true significance when we consider man's mind from the angle of our work here. The sleepy-time of the child is the

impressible time, and that is the period that every mother should give her best attention to, for if she has the child's highest interests at heart she will make almost any sacrifice to use that maternal, soulful influence at that most opportune time by herself putting her children to bed and not committing them to the care of another.

"The soul of a child and, in lesser degree, of the grown-up man," says Dr. Frederick Van Eeden, "can be shaped by suggestive influence in any form; it can be bent, crooked, twisted, adulterated—morally and mentally—to an extent dependent on its degree of plasticity, its inborn original force of resistance, and the power of suggestive forces at work."

INATTENTION. We will have to remember in our consideration of sleep that the subconscious mind is never inactive, else the being ceases to be. The general opinion is that a person asleep is, for the time being, dead to the world; but we, in recalling that the ever-active subconscious is on duty, will always be careful of what we say in the presence of a sleeper. Natural sleep is not a condition of insensibility to external impressions, but rather a condition of inattention. The sleeper hears, but he does not heed at the time the suggestion is made. It is not difficult therefore to introduce ideas into the subconscious realm which will have decided affect upon the waking mind during its later activity. A great deal of course depends upon the age and disposition of the child, which no one understands better than the mother.

The care that should be exercised in the presence of a sleeper was recently emphasized in the case of a client

of the writer's. During a comatose condition or semi-conscious state experienced by the patient some seven years previously, two reputable physicians discussed the case in the most solemn tones and both passed on the verdict that there would never be normal conscious reaction thereafter. They discussed this pleasant prospect in the presence of the patient, by his bedside, where he seemed to be entirely removed by his condition from any participation or interest in the conversation. But in that ideal state for suggestive influence the young man absorbed that negative "groove" which left him in the seven years following with a type of "sleeping sickness," and tho he tested normal in every physical department and mental phase he would be unconscious for days and would slip out of conscious attention while talking or standing—actually go to sleep on his feet. The only certain relief that this young man could get would be thru the discovery of this subconscious negative and its replacement with positive direction.

TREATMENT. *Approach.* In preparing the child for the suggestive treatment during its sleep, it is best to say to it when making ready for bed: "Mama (or papa) is going to talk to you tonite while you are asleep and you will hear and understand it all, but it will not disturb you nor awaken you." Of course, most youngsters will be curious to know what the purpose of this talk is, what it is about, and why you don't talk to them when they are awake. Simply answer that it is something for their own good and that they will be delighted and interested in the results.

It is also good practice for the parent to sit by the bedside after the child's retirement to talk in a general

way before it goes to sleep. As she talks in a quiet manner, the child, as a rule, soon becomes drowsy and as it drops asleep the mother may say: "This is mother talking to you. You will not awake nor be disturbed. You will sleep quietly. You are now very quiet and restful and can speak to me without awaking. You hear me talking to you now and I touch your lips and you can answer me. Say 'Yes, mama, I hear you.'"

Disturbance. You should not expect the child to awaken, but should it become restless during the suggestive treatment and stir uneasily, or open its eyes, the mother should not give up, but rather gently close the eyelids while suggesting firmly and quietly again: "Nothing will disturb you; you will sleep quietly now, and hear everything that mama says, for it is all for your good, and you will be so pleased to do what mama suggests."

It is well if you stroke the child's forehead gently, as this will have a quieting effect and accustom the sleeper to your presence. There is a quieting suggestive influence in the monotony of periphal contact of this nature which is sometimes used by the hypnotist in inducing his type of sleep.

Suggestions. You should then proceed with your suggestions of those things that you desire to eliminate—such as disobedience, untidiness, idleness, untruthfulness, nail-biting, lack of application to studies or music, etc., whatever you feel the child most needs. Speak plainly but quietly, yet with sufficient positiveness to be impressive. It is needless to warn against implanting or remarking about the negative features before suggesting the positive—such as, "you are a very bad child,

and do not mind as you should, but from now on—etc.” Deal only in the positive and constructive factors that you wish to effect.

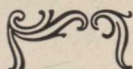
It is well sometimes to exact a promise from the child and in so doing you may say: “I want you to promise me that you will always _____. Say ‘I promise you, mama, that I always will,’ ” and the tiny lips will always respond with the very thing that is requested of them. Repeat this several times, and insert the first person, singular, in the promise element, to use the “impulsion” method of having the affirmation made by the child instead of having the mother say “you will do this, or you will do that.”

This influence need not be confined entirely to bad habits, but to physical ailments and various bodily conditions. Enuresis, or bed-wetting, a very common difficulty with children, has been completely relieved when all other methods of treatment have failed.

Warman's Niece. As an example of the use of these simple rules, Professor Warman tells of how he treated his little niece who was very backward in history. The little lady was wont to come into the library or den with the Professor every afternoon and while he perused the newspaper, to catch a little nap at his feet. She was told before she settled herself in the customary spot that she would be talked to while she slept. She very naturally inquired, “What are you going to talk to me about?” “Oh, something for your good.” “But I won't hear you if I am asleep.” “Yes, you will, and you will answer me, too, without awaking.”

When the little tad had slipped into slumber he began by saying, “You will sleep well and my talking will not

disturb you. Do you hear me?" "Yes, sir," came faintly. "I noticed on your card that in one of your studies you had a very low marking. That will not occur again. You will take a great interest in that study; you will succeed in it; you will get a high percentage." "Yes, I hear you say (first person now) 'I am going to study it, am going to like it, am going to succeed in it, and I'm going to surprise and please my teacher.'" These suggestions were repeated over and over again each day for a period of time and at the end of the school grading time the little niece reported to her own intense surprise a fine improvement in this work. She said that she couldn't understand the fine change, and of course Professor Warman couldn't either.



PART III

GROOVE DIGGING

Our problem centers mainly around the negative grooves, those buried and consciously forgotten grooves that are motivating, modifying and qualifying most of our acts today. The mere finding of these grooves is part of the treatment and the remaking and remolding follow automatically. We have, in our preceding considerations, obtained an idea as to the method and nature of their making, but in the effort aimed at their unmaking we must consider the manner of approach and the condition we are liable to find them in. Since, in the use of figurative speech, we have said that these grooves are deeply "buried," the process of discovery can easily be described as "digging," and digging one *must* do—sometimes halfway thru his mental universe—in exhuming the "dishonored dead" of subconscious history.

COMPLEX. Now the reason for this digging will require a little explanation. Refer to our figure concerning the "Mental Grooves," which has been likened to a wiggly line. You will find on most records that the larger vibrations have many smaller ones leading up to them. There are the large deep impressions with gradually diminishing curves leading up to them of lesser caliber. These lesser grooves, or oscillations, are the ideas and impressions *associated* with the main one,—it is the memory groove of "blue" that the business man had concerning his jam stealing adventure. The main, deep

impression that the smaller "blue" groove leads up to is the physical hurt and emotional wound that he suffered, while the gradually increasing vibrations leading up to it are the details associated with it; such as pantry, jam, father, and so forth. This whole group of grooves centering around this main one is called a "COMPLEX." All the thots or memories concerning this event are suppressed or rather repressed, but the pent energy that surrounds this forceful childhood suggestion must find outlet and since the watchman or conscious censor will not permit the passage of the sad memory, just the little groove of "blue" is passed thru, since the conscious memory of the watchman is imperfect and does not recognize in it the vexing underlying associations.

We can start then only with the small grooves that are permitted expression, but by tracing them back, by "digging," and by methods that will be given in the parts to follow you will discover the real instigator and in the discovery dispel its pent-up power.

TRIDON'S WELL. Of what avail is this digging process? What good does it do to "mine" for and to unearth the buried things of the dead past? How can that affect us now?

Alexandre Tridon, one of the most eminent of American psycho-analysts and most widely read, has given us a splendid simile of the function of analysis, or the effects of this digging process that we have mentioned. He has likened the mind of man with its divisions to a deep well. The surface waters of this well represent the conscious faculties, while the deep sub-surface waters are the subconscious depths of man's mind. He supposes that in the course of events a dead dog is

thrown into the well and after floating about the surface waters for a while it gradually sinks into the murky depths or the memory descends into the subconscious reservoir. There is no evidence to the world in the calm upper waters of anything having ever been thrown therein, but gradually the natural laws of nature,—the natural laws of the subconscious attempt to excurgitate this foreign and extraneous matter, and the dead dog, as it begins to putrify and disintegrate, sends to the surface in the convection currents, its taint, and all that taste thereof know that there is something awry. All surface indications, however, will disclose nothing, for there is nothing to be seen consciously.

Now what must be done? We must go into the depths, follow the trend of this unpleasant tincture to its source and then **BRING THE DEAD DOG TO THE SURFACE**, where the purifying effect of air, sunshine and nature will purge and cleanse. The mere act of bringing things into the air—to the surface—is part of the purging process, as we know in biology that the contact of running water with air and sunshine will purify. Thus it is by the bringing up into the light of conscious understanding and the fresh air of rational truth that our dead dogs will be relieved of their distasteful feature and eventually be eliminated entirely.

SUBCONSCIOUS VERNACULAR

SAVAGE SIGNS. Now the unconscious faculties have not the same media of expression that we have consciously, for the use of words is necessarily lacking. Its mode of expression is in pictures for it visualizes all its impressions and sees in the mind's eye the thots and

things of its experience. Words employed by the conscious mind become then pictures in the unconscious expression and it is these pictures that we will have to come to understand and interpret. It can be likened to a savage country, and very well so, for there are a great many of the primal instincts and savage urges still present in most of us. A representative of this realm wishes to convey a message to us and not having the language that we use at his command he is forced to utilize whatever signs he can to transmit his thought. These signs are presented in the dream work of our sleeping hours and many times in the physical difficulties of the waking state. Thus it is with our subconscious, for it is continually making signs to our conscious perceptions that when interpreted will give us the key to many of the conflicts that exist within the inner realm.

DISGUISES. We have been told in the preceding that only the lesser grooves were permitted passage, and only then because "blue" seemed so far removed from the actual unpleasant experience that the conscious memory did not recognize it, and hence no displeasing reference was made to a wounded ego. This has been discovered by the "Master" and he is careful to let out his expressions only in disguised form. For that reason we have most of our unconscious outcroppings cloaked in symbols, and it is well that there is some outlet found in most cases, for where no release is permitted we have neurotic explosions. Our dreams, except in the cases of mere children, are always cleverly disguised and for that reason it is necessary to interpret them to get at the latent meaning.

THEATRE. It is very much like a theatre when the subconscious, particularly in dreams, begins func-

tioning. When the curtain "goes up" on the sleep drama all of the cast want to perform. It so happens that many of the actors that were hired very early in the theatre's history have since turned out to be "bad" actors and the "management" has sent them to the deepest dressing rooms in the sub-basement with the advice that they are not to take part in any of the plays. Like all actors, however, they desire to display their talent or do their bit in some way, but knowing the manager's disposition, they find it necessary to take on peculiar disguises and uniforms in order to slip by his inspection and play some part in the drama of dreams. It is only when we can strip off these disguises that we recognize the banished performer, and then cast him bodily out of the theatre, or give him a part that "helps the show."

MENTAL CATHARSES

TOLERANT UNDERSTANDING. Our efforts have now brought us to the point of taking up our tools and going to work that we may get at our difficulties as well as get them out. Before we start this digging process, however, which may uncover oftentimes the very distasteful things in our mental basement, there is one factor that I wish to bring home to the diggers: That ***THERE IS NO SIN IN THE EYES OF GOD***, in the eyes of Creative Energy, in the eyes of the true psychologist or psycho-analyst. Life in all of its expressions is merely one of degrees. To the physical scientist there is no cold, but merely an absence of heat, or a lesser degree of heat; there is no darkness, but rather an absence or lesser degree of light. The piano, which holds within its scope many tones and half-tones of

musical expression, still possesses musical tone even when the wrong chords are struck. Discordant as the tune may be from this same piano, it still is music even tho its degree of expression is not of the highest, for it but requires the striking of the same keys in a little different combination to bring forth the most pleasing harmony.

Those with mental difficulties, aberrations and perversions: the neurotics, psychotics, and so on are the victims, mind you, of ignorance. The thief, the murderer, libertine, prostitute, sneak, liar, moral pervert, insane and imbecile have misdirected wonderful energy into false channels, and our task is not punitive, not to chastise, to punish, but to re-direct, reconstruct, utilize, and hence bring real salvation into a religion that is practical. Our penal institutions are coming more and more to catch the psychological viewpoint of the human commodity, and they are becoming more devoted to adjustment than to revenge. Any institution that is builded upon vindictiveness wastes human material, and was it not the Christ's remark that "he came not with the sword?"

TALK PROCEDURE. We have in the following six points a talking process designed to assist the working out of these long buried grooves. So whenever during the business day or otherwise you are confronted with something that seems to stir your ire and move you to shout from the housetops, or have a feeling of dislike to doing a certain act, or have any particular aversion to certain people or certain things, or have found yourself unusually disturbed at some event or thing that is oft recurrent, follow the six points faithfully.

1. *Choose Quiet Place.* Get yourself hence to some secluded nook wherein you are by yourself and not disturbed by anyone whose proximity might alter your efforts. Assume a restful position and relax physically as much as possible.

2. *Center Emotion.* Withdraw your mind from other things and bring the disturbing emotion into the center of your thot. Focus all your conscious faculties upon this one thing, let it occupy your entire thot for these moments, then:

3. *Let Go.* Let the emotion come to its height and **TALK IT OUT OF YOU!** You are not to consider what you are saying, whether pleasant or unpleasant, you are to stay out of it; your watchman is to sit back for the moment and let pass all the prisoners that are clamoring for release. You are to hear your own voice expressing perhaps long repressed and suppressed things of your experience and this very airing that you are giving these things will start the cleansing and adjusting process that so many of us need. The relaxation and lack of intellectual supervision of this outburst is the stepping aside of our watchman, for with the insertion of his censorship our purpose is defeated.

Dr. Hilton Ira Jones, chemist, tells us from Cleveland something significant about suppressed and intense emotion. The poison in toadstools is known as "muscarine." A boiled egg is composed chiefly of "colon," a harmless substance. In the event of intense suppressed anger the human stomach becomes strongly acid and if eggs be eaten at such a time the colon becomes oxidized thru the acid action and gives us the chemical equivalent of muscarine!!

4. *Note Memories.* Take note of the mental pictures that begin to come into your mind—the memories of other occasions when you have felt the same irritation and disturbance. This feeling or emotion that came to you last week, a few days ago, here and there in your contacts.

5. *Memory of First Time.* It may take several sessions before you get so far back as the most important memory of all, the first time you felt the disturbing emotion. But if you are faithful enough in your endeavors you will finally arrive and you will know when you do. There will be no need to put a tag on that memory nor have it labelled for you, for there is a distinct feeling of having “arrived.” The memory of the first time usually comes with a start or a slight shock, a feeling of depression or perhaps a burst of tears. In any case it is the living over again of the original painful experience which is responsible. After this release of repressed emotion there is a decided relief.

One client had a distinct aversion to meeting groups of people and became very much vexed with the prospect of doing so when it sometimes became necessary. It was found that when just a tad of about seven years she had been sent to the store for something which she was to return with at the earliest possible moment. On the way home, however, a game of baseball in a nearby field soon had her in it and the mother found it necessary to start out in search. She was found and was taken by the ear and spanked off the field in front of her little playmates. This was a moment of deepest chagrin and humiliation and she avoided these same little folks for weeks afterwards, and soon developed a subconscious desire to avoid seeing any groups in saving

her sensitive ego. When, during the "talk catharsis," this one event was brought into conscious perception and speech, some thirty-five years later, although the adult face was smiling, those adult eyes streamed the same salty hot tears that had streaked the little face in the long ago. She knew when she had "arrived" at the proper point, for with the event came the very emotion which accompanied it. Needless to say, she was relieved materially of this shyness complex.

6. *Compare with Original.* You will now be able to compare the original incident with your recent emotional outburst, and you will begin to see how much alike they are. You really have been repeating ever since, with variations, the painful emotion of your childhood.

A young man in the business world reacted to a peculiar antipathy for hanging up his hat and coat no matter where or what the occasion might be. This is not an uncommon occurrence among young folks, we know, but this chap would fly into an insane rage when any reference was made to it. By persisting in his "talk catharsis" he first chose the quiet place where he could relax without disturbance. Secondly, he centered all of his thots upon this strange mental explosiveness, and thirdly, he let the emotion come to its height while he TALKED it out of him without restraint or conscious censorship. Fourthly, he began to recall other instances in which this same feeling had come and he began to take note of the memories of other occasions when he had felt the same way. Yesterday at the office one of the boys asked why he didn't hang his things up and he became angered enough to kill him, and last week

when calling upon Miss Jones, her suggestion of hanging his wraps in the hall set him on edge and spoiled the evening. About a month ago such and such a thing happened and thus the memories began coming. Fifthly, a few sessions with himself, he came to an incident around his eleventh birthday when he had been told that his uncle, whom he had just recently met, had been hanged as an accomplice in some murder case. The sensitive youngster was intensely fearful of having his name connected with this infamy and he recalled how the "hanging" of his clothes that nite became peculiarly associated in his mind to this unpleasant event. Thus began an unique complex that the process just outlined brought him back to and with the recollection and its attendant emotional details, the young man was relieved of his distress. By comparing this first memory with the original, he, of course, immediately saw that he had been re-living, ever since the painful experience of his youth, with variations and modifications.

ANALYTIC PROCEDURE. The following directions are designed for a more thorough "excavating" process than found in the foregoing material and require for that reason a little more sustained and persistent effort in attaining any results. Please know, however, that one gets out of it exactly what one puts into it. These exercises or directions have been outlined to cover four weeks' work.

To begin with your self-analysis, you are to provide yourself with a substantial notebook. You can purchase something to fit this need at any of the ten cent stores. Be sure that it is of good size and one which will readily accommodate lots of writing and ease in inscrip-

tion. Each morning or each evening you are to select a time that is convenient to you, but try and make it a period that will be constant during the week. Just before retiring and slipping into bed is a good time. Ten minutes to a half hour is what is required, but you will find that it will sometimes run much beyond that for it will be intensely interesting to you. You are to be by yourself, you are to compose yourself and be at ease while you begin your record according to the following specifications:

First Week—Secrets. You will begin to record during the period you have set aside for it anything and everything about yourself that you have never disclosed to anyone else. You must write the truth. No matter what thots come to your mind, write them down. Do not be ashamed to write anything and everything. You must, for it is part of your treatment, and the information contained therein need never be disclosed to anyone. Each day this is to be repeated during your "recording" period, and when you have run out of "soul secrets," write any and all of the rambling thots that occur to you. Do not consider their sequence, rationality, or logic, but just write faithfully each day for the first week. Then turn these pages over, ready for your work beginning the next week.

Second Week—Blunders. Faithfully each day you are to record any and all blunders you make. If you forget to mail a letter or forget to make an intended purchase, or have a feeling of dislike to doing a certain act, or have any particular aversion to certain people or certain things, or have found yourself unusually disturbed at some event or thing—make note of it. You will not

try at this time to correct these omissions or commissions. You want to understand them and further along you will understand and correction will automatically come.

Third Week—Dreams. Beginning your third week, you are to start the record of your dreams and are beginning to touch on the vital part of your psycho-analytic work with yourself. In the dream we are going to find the answer and explanation to the many things preceding and the answer to hitherto unexplicable conditions and situations. Most dreams seem foolish and unreasoned; but this is only apparent, for underlying every one of them is the latent factor that is the result of something very definite and tangible. The language of the subconscious realm, as we have said before, is one of symbolism and parables, but when these symbols and parables are translated into conscious language, when the picture signs and expressions of the "savage" are translated, we will have some logical information. Some folks will say that they do not dream, but that is an impossibility for the subconscious mind is always active else we would cease to be an entity, and so it is a function that none of us are free from. There may be absolutely no recollection of having dreamed, but the fact that the subconscious has been running riot can be proved.

You will, of course, keep your note book by the bed during the entire week of your dream recording. If you find that you do not have any dreams to record you will employ the following methods. You will suggest to your subconscious mind before sleep comes that you will have a definite dream memory upon awakening, and you will write this dream immediately upon regaining

consciousness. You will do this recording just as fast and as completely as you can. If, by chance, your suggestive work to the subconscious does not bring the results you desire, take your alarm clock with you and set it for an hour earlier than you usually arise, or, if not distressing to anyone else, set it for around the midnite hour, and when it summons you from your slumbers you will have some impressions to dash hurriedly into your book.

Fourth Week—Association. Our fourth week is going to bring us the interpretation to our preceding material. This part will more often than not consume much more than a week's time, but it is the most important feature of our work with ourselves and should be persisted in even tho there seems to be no definite results or reasons for it. Analysis of dreams is one of the best methods known to psychologists for drawing out the subconscious thots, so that they may be studied. When you come to understand your dreams you will be able to understand most of the entries, if not all, that appear in your notebook. You will know what thots have troubled you.

First, take your record of dreams of the preceding week and separate them into elements. Take the first dream like that of our friend with the blue aversion that read something like this:

"I saw what seemed to be a thirty foot oak door on broken hinges hanging to the frame and standing by the door was an immense grizzly bear with blue fur and he was growling so that everything shook."

The first element here that we may pick out is that of "oak door," the next is "broken hinges," the next

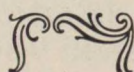
"grizzly bear," the next "blue fur," then "growling," and then "everything shook."

Now, take each of these elements, the first one first, and place it at the top of your page, as, for instance, the "oak door" in the foregoing. Then by what we call the process of "free association" method, write down in your notebook every thot that comes to your mind in connection with "oak door." No matter how dissociated they may seem, nor how unconnected—each thot has some direct connection, and it is necessary to write them out to get the correct interpretation. It is the only way. When you have run out of material on "oak door" take the next one—"broken hinges"—and repeat the process until your subconscious ceases to furnish any material in that connection. And thus cover your entire dream record by this process which will eventually lead you to some of the repressed emotions and incidents of your earlier career. You see, of course, that you are not attempting to find out what "oak door" means to you consciously, but you are following this lead, this bait, to its subconscious starting point.

Our task then is to follow these signs to their real meaning, to follow these lesser grooves to their source, since these lesser grooves are merely "associated" with the real trouble maker. Suppose that you have a foreign servant in your home that comes to you to tell you that there is a leak in the basement wall. She can only make signs, and you, unused to anything but the medium of words for the conveyance of thots, cannot make head nor tail to her gesticulations. Your problem should not center chiefly in trying to decipher her antics, but just *follow her*, let her lead where she will and finally you will come to the underlying cause of

the situation and institute remedial measures at once.

By faithfully carrying out these methods in your dream analysis you will come to many answers, incidents long buried, and long forgotten, many "memories of the first time," the answers to most of the material in your notebook. You will be able to go back to your "secrets" and see there the reason for them, some of them silly, and others serious. Your blunders will have an explanation and the peculiar aversions that you may have suffered from will find a solution and release.



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Unlike the once famous bottled remedies and panaceas, we do not claim that the foregoing processes and methods will relieve anyone and everyone from any ailment from corns to consumption; for there are a great many distresses, mental and physical, found in the field of this practice wherein self-treatment is not unlike an attempt to raise oneself by the boot straps. We do know tho, thru intimate contact with hundreds of people, that this knowledge brings with it a certain power which, constructively used, has brought release from a great many mental conflicts as well as many physical maladjustments.

Above all, know, as in the words of Sigmund Freud, that "we are what we are because we have been what we have been; and what we need is not more moral estimates, but more knowledge." And in this knowing we can understand, and in the understanding, we cannot condemn either ourselves or our fellows, for we can see in them and ourselves the same perfect material despite its ignorant diversion into false and faulty channels. The Christ, supreme Psycho-analyst, was never known to condemn, but in that all-compassionate spirit of brotherhood said, "Forgive them, Father, for they know not what they do."

As to yourself, dear reader, "get thee about thy Father's business" and dig into the dusty corners of your cluttered subconscious cellar, not only for your sake, but our sake. Proverbs 28;13 reads: "He that covereth his transgressions shall not prosper; but whoso confesseth and forsaketh them shall have mercy," and Joseph Ralph gives us this psycho-analytic transcription:

"He that covereth his mental transgressions shall have unconscious conflicts; but whoso analyzeth and forsaketh them shall have peace."

And now permit the writer in conclusion to voice in part his motive for this presentment in the following verse:

If I can live
To make some pale face brighter and to give
A second lustre to some tear-dimmed eye,

Or e'en to impart
One throb of comfort to an aching heart,
Or cheer some wayworn soul in passing by;

If I can lend
A strong hand to the fallen, or defend
The right against a single envious strain,

My life, tho bare,
Perhaps of much that seemeth dear and fair
To us of earth,—will not have been in vain.

The purest joy,
Most near to heaven, far from earth's alloy,
Is bidding cloud give way to sun and shine;

And 'twill be well,
If on that day of days the angels tell
Of me, "He did his best for one of Thine."

—Helen Hunt Jackson.