PRACTICAL PSYCHOLOGY

Daniel A. Simmons

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PRACTICAL PSYCHOLOGY

BY

DANIEL A. SIMMONS

Author of "The Science of Religion"

SECOND EDITION

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Dedication

This book is lovingly and tenderly dedicated to Rose Ella Burleson Simmons, sweetheart of my boyhood, wife of my youth, sharer of the joys and cares of my manhood, my fellow-searcher after the liberating truth, and my co-laborer in the great work the cardinal principles of which are herein presented.

AN EXPLANATION

It is apprehended that this book will, in addition to a wide general reading, be largely used as a text-book by the various psychological clubs, classes, societies and schools now so rapidly multiplying throughout the country. In such cases it will become the intimate personal possession of the student, and he will most probably want to keep a permanent record of the striking thoughts that will come as the great truths of life unfold before him. Many students, and even general readers, use the margins of the pages for such notes; but this method of annotation is unsatisfactory, and mars the appearance of the book.

Therefore, we have inserted four blank pages at the conclusion of each chapter, upon which any desired notes may be penciled neatly and intelligibly.

THE PUBLISHERS.

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INTRODUCTORY

I

In this very first paragraph of the introductory chapter the author makes the following covenant with the reader: You can be well; you can be happy; you can make your life a supreme success.

You will observe that this covenant contains no limitations and makes no exceptions. It matters not what your physical condition may be, you can be well. Regardless of any present mental distress or gloomy prospect, you can be happy. Even though you may now be the most dismal failure in your community, you can make your life an abounding success. You are now about to enter upon a consideration of infinite wisdom and power; and the infinite knows no limitations, is subject to no conditions. The infinite wisdom and power abide in you. The kingdom of heaven, with all its riches of health, happiness and success, is within.

These great truths cannot all be laid before you at once. It will be necessary to unfold

them, explain them and apply them one at a time; and you should take them and comprehend them in the same way. Each phase of the subject will be taken up in its proper sequence, and should be thoroughly understood before taking up the next one. If you are not so fortunate as already to have obtained a fulfillment of the covenant here made, you are now beginning the most important undertaking of your life. No amount of time necessary for its full accomplishment is too long. You have all the time there is, and if it so be that you shall lay hold of and apply the great fundamental truths here under consideration, the length of your sojourn in the physical flesh will be a matter largely within your own control.

Practical psychology, while new in name, is not new in principle. It is the best part of age-old religious teachings, blended with and glorified by the modern discoveries of that branch of science dealing with the human mind.

Briefly stated and practically applied, the new psychology lays before the student the tremendously important and oft demonstrated fact that he has in his own mentality all the

implements for building perfect health, supreme success and unstinted happiness—right here and now in this present life.

The message of this new system of thought is the same message that Jesus delivered to the world during his ministry—"The kingdom of heaven is within you." But the new system, by laying hold of the accumulated store of human knowledge, is able to point out the very why and how of the matter, and to give simple and concrete formulae for developing the kingdom and possessing its rich rewards. The aim of this book is to discover the inner kingdom and its boundless treasures to each reader in such simple fashion that he cannot fail to comprehend them, and to point out, simply and in detail, the means of making these treasures his very own.

No attempt will be made to cite authorities nor to quote authors. Such a bibliography would be long, tedious and useless. It is not amiss to say, however, that the work and findings of many great men and women have been drawn upon in gathering material, and the aim will be to assert as facts concerning any particular field of the subject only those things

that are settled and accepted by the workers in that particular field.

The author has had recourse to the work and findings of such general psychologists as Hudson, Munsterberg, James and Jastrow; to the work and findings of such sub-conscious psychologists as Troward, Sheppard and Olston; and to the work and findings of such medico-psychologists of the subjective realm as Freud, Jung, Bleuler, Riklin, Brill, Jelliffe and White. Furthermore, he has enjoyed a measure of association and colaboration with nearly all the practical psychologists of national reputation now in the field. This list is not all-inclusive; it is a mere indication of the author's preparation for the work here in hand, and excludes vastly more than it includes.

It seems in order, therefore, to say, at the conclusion of this brief introductory chapter, that Practical Psychology is an exact science, and that it employs simple and specific methods of getting results that may be accurately predicted from the beginning. Such is the new science of mind that brings the promise of health, success and happiness. It is not an or-

ganization. It is not a religion, nor does it conflict with any religious belief. It deals exclusively with life and conditions here and now. Its sole purpose is to abolish individual sickness, misery, hate and failure, and to establish in each life that it touches abundant health, happiness, love and success; and it goes about the accomplishment of this purpose through the application of practical common sense to the practical problems confronting practical men and women in this practical age.

II

THE UNIVERSAL MIND

Mind is everywhere. It fills all space and acts upon everything. If a bit of liquid is cast into space, it assumes the form of a globe, because it is according to the purpose of universal mind that all free-moving plastic bodies shall assume that form. So it was that the suns and worlds came to be globes, their form having been assumed while they were still in a molten condition.

The snow-flake is always a six-spangled star, because it is according to the purpose of universal mind that snow-flakes shall take that form. The details of the star are modified by different atmospheric conditions, but always and everywhere it is a six-spangled star.

Instances of the omnipresence and operation of mind in the vegetable kingdom might be compiled into a volume many times as large as this one. In the animal kingdom they are even more numerous, and in many instances more remarkable. But this is not a treatise on bot-

any and zoology, and the mere references here made seem to be sufficient for the present purpose.

The point is that mind is everywhere, manifesting in all created things and filling all space. Wherever there is any substance to be acted upon, mind is found in action. This means that, ultimately and in the last analysis, there is but one mind, and that individual minds are but different manifestations of it; because if one mind fills all space, then there is no room for separate individual minds. This is not only sound logic; it is literal truth —the most important truth with which students of practical psychology have to deal.

The human mind can never get its bearings, and work out the problems of individual life, until it comes to an abiding knowledge that it is not a separate entity, or power, but only a manifestation of the all-pervading mind which shows forth one expression of itself in the stone, another in the plant, another in the animal, and another in the man, with variations of expression in the different individuals of each of these groups.

Bare intellectual comprehension of this great truth is not difficult. The difficulty arises when we attempt to make it a permanent and constant part of consciousness—an attitude of mind. In other words, and to adopt an ancient similie, it is easy enough to know it in the head, but the heart learns more slowly. And it is what we know in the heart that counts. So long as we merely accept a thing as true whenever it is brought specifically to our attention, we may never act upon it; but whenever it sinks down into the deepest recesses of consciousness, it becomes a part of us, and we constantly, even involuntarily, shape our lives accordingly. The truth which we have thus inwardly realized constantly directs us and enters into the solution of every problem.

It is in this inward fashion that the student must realize his mental oneness with everything else. And when he comes to this deep and abiding realization, his redemption from sickness, sorrow and poverty is at hand. For the further realization quickly comes that the one mind of which he is a part is not only everywhere present, but is manifestly all-wise

and all-powerful. It follows that he is without beginning of days or ending of years, and that all things are possible to him.

The voice that commissioned Moses to lead the Israelites out of Egypt, when questioned as to its identity, answered, "I am."

Jesus once said to some Jewish questioners that he knew Abraham. "What!" they retorted, "You are not yet fifty years old, and yet you say you knew Abraham?" His answer was, "Before Abraham was, *I am.*" He realized, as perhaps no earth-dweller ever had realized before, that all mind is one mind, and that all existence is one existence. He recognized the universal "here," the everlasting "now," and the timeless *"I am."* This consciousness on his part enabled him to transcend nearly all recognized human limitations, to perform miracles, and to speak "as man never spake before."

The inward realization of the *I am* will not immediately convert the student into a worker of miracles. But it will take him to the very source of all wisdom and power, and when he learns to partake of that source, his limitations will fall away and all things become possible

in just the measure that he comprehends and partakes. A full comprehension and a full partaking would, of course, bring the individual to what is known in practical psychology as "the God-Consciousness," to which no one on this plane of existence has ever dared to aspire. But the "Christ-Consciousness" is aspired to, and Jesus held out hope of attaining it when he said to his apostles, "The works that I do shall ye do also, and even greater works than these."

But, while mind is limitless in extent, wisdom and power, the average individual is much more interested in being young, well, happy and successful than in the performance of miracles. And it is better so. Infinite mind is expressing itself here and now in a plan which has for its purpose the establishment of a happy, successful and love-inspired humanity, and the individual's highest duty and greatest happiness are to be found in working out that plan and achieving that purpose. Therefore, the practical psychologist applies himself to the task immediately at hand, and seeks to work out his salvation and establish his heaven here and now, with assurance

that if he makes good use of the present opportunity the future will hold no terrors.

The practical application of this great truth to the problems of present life is the work upon which the student is now setting forth. When he has learned to say, and to feel, deep down in the innermost recesses of his consciousness, *"I am,"* the next question that presents itself for answer is, *"I am* what?"

The answer to this question rests with the individual. The words *"I am"* are written at the top of a blank page of his life, and he may fill in whatsoever he wills. This statement is not made lightly. Every word is carefully considered and written in full understanding of the author's moral accountability. Its truth has been demonstrated time and time again.

The student will not, of course, be able to stop here and say *"I am* king of England," and thereupon be transported to Windsor Castle and the throne. In the first place, he would not believe it if he said it—not even in his head, much less in his heart. And the prime essential is that the one who makes the declaration shall believe it with all the fervor of his

whole nature. It is, therefore, often necessary for the student to interpose the words "able to become" between the *"I am"* of his declaration and the thing he desires, thus: *"I am* able to become one of the happiest men in town," or, *"I am* able to become the loveliest woman in my community," or, *"I am* able to make my life a supreme success."

These declarations state living, vital truths. Methods and details will be dealt with in subsequent chapters, it being the present purpose only to emphasize the fact that the individual mind is not a spark thrown off from the universal mind, nor a creation of the Supreme Intelligence, but is merely one expression of the universal mind, imbued with all its wisdom and potency, and limited only by failure to assert itself.

The student who comes into this state of consciousness begins immediately to make discoveries which otherwise would be impossible to him. One of the first of these discoveries is that all other individual things are but different expressions of himself. He will look upon the stone and realize that it is merely an expression of the mineral wisdom of the uni-

versal mind which also builds the stone-like bony structure of his own body. He will contemplate the twining vine reaching for its support, and know that it is merely manifesting another phase of the same intelligence which enables him to comprehend, and to reason what action his own welfare demands. And so he will proceed through the whole list of created things, with constantly increasing wonder and amazement, and an ever deepening conviction that each is but an expression of the one mind of which he also is but an expression. Then for the first time he will really understand what is meant by the brotherhood of man. He will realize that, whatever the distinctions of race, learning or environment, each human being is mentally a very part of himself, maybe outstripping him, maybe stumbling and falling on the road over which he, too, has stumbled and fallen, but inseparably bound up with himself in such way that the two are mentally one.

This oneness is in the realm of the sub-conscious mind. The infant is born with the sub-conscious mind unencumbered. But as he begins to sense his surroundings, he also begins

to receive impressions from them, and the objective mind, or every-day working mind, is, at any subsequent stage of his mortal existence, made up of the sum total of these impressions and the conclusions he draws from them. Such of these impressions as become intensified into settled convictions sink down into the sub-conscious mind, which thereafter orders all the affairs of the individual's life as though they were true, regardless of whether they are actually true or not.

Having thus briefly considered the one supreme mind and its wisdom and power, let us proceed, step by step, to consider the ways and means whereby the individual may bring this wisdom and power into the solution of his problems, and employ them in the attainment of health, happiness and success.

III

THE SUB-CONSCIOUS MIND

Just what is the chemical process used by the liver in the manufacture of bile? or by the kidneys in separating toxins from the blood? or by the super-renal glands in the production of adrenolin?

Anatomists and chemists say that such questions are unanswerable. And yet, the simplest village idiot performs these wonderful feats of chemistry every day.

These bodily functions are not performed by the objective mind, which operates through the upper and frontal portions of the brain, but by the sub-conscious mind, which operates through the lower and back portions. The objective or work-a-day mind knows nothing about them—is not even aware that they are going on—because its knowledge is gained exclusively from observations and deductions, and since it never has observed nor in any other way sensed them, it cannot know anything about them. But the sub-conscious mind

knows all about them and constantly works them out. Incidentally, it knows a great deal else, and certain phases of this additional knowledge will be treated as we proceed. The sub-conscious mind is born in the human infant. During the first month of existence and growth the foetus is builded by the sub-conscious mind acting solely through the brain of the mother, and no embryologist can determine its sex—not because it is sexless, but because it is double-sexed. Then the determining factor enters. Another phase of intelligence seems to come upon the scene, and this incoming phase of intelligence is either male or female in its nature. If it is male, the female organs of sex immediately cease development and become atrophied, while the male organs are rapidly developed. If the incoming phase of intelligence is female in its nature, then the opposite development and atrophy occur.

This well known fact of embryology makes it clear that the sub-conscious mind manifesting in the infant knows how to build and maintain a body, even from the first moment that it begins building operations. And why should it not? It is but an expression of the

one all-powerful and all-wise mind—an incarnation of the ultimate *I am* of all existence.

The infant body is not always perfect, because its building is injuriously affected by adverse mental and physical conditions of its parents and of the race. In other words, the sub-conscious mind often works with poor materials under adverse conditions, and the result is an inferior product.

In the processes of body building and maintenance the mind uses the brain as its base of operations. The objective mind occupies the upper and frontal portion of the brain, and from that point sends out its messages directing and controlling the voluntary activities. The sub-conscious mind occupies the lower and posterior portions of the brain and spinal cord, and from these points sends out its messages directing and controlling the involuntary activities. The force used in both instances is nervous energy,which is a form of electricity sometimes called animal magnetism, and this force is transmitted over two elaborate sets of nerves strung through the body like the complicated wire net-work of an electrical system.

The objective mind grows weary and rests, but the sub-conscious mind is tireless and

sleepless. During sleep the objective mind is "out of commission," and all the voluntary movements are stilled. But even during the profoundest sleep the heart keeps on beating, the liver and kidneys continue their functions, the thyroid and super-renal glands are busy in their laboratories, and all the other involuntary processes go forward even with increased facility. In dealing with the subject of health, the relation and interaction of these two nervous systems will be considered in some detail, the present purpose being merely to call attention to their existence and the purposes they serve.

The average man and woman take it for granted that in some mysterious way God created their bodies and continues to sustain them, the wonderful wisdom involved being thus accounted for by supposing it to come from a mysterious source without. If the universal mind be accepted as God, then this belief is half true, and its only fallacy is the supposition that the wisdom and power come from some source outside the individual. They are in the sub-conscious mind, which is

but an expression of the one mind which is everywhere and in everything.

While this sub-conscious mind is limitless in extent, the individual may truthfully refer to it as "my sub-conscious mind," and may proceed as though he were the sole possessor of it. Therefore, we may assume that each human being has a sub-conscious mind all to himself. This is not literally true, but it is true in principle, and the more limited conception puts the matter in such form that average men and women may the more easily grasp it. This conception of an individual sub-conscious mind is of the same kind as the thought carried by the words "my breath." So much of the atmosphere as fills the individual's lungs is indeed his breath, but the one atmosphere of which that breath is but a part extends outward and upward around and above the whole earth and everything upon it.

Therefore, it will be assumed, for the sake of easy understanding, that each human being has a separate sub-conscious mind all his own, which springs from and is a part of the universal mind, just as the wave springs from and is a part of the ocean.

Although the sub-conscious mind is all-wise and all-powerful, there is one point at which it is vulnerable to attack by the objective mind. That vulnerability is its absolute credulity. It accepts as true, without argument and without question, anything the objective mind tells it. The difficulty lies in communicating with it at all. It is separated from the objective mind by a twilight zone of consciousness called the subjective mind, and this zone is not crossed by every mere passing wish or whim. To put the same truth in another form, it is insulated from the objective mind by a stratum of consciousness called subjective mind, dream mind, or hypnotic mind, which is resistant to the passage of objective thought, so that communication between the objective and sub-conscious minds can be accomplished only under proper conditions and by the employment of a high mental pressure.

It is important that this difficulty be fully understood and appreciated, for lack of understanding and appreciation of it accounts for nearly all the failures to get full results.

Let us suppose a block of metal to be charged with negative electricity and lying

upon a glass table. And let us suppose another similar block of metal, charged with positive electricity, to be lying upon the first one, but separated from it by a thin sheet of hard rubber, which last named substance resists the passage of electricity. The lower block being negatively charged, and the upper one positively charged, the tendency is for the upper block to discharge its electrical energy into the lower one until their charges become equalized. But the insulating sheet of rubber prevents the passage of the electrical charge, thereby also preventing any communication between the two blocks. The rubber cannot hold back an electric current under very high pressure, and if the charge in the upper block be raised to a high pressure (or voltage), it will pass through the rubber and into the lower block.

The sub-conscious mind is in the position of the lower metal block, and is normally passive or negative to the objective mind, which latter is in the position of the upper block. But the thin stratum of subjective mind lies between the objective and sub-conscious minds, in the position of the sheet of rubber, and under or-

dinary conditions prevents any communication between them.

But the resistence of the subjective mind can be broken down under concentrated effort of the objective mind, and during such periods of concentrated effort the objective mind can send a message to the sub-conscious mind. The message thus transmitted is unquestioningly accepted as true by the sub-conscious mind, and it immediately brings all of its wonderful wisdom and power into play to carry the matter to its logical conclusion and sequence.

If one who is the victim of disease can establish the proper conditions, and can send through the simple message, "I am going to get well," it will be accepted as true, and all the wisdom and power sustaining life and growth in every form will immediately be centered upon the manifestation of that truth in his physical body. This is the method employed by Jesus in his work of healing, as will more fully appear by later references to his recorded work and quoted teachings. In fact, it is the fundamental principle underlying all super-physical healing.

The method here under consideration is not

limited to the treatment of disease, but may be employed with equal facility and certainty in the attainment of success and happiness. For instance, if one can put through the message, "I shall succeed in my business," all the wisdom and power requisite to success in that particular business will immediately be centered upon it, and success will promptly be realized.

The question that is burning at white heat in the reader's mind is, "How can I send the message through?" This question cannot be answered in a sentence, nor even in a paragraph. But the answer will be unfolded step by step, until it stands forth in such clarity that it cannot be misunderstood, and in such simplicity that there can be no mistake in its practical application to the affairs of life. Then, to use the vernacular, it is up to the student. If he is willing to do the work involved in the application, his life will be enriched and glorified beyond his fondest hope. And, strange as it may seem, many students drop out after they have thus come within sight of the castle of their dreams. Many have gone the whole distance, scaled the castle walls, and

come into possession. Many others have over-estimated the difficulty, and turned back into their former lives of half-hearted drudgery, sickness, unhappiness and failure.

The arch-mistake of those who turn back is this over-estimation of the difficulty. Its greatness, if apparent at all, is only apparent. The indwelling *I am* is calling today as clearly as it called when Jesus gave it voice nineteen hundred years ago: "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for my yoke is easy and my burden is light."

The process of sending a message to the sub-conscious mind involves no technical difficulty. It is an intelligent form of prayer that always gets results. All that is required is a clear understanding of the relations and functions of the objective, subjective and sub-conscious phases of mind, and a measure of simple training in the practical application of this knowledge to the practical affairs of everyday life. Nor is any sacrifice required; quite to the contrary, the rewards of this study and application are rich from the very beginning.

IV

MIND AND BODY

The student is quite naturally and reasonably anxious immediately to press forward with a consideration of the ways and means of sending messages to the sub-conscious mind. But certain preliminaries are of prime importance, and no further progress can be made until they have been worked out.

There can be neither happiness nor success without perfect health; and in order to attain perfect health the individual must needs understand some of the fundamental laws governing the relation of his mind to his body.

It has already been said that the sub-conscious mind operates from the lower and posterior portions of the brain; that the objective mind operates from the upper and frontal portions of the brain; and that the two minds send their messages to the various parts of the body over separate nerve systems, employing nervous energy, or animal magnetism, as the transmitting force. But the nerves of the two sys-

tems are strung close together, so that a current of nervous energy passing along one nerve-trunk will cause an induced current of the same kind in another nerve-trunk lying closely parallel to it.

Any kind of energy moving along a conductor goes forward in the form of vibrations or waves. So moves electricity over a wire, and so moves energy over a nerve. The universal mind also expresses one of its phases in the form of vibrations moving constantly through the ether of space. These ether vibrations literally lash the atoms of matter into the various created forms, and are the motive power behind all life and growth. If the reader is interested in the scientific side of this subject of vibration of the atoms, he is referred to a book entitled "The Science of Religion," by the author of the present volume, in which that phase of the subject is treated at length and in detail.

The atoms composing the healthy physical body are vibrating in harmony with the vibrations of the universal mind-force, and so long as there is no interference from without they will continue so to vibrate, thus maintaining

perfect health. But the harmonic vibration is subject to interference by the objective mind, and such interference is effected through induction between the two nervous systems. Let us illustrate this point and make it a little clearer.

Telephone wires are sometimes strung along railroads on the same poles with telegraph wires, and when these telephone wires are used for long distance conversation the "rat-a-tat-tat" of the telegraphic messages can be plainly heard in the telephone receivers. This means that the electric flashes passing over the telegraph wires are inducing similar flashes in the parallel telephone wires. In just the same way the currents of nerve energy sent out from the brain by the objective mind over its system of nerves induces similar currents in the system of nerves over which the sub-conscious mind sends its messages.

So long as the currents sent out by the objective mind are in harmony or rythm with the currents sent out by the sub-conscious mind, all is well. But different kinds of thoughts in the objective mind send out currents of different vibratory rates, and some of these rates

are discordant to the currents sent out by the sub-conscious mind. For instance, the sub-conscious mind is sending its rythmic messages to the heart, commanding, "Contract-expand-contract-expand;" when suddenly the objective mind, alarmed at some real or imaginary danger, begins sending over its system of nerves the "rat-a-tat-tat" message of fear. The discordant energy flashes used in sending this message of fear induce similar flashes in the nerve leading from the sub-conscious brain-center to the heart, so that the rythmical message is interferred with, and away goes the heart, "Rat-a-tat-tat."

While the heart, liver and super-renal glands respond more promptly to these discordant induced currents than do any other parts of the involuntary system, yet all the organs of that system are affected, and a continuance or constant repetition of them will eventually result in malfunctioning, and finally in organic disease. The medical profession now realizes that many organic diseases, notably heart disease and chronic nephritis (or Bright's Disease), may be caused by dread, worry and other destructive states of mind.

This chapter is purposely brief, because the fundamental principle of which it treats is of such vital and tremendous importance that it demands the clearest, briefest and most concise presentation that can be made. If the student does not fully understand its contents, it should be carefully read again.

V

THE TWILIGHT ZONE

Reference has been made to that phase of consciousness known as the subjective mind, sometimes called the dream mind or hypnotic mind. It now becomes necessary to consider it a little more carefully.

The subjective mind is the twilight zone between the objective and sub-conscious minds. It is the state of consciousness in which the individual functions when he is neither awake nor asleep—in which he is mentally neither naked nor clothed, shod nor bare-footed. It is a realm of shadows—grotesque and fanciful shadows that weave themselves into all sorts of illusions. Its impressions are unreliable. Its substance is the filmy, misty stuff of which dreams are made, and of which the hypnotic subject and the paranoiac fabricate their ridiculous hallucinations. It is the realm of forgetfulness through which the individual passes upon awakening after functioning solely in the sub-conscious mind during profound sleep. It

is also the store-house of individual memories, but this phase of the subject will receive fuller consideration in the chapter devoted to Psycho-Analysis.

The subjective mind, like the sub-conscious, is utterly credulous as to any message conveyed to it by the objective mind. When the hypnotist tells his controlled subject that he is a poodle dog, the subject accepts it as true, and immediately begins to act like a poodle dog; or if the subject is told that a certain article placed against his flesh is red-hot, he immediately begins to writhe in the agony of a severe burn, although the article may in fact be no warmer than his flesh.

Hypnotism is the process of stilling the objective mind and controlling the subjective mind through suggestion. It is not satisfactory as a means of healing disease, because the subjective mind, although utterly credulous to suggestion, has neither the wisdom nor the power to do constructive work. In those cases in which some measure of healing has been accomplished the process has been mixed with true suggestion, through co-operation of the subject, either voluntary or involuntary,

whereby the sub-conscious mind was reached.

Many cases of insanity mean merely that the process of mentation has become entangled in the fanciful, grotesque and unreasoned illusions of the subjective mind. These illusions blend with the impressions of the objective mind, causing the victim to imagine things to be true that the normal person knows to be untrue, and we say that he is insane. This condition is sometimes superinduced by physical causes, but in many instances no physical cause can be found. Insanity which has no physical cause behind it is called psychosis by the medical profession, which declares it to be progressive and in most cases incurable. Assuredly, it is incurable by physical means, but the practical psychologist knows the cause and counsels hope.

Ordinary dreams are merely recollections of impressions received from the subjective mind during the transition between the objective and sub-conscious minds in the process of going to sleep or awakening. Hence, most dreams seem to be a loosely woven fabric of pure nonsense, and the dreamer usually imagines himself to be doing foolish things, or even vicious

things, which he would not do if he were awake and sane.

Therefore, the subjective mind is not only the dream mind and the hypnotic mind, but is also the insane mind. So it is that we all have "a streak of insanity." And yet, this same subjective mind is necessary to our present state of evolution. The objective mind never could have worked out the achievements of modern science and invention without separation from the sub-conscious mind. On the other hand, if every whim and passing belief should sink down into the sub-conscious mind, thus becoming a part of its working plans, the orderly processes of health, growth and evolutionary unfoldment would quickly degenerate into bedlam and chaos, and the world would become a mad-house and a morgue. Therefore, the subjective mind is interposed as a separating stratum.

A story-teller whose name the author does not now recall once wrote a beautiful story about an enchanted island called Ilvernia, lying in the middle of the Atlantic Ocean in the steamship lane between New York and Liverpool. Every ship passing that way, according

to the story, put into the harbor of this wonderful island, and the crew and passengers went ashore for a few hours to enjoy its riches and splendor and to commune with its happy people.

But a zone of forgetfulness encircled the island, and when the ship had sailed out of that zone no one on it remembered anything about Ilvernia. A ship's physician gave the writer of the story a potion to relieve neuralgia just before the island was reached, and this potion had the effect of causing him to remember, even after passing through the zone of forgetfulness.

Let the island of Ilvernia represent the subconscious mind. Let the zone of forgetfulness represent the subjective mind, and let the outside world represent the objective mind. The similie is so apt that it needs no comment. Even the mythical potion which enabled the writer to remember has its mental counterpart, and before the end of this book is reached it will be prescribed.

The subject here under consideration is a sinister one. Subjective mentation, or insanity, is a stubborn fact to which our crowded

hospitals for the insane bear unimpeachable witness. Another equally stubborn fact is that much of this insanity is purely mental, the victim being caught between the objective and sub-conscious realms "like a pig under a gate," and unable either to go forward into the one or backward into the other.

While the great majority of dreams are only the distortions and illusions of the subjective mind, this is not true of all dreams. Many people of advanced mentality experience occasional dreams of remarkable clarity, and in some instances they are composed of, or contain, memories of actual experiences in the realm of sub-consciousness. One school of occultism takes advantage of this possibility, and endeavors to cultivate the faculty of bringing back into wakefulness a memory of all the sub-conscious experiences during sleep; but this book is a practical treatise of a practical subject in its relations to present well-being, and these speculative and exploratory methods need only be noticed in passing. However, sleep presents a great opportunity for constructive and practical psychology, and the

subject will receive more detailed consideration in a subsequent chapter.

Let the student be reassured that no dangers lurk along the way upon which he is now setting forth. Such dangers as exist are in the by-ways, and he will not encounter them unless he consciously and deliberately turns aside. Rather, it is a glorified way, a king's highway, leading onward and upward to light and liberty and more abundant life and happiness.

VI

SENDING THE MESSAGE

We come now to the most important fundamental principle involved in the entire realm of psychology. We are about to consider the ways and means of sending a definite message to the sub-conscious mind in such way as to call forth an unfailing and abundant response.

A clear presentation of the principles and methods involved is not without difficulties, but the subject will be treated in the simplest possible way. The student is invited to come to full attention, and to strive to understand the thoughts of which the printed words are merely the emblems and shadows.

The sub-conscious mind is possessed of all wisdom and all power. This is a repetition, but it is a repetition of a truth that cannot be learned too well. This wonderful phase of consciousness can be intelligently approached only by those who are aware of its power and wisdom, and its response will be in exact proportion to the amount of this awareness. He

who comes to know that it has the wisdom and power to give him health, but who has doubts of its ability to give him success, may, through application of the methods here under consideration, be freed from every disease; but he can never achieve complete success in his business or profession until he comes also into knowledge that it can give him success as well as health. Therefore, to the extent that the sub-conscious mind is reached and understood, it becomes a mirror, reflecting back into the objective world the individual's settled convictions concerning himself. Jesus expressed this same truth in a slightly different way when he said, "As thy faith is, so be it unto thee."

Assuming that the student realizes the ability of the sub-conscious mind to work out at least some of the things he desires, he must next learn to concentrate his objective mind upon a single thought to the exclusion of everything else. This is much easier said than done; in fact, it is one of the most difficult feats in psychology. Its importance is incalculable. It is one step in the process of raising the potential or voltage of the objective mind, so that it may discharge a clear-cut

thought through the subjective mind and into the sub-conscious.

Up to this point the student has been passively learning, but here he must bend his neck to the yoke, and henceforth it will be necessary for him to work as well as learn. The work begins with this single thoughtedness, or fixation of attention.

The first experiments should be simple, and should be conducted in some place that is reasonably free from sights and sounds that would force themselves into attention. Having selected the time and place, the student should place before him some small and simple object, such as an orange, a flower, or a bit of statuary. The attention should first be fixed upon the object as an entirety, and the focus of thought gradually contracted, from experiment to experiment, until it is centered upon some small part of it. Many people are able to close their eyes and see clear mental pictures of such objects as are clearly in their minds. One possessing this faculty may employ it instead of the actual objects, and his practice in the art of making these mental pictures will be of much help in his later work.

The mental pictures should not be substituted for the physical objects unless they can be made clear and distinct in every detail.

There is no charm in the object thus under contemplation. The only thing to be gained by this feat of mental gymnastics is facility in concentrating the mind upon one single thing, the physical objects or mental pictures being merely means to that end. It may be said in passing, however, that the ability to make clear mental pictures is a very useful talent in another way, but any detailed consideration of that phase of the subject must be reserved for consideration in a subsequent chapter.

When a fair degree of proficiency in this method of fixing the attention has been acquired, efforts to hold single abstract thoughts should begin, which method should be gradually substituted for contemplation of the objects or mental pictures. Let the student say, for instance, "*I am* omnipresent mind," and then contemplate himself as merely a point in the all-ensouling consciousness. Or let him say, "Above everything else, I desire to be well;" and then let him contemplate that burning desire as laying hold of the one mind of

the universe with a cry for help. Or let him mentally contemplate some internal organ of his body which seems to be diseased. If he does not know the approximate size and the general characteristics of the organ, he should consult some work on anatomy which will teach him these things, so that his contemplation may be intelligent. If he suffers from stomach disorders, for instance, he should mentally get down into his stomach and go over it carefully, inside and out, as if he were looking for the diseased condition. No objective results will come from any of these mental exercises. They are merely exercises preparatory to real work, just as the finger exercises prepare the student of music for playing the piano. Many other similar experiments will occur to the student as he proceeds, and once he comprehends the principle involved, he will be able to work out a system of his own which will be better suited to his needs than any that could be prescribed for him.

The whole aim and purpose and end of these simple exercises is to cultivate ability to think about a single thing to the exclusion of everything else. This will not be easy at first. The

mind that has not been trained in this class of work is inclined to flit from thought to thought with the lightness of a butterfly flitting from flower to flower, and this in spite of the strongest determination that it shall not do so. Proficiency comes only through practice, but it comes surely to all who persist.

When the mind flits away after some truant fancy of the subjective realm, or to an attempted solution of some practical problem, it should be brought again to focus upon the chosen object or thought, and again and again, just as often as it becomes truant, until finally it will "stay put" as long as it is so commanded. The length of time required for attaining this final triumph depends upon the individual. It may be weeks, or it may be months, all depending upon the earnestness and perseverence brought into the work, and, in some measure, upon previous mental training. But it is worth any amount of time required—and a thousand-fold more. In any event, the rewards are not all deferred until after full accomplishment. The very work itself is broadening and ennobling, bringing new

faith and hope, new and better friends, and more abundant joy of living.

The next step after fixation of attention is concentration, or intensification. A measure of proficiency in concentration is acquired in practising fixation or singleness of attention, but it should be further cultivated. This attitude of earnest intensity is largely an abstract proposition, requiring only a practiced determination that the thought, having been made single, shall be burning and intense. Nevertheless, the process may be assisted somewhat in its early stages by the employment of physical objects.

If physical helps are found necessary, either or both of the two experiments described below may be tried.

Let the student carry into his room a small potted plant, and after first assuring himself against molestation, let him sit down facing it, and make it the sole object of his thought. Having proceeded thus far, let him intensify the thought with the will and effort to see the fluorescent radiation which emanates from all living plants. This radiation is what Moses saw, at his spiritual awakening, when the road-

side bush seemed to be full of fire without being consumed. The student probably will not see it, but in the employment of earnest desire and determined will to see he will begin to form the habit, or, rather, to acquire the faculty, of concentration.

Another experiment similar to the one already described is to fill a large-mouthed clear glass bottle with moist earth, and then put in a sound grain of corn with the germ side next to the glass, so that it can be clearly seen through the glass from the outside. A glass tumbler may be used instead of the bottle, the purpose being to submerge the grain of corn in moist earth and yet leave it open to observation. The grain of corn should be allowed to absorb moisture for about twenty-four hours, at the end of which time the experiment may proceed. The student should sit near the vessel containing the planted grain, under the same conditions named for the experiment already described, and should first fix his mind singly upon it, to the exclusion of everything else. Then he should will that the stimulating force of his mind be centered upon the grain so as to force it to germinate sooner than it

would of its own unaided efforts. He should endeavor to drive a pointed shaft of mind-force right into the grain; not with tense muscles and contracted brow, but with physical relaxation and high-keyed mentality. This should be repeated once a day until the corn pushes its leaves up into the air above the glass.

The grain of corn may or may not show an accelerated growth; but this is a matter of no importance here. Proficiency in concentration is the end aimed at, and not a study of the phenomena which may come as by-products. Any kind of quickly germinating seed would serve for this experiment, but the grain of corn is easily obtainable everywhere, and is peculiarly adapted to it.

These experiments are not intended to be exclusive. They merely point the way of concentration and make clear the principle involved. Will is the concentrating force. Attention being once fixed, it may be concentrated and intensified through the practice of abstract determined will that it shall be so.

Desire being a powerful stimulus of both fixation and concentration of thought, it is better always to select some subject-matter for

fixation of attention concerning which there is a strong desire, and to practice concentration by intense willing that the desire shall be accomplished. This latter suggestion applies particularly to thought in the abstract, where no physical objects are employed as aids. For instance, suppose one to be possessed of the faculty of making clear mental pictures, and to have a keen desire for a home. Let him make a clear mental picture of just the home he wants—so clear that its every detail will stand out as though he were looking at the reality. When this is done the attention is fixed, and it can be intensified and concentrated by intense desire and determined will to have just that home.

This coupling together of will and desire through fixation and concentration will not send any message to the sub-conscious mind. These conditions being accomplished, one other thing is necessary, and that one thing is suggestion. Know, then, the magic formula. Here it is:

FIXATION OF ATTENTION PLUS CONCENTRATION PLUS SUGGESTION EQUALS SUB-CONSCIOUS MENTATION, AND SUB-CONSCIOUS

MENTATION EQUALS EVERYTHING THE SOUL DESIRES.

The formula is thus given in its technical form. The student cannot be expected at this point to understand just what it means. Even this entire chapter will not advise him fully what "suggestion" is, nor teach him just how to accomplish it. But the various parts of the formula will be treated again and again as we proceed until it all becomes clear and easy of application. The formula, however, should be memorized.

When the objective mind is at attention and concentrated solely upon one thing, the sub-conscious mind is also at attention and waiting for any statement that may be made to it. Making that statement is the function of suggestion.

If the student really understands that the one all-pervading mind is able to do all things needful for his perfect health, success and happiness, and that his own sub-conscious mind is merely an expression of the one mind, he knows that the power to do all things actually resides within him, his only lack being the ability to call that power into action. And when

he comes to fixation of attention and concentration, this wonderful power is at his call. He has only to say *"I am* well," or *"I am* successful," and all the wisdom and power of the universe are at once set to work to make the suggestion a reality in the physical and objective realm. The suggestion is unqualifiedly accepted as true by the sub-conscious mind, and its working plans are made in accordance with it. It reasons thus: "He is well; therefore, all diseased conditions must be removed and replaced with healthy conditions." Or thus: "She is successful; therefore, all the evidences of failure and poverty must be taken out of her environment, and she must be surrounded with the things that go with success."

If the beginner is not able to key his faith and courage up to the point of saying *"I am* well," or *"I am* successful," he may commence by suggesting "I shall be well within three days," or "I shall immediately succeed." This latter method, however, recognizes a limitation and involves a lack of settled conviction; and it shall be unto him only according to his faith. If he knows that he will be well within a few days, or that success is in the immediate fu-

ture, and if he will convey this message of faith to the sub-conscious mind under the prescribed conditions of fixation and concentration, then health or success, or any other condition thus asserted, will most assuredly come at the appointed time.

If these statements seem to conflict with the stubborn realities of the work-a-day world, in which there is poverty, and misery, and disease, it is only a seeming. The one mind is king and master of all these conditions, and its wisdom and power may be invoked to their destruction through employment of the methods here described. The principle involved has been successfully wrought out in human affairs from time immemorial. Jesus employed it in his ministry. His apostles employed it after his death. And the early Christians employed it in curing diseases, giving sight to the blind, and remedying deformities, for at least two hundred years.

And, after all, the stubborn realities of everyday life are not as stubborn as they seem. Physical Science has found that all physical things are composed of separate and separated particles called atoms; that the atom

is, in turn, composed of points of electrified ether called electrons; and that the ether is an unparticled substance filling all space, the vibration of which causes the atoms and electrons to dance into the groupings which manifest to our senses as matter. All physical matter is thus traced back to an intelligent, impalpable root-substance called ether, which, considered from the purely physical standpoint, is no-thing, and which might logically be considered as the very substance of universal mind.

Physical Science thus not only explains matter, but, to borrow a phrase from one of its foremost representatives, explains it away. So it is that, whether we begin with mind or with matter, we come at last to inscrutable intelligence, manifesting itself in whatsoever forms it wills, and moving through the universe in all the majesty of omniscience and omnipotence. Such is the real *"I"* behind each human personality, imbued with all wisdom and clothed with all power. *I am.*

VII

HEALTH AND HEALING

Practical psychology is very practical. It seeks to stand firmly upon the ground, and to understand and use the common-sense methods of this common-sense, practical age. It follows that in dealing with the problem of health, as well as with all other problems confronting the individual in his quest of happiness, the methods of solution must be practical, and must be presented in such form that they can be comprehended by people accustomed to doing things in a practical way.

Nearly all forms of disease are immediately based upon physical causes, however remote in the realm of mentality the first moving cause may be. Rheumatism springs immediately from an acid poison in the body. Bright's Disease comes directly from a chronic irritation of the kidneys. Typhoid and malarial fevers, syphillis and diphtheria are immediately caused by living organisms in the blood; while boils, tonsilitis and infections are

produced by local invasions of similar organisms.

Modern objective scientists have become wonderfully wise in objective mentality, and the trained diagnostician can find and remove many of these objective causes. There is an inelegant though widely used saying that there are other methods of killing a dog than choking him with butter. And this metaphor is applicable to the problem of the discovery and removal of objective causes of disease. Granted that a sore and aching boil, or a burning infection, may be successfully treated by the exercise of mind alone; even so, the surgeon's lance, or the application of a little antiseptic, as the case may be, is immediately effective, thus leaving the mind free to establish conditions under which the infection cannot recur. Why choke the dog with butter? It is better to hit him on the head with a hammer. Especially is this so until such time as the student shall have become absolute master of his body, and when he reaches that point he will no longer suffer from infections.

One of the mistakes that have been made in the practical application of psychology is the

effort to reach the goal at a single bound. Whatever else may be said of the individual human being, it is certain that he is manifesting objective mind in an objective world; and until such time as he can, like Paul, make himself immune to the viper's poison, or, like the three faithful Israelites, walk unsinged through a fiery furnace, he cannot wisely ignore the laws of the objective world, nor refuse to employ the remedial means to be found in it. This book is addressed to those who must yet awhile keep away from snakes and out of fire, and who may otherwise profitably employ the means immediately at hand. Those who are already freed from these limitations need neither books nor personal instruction, for they abide at the very source of all wisdom and all power.

If this practical discussion is creating the impression that the student must indefinitely continue the use of these physical helps, let that budding impression die here and now. The goal of deliverance from them lies yonder; but the path to the goal lies here, and is cumbered with stones and debris that may better be cast aside by the brawny arm of physical force.

Broken bones should be set by a surgeon. Displaced organs should be put into place by a hand skilled in such things. Abscesses should be opened. Infected areas should be disinfected. Diphtheria should be treated with serum.

It is realized in advance that certain readers will object that disease is only a delusion of a mind out of tune with the Infinite. But a disease is no less real than its known physical remedy. If malarial fever is a delusion, so also is quinine. If syphillis is a mere figment of the mind, then salvarsan also is a myth: the one is as real as the other. Since all matter is probably a mere localized manifestation of mind-force, it may be that, in the last abstract analysis, both disease and medicine are mental; and if this be true, the administration of quinine for the cure of malaria is merely the opposing of one manifestation of mind against another.

While this abstract conception of mind as the remote beginning of matter probably is correct, the objective mind entertains it with difficulty, and if the same results may be obtained by accepting things for what they seem,

any present attempt at the more difficult conception might better be foregone. At the present moment we are considering the objective mind and its relations to the objective realm. As the secret societies say, we are working in the first degree, or removing the rubbish from the door of the temple. Therefore, we are taking it for granted that things are what they seem, and making the best use of the means at hand.

At the same time that the diseased person begins to use the physical means that are obviously suited to his case, he should also take charge of himself mentally. The first step in this mental process is a full realization of the truth, already so persistently urged, that in the deep and hidden recesses of his sub-conscious mind he is a manifestation of the universal mind, possessed of the wisdom and power to make his body just what he wants it to be.

The next step in the process is to bring the mind to exclusive fixation upon the diseased part or condition, with an earnest desire and aggressive will that it shall be remedied. This process brings together a consciousness of the necessary power, a desire that it may be ap-

plied, and the will that it shall be applied; this knowledge, desire and will being closeted in an inner chamber of the mind from which every other thought is excluded. When the requisite power, desire and will are thus brought together, what will happen? Only one thing can happen. The desired result will be accomplished. If a man standing on one side of a street has the power, desire and will to get to the other side, he will go across. If the sick person possesses the power to make himself well, accompanied by the desire and will to do so, he will get well. These are simple matters about which there can be no doubt and no argument.

When power, desire and will are brought together under these circumstances, the subconscious mind is standing at attention. It is listening for the command to turn on the power. And the most imperative command that can be given it is to say: *"I have the power. I have the desire. I have the will. It is done. I am well."* These words need not be spoken audibly, the clear-cut thought being all that is necessary. In fact, any audi-

ble speaking is liable to break the fixation of attention and weaken the force of will.

The sub-conscious mind accepts this message as true, without argument or question. It immediately gets into communication with the organ, or organs, at the seat of the trouble and begins setting them right. Thenceforth the work of the objective mind consists largely of co-operation, and taking care that no conflicting message shall unwittingly be sent through. This involves a number of details, some of the more important of which seem now to demand consideration.

The sub-conscious mind is a prompt and courteous correspondent, and will soon reply to any message sent to it, by sending a message back to the objective mind. In truth, it probably will send a number of messages. These reply messages will deal with the subject-matter of the original message, and will point out different ways and means whereby the objective mind may co-operate.

Soon after the message is sent through to the sub-conscious mind, the individual will begin to feel "impressions" or "intuitions" that he ought to do certain things, or leave off cer-

tain habits, or maybe both. He may also find his tastes and appetites changing, so that certain foods which he has thitherto eaten will become distasteful, while certain others that he has not eaten will begin to be desired. If he has been using any kind of a stimulant or narcotic, he will begin to be impressed that he ought to stop it. Or it may be that some kind of a medicine, or some system of exercise, will begin constantly to be thrust upon his attention, with a feeling that he ought to try it.

These impressions are sent by the sub-conscious mind during sleep, or during waking periods of relaxation and mental passivity. No voluntary effort should be made to get them until such time as the student is prepared to communicate with the sub-conscious mind at will. This subject of voluntary communication will be treated in a later chapter. Any effort to get messages from the sub-conscious mind by one not familiar with the principles involved would most likely bring foolish messages from the subjective mind, and if they were followed, would result in the doing of silly and useless things. The real messages

will come through clearer and stronger if they are unsought.

One of the most effective aids the sick person can give the sub-conscious mind in making him well, and one which is always beneficial in any case, is the elimination of all meat from his diet, and a large increase in the amount of his drinking water. This word "meat" has reference to all animal products, including cheese, fish and eggs, but not including milk and butter. The average human body is literally choked with surplus food elements, and with poisons generated by over-eating; and the most prolific source of this excessive supply is the flesh of animals. This choked and poisoned condition is not confined to the stomach and intestines, but extends to the blood, the arteries, and the very substance of the brain. Total abstinence from all forms of animal diet for a few weeks is always helpful, and in some cases it works wonders. The drinking of more water should be forced until it becomes a habit. A pint should be drunk before breakfast, and at least two quarts more during the day—this in addition to a quart or two of sweet milk or fresh buttermilk.

Most people balk at the pint of water before breakfast, but it is very beneficial. A quart would be better. After the pint or quart of water has been poured into the empty stomach, it should be churned and splashed about by punching and pushing from the outside until it begins to flow into the small intestine. Then the abdomen should be manipulated in the same manner, beginning at the upper portion and gradually working downward to the pelvic bone. Finally, the large intestine should be manipulated in the same way, beginning at the lower right side of the abdomen, working upward, then across just under the stomach, and down on the left side in a curve to the pelvic bone. The stomach is thus given a morning bath, the intestines being at the same time aroused for their work and partially flushed for the process of elimination. The blood and kidneys also are flushed, and accumulated poisons washed away.

Proper exercise is another important item in the process of co-operation. No attempt will be made here to prescribe a course of exercises, this being a matter requiring personal instruction or carefully prepared charts. There are

many good systems, and the student can easily find one that seems suited to his needs. Whatever system is selected, the exercise should be taken after drinking the water and manipulating the abdomen. The resulting perspiration should be washed away by a bath in any form that may be convenient or preferable. A plunge in cold water is better, unless it leaves a too prolonged chilliness, in which latter case warm or tepid water should be used.

All systems of calisthenics include breathing exercises. In addition to this periodical breathing exercise, the habit of deep, full breathing at all times should be cultivated. Oxygen is a vitally necessary element in all the processes of life, and very few people get enough of it, although it is abundantly free. It kills germs; cleanses the blood; and builds strong, healthy tissues.

These matters of proper eating, drinking, exercising, bathing and breathing are only aids to the main process—important and powerful aids, it is true, but still only aids. The master builder and great physician is the sub-conscious mind, imbued with all wisdom and clothed with all power—ready, willing and

waiting to receive the message and to make it a reality.

It has already been said, in a previous chapter, that certain states of the objective mind interfere with the building and sustaining processes of the sub-conscious mind, and that this interference is accomplished by the induction of nervous energy from the nerves of the objective system to the nerves of the sub-conscious system. The sub-conscious mind, be it remembered, operates from the lower and posterior portions of the brain, and constantly sends its messages over a system of nerves going out from those portions. Let it also be remembered that the objective mind operates from the upper and frontal portions of the brain, sending its messages over another system of nerves going out from those portions and lying closely parallel to the nerves of the sub-conscious system.

An instance of the effect of fear upon the heart was noted in a previous chapter, and the process of cross-interference by induction between two nerves was described and explained. Let us make the instance a little more concrete and give it a wider application. Ordinarily,

the sub-conscious mind goes quietly about its business of body building and maintenance, in a slow and deliberate fashion, and with the functions of each organ nicely adjusted. The heart beats slowly and rythmically. The liver gives up just enough of its store of sugar to produce the normally required amount of heat and energy. The super-renal glands turn loose just enough adrenolin to keep the blood-vessels up to the standard of flexibility required by the usual heart-beats.

But sudden danger looms up within the comprehension of the objective mind, and it realizes that it is necessary to run, or to fight, or otherwise to put forth unusual exertion. The sudden danger immediately produces fixation of attention by crowding everything else out of the mind, and the resulting fear causes concentration, or intensity. Then comes the desire and will to run or to fight, or to employ some other violent form of exertion. The frenzied message of fear is immediately flashed over the nerves of the objective mind. This message, passing by induction onto the nerves of the sub-conscious system, is flashed back to the sub-conscious mind, which in-

stantly sends out its messages to the sub-consciously controlled organs commanding their co-operation. And the response to these commands is instantaneous. The liver begins to pour sugar into the blood, so as to produce extra energy. The super-renal glands also empty their store of adrenolin into the blood-stream, so as to tense the blood-vessels and make them more resilient. The heart begins pounding like a trip-hammer, so as to drive the blood rapidly through the body for distribution of the sugar and adrenolin. And the breathing becomes more rapid, so as to furnish an increased supply of oxygen for consuming the abnormal amount of sugar and converting it into energy.

The net result of all these accelerated subconscious processes is that the individual can immediately perform feats of strength and endurance which he could not even approximate under normal conditions. And when the paroxism is past he will be utterly exhausted, because his reserve supplies will have been used up.

Worry, anxiety, foreboding and dread are merely milder forms of fear; and these phases

of objective consciousness send out impulses of nerve energy that are discordant to the impulses sent out by the sub-conscious mind. This discord passes from the one nerve system to the other, thereby producing a constant interference. The results of these discords are not so marked as are the results of sudden terror, but they are of the same general nature, and their effect is gradually to undermine the health of him who entertains them.

While the doctors do not know much about the cause of diabetes, they are reasonably certain that they have traced the origin of a number of cases to prolonged paroxysms of fear. And this may well be correct. It may logically be deduced that under the sustained irritation of fear the sub-conscious mind gets the fixed impression that an abnormal supply of sugar is necessary, and that the liver is thereby caused to manufacture it and pour it into the blood.

Anger, hate, jealousy, envy, vanity and greed are all phases of objective consciousness that help to make and keep the individual sick, because all of them are discordant to the building and sustaining processes of the sub-con-

scious mind. They ought all to be discouraged and eliminated.

Such phases of consciousness as kindly feeling, forgiveness, patience, charity, humility and love are in harmony with the sub-conscious mind, and are conducive to health.

Each and every one of these phases of consciousness springs from the individual's conception of his relation to the other things in the universe. So long as he conceives himself to be something apart from other people and things, just so long will he entertain an idea that his rights, welfare and happiness must be defended against encroachment by others; and it is in his plans of defense against such encroachment that the hurtful phases of consciousness find place. But when he comes to a deep and abiding realization that he is merely an expression of the one perfect mind of which all other individual things are merely expressions, all these mental strivings and bickerings and fears will fall away, and he will find the peace that passeth all understanding; for he thereby comes to know that he has the power to make his life what he wants it to be, and that no one can encroach upon his rights.

When the objective mind comes to this understanding of oneness, the desires and emotions are purified, and all the outflowing streams are pure. Realization of the boundless and indivisible *I am* is the great fundamental achievement. Once this realization is attained, all the affairs of life will come to order and work together for good. If the student has not comprehended the tremendous importance of this realization of the limitless and all-powerful *I am,* he has missed the author's principal aim and purpose. It was stated and explained in the first chapter; it has been constantly insisted upon in all subsequent chapters; and it will be urged at every opportunity right down to the very last page and paragraph.

We come now to consideration of a phase of psychological work that cannot be accomplished by one who has not come to a settled and final conviction of his mental oneness with others, and of the power of that one to accomplish in the individual whatever task is set before it. That phase of the work is the healing of other people.

One who is able to send the message of health through to the sub-conscious mind is by that same token able to heal himself, and sickness is conclusive proof that the message has not been sent. Failure to send the message may be due to any one or all of a train of mental conditions, running from utter ignorance of the principles involved to mere lack of the will to send the message through after the individual knows how to send it.

In case the diseased person is ignorant of the underlying laws and principles, it will be necessary for the healer first to ascertain the degree of his ignorance, and then to enlighten him concerning these fundamentals in such way as to reach his understanding. A full explanation to him is not necessary. The objective mind is not hostile to these great fundamental truths; in fact, one is often surprised to note the ease with which they are grasped, and the readiness with which they are accepted, even by people who never have given them any particular thought.

This preliminary work requires common sense, tact and initiative on the part of the healer. He must be able to diagnose different

types of mentality, and to choose methods of approach that are suited to the particular case in hand. If he should chance to make an error of judgment in this matter, he must have the common sense to realize it and the tact to withdraw before arousing hostility. In case of such an error and withdrawal, he should choose another line of approach, and yet another, if necessary, until he finds the vulnerable point.

If this preliminary work is properly done, an attitude of hope and expectancy will be created in the patient's mind. The next step must be taken by the healer. He must first come to a full realization of his mental oneness with the patient. If he is qualified to undertake this class of work, he will be able to come to this realization in a flash; for he already knows it, and has only to think of it. Having come to this consciousness of the *I am,* he should transfer the focus of that consciousness from himself to the patient, so that for the time being he will mentally become the patient, realizing the abundant ability of the sub-conscious mind to heal. Then should come the desire and will to send the healing message

through. Finally, when all these conditions have been established, he should touch the patient and say, "Be made whole," or "Be healed," or "You are well," at the same time putting forth the mightiest effort of will that this suggestion shall be singly fixed in the patient's objective mind and thus passed along to the sub-conscious mind.

In some instances the resistance of the patient's objective mind is so stubborn that no satisfactory results can be obtained during full wakefulness. In such cases the patient should repose upon a couch or bed, and the healer should sit beside him, quietly stroking his brow or his hand during the preliminary work. Then the healer should suggest sleep by saying, "You are drowsy, and a few minutes sleep will do you good," at the same time gently placing his hand upon the patient's head and letting it remain there. From this point the work of cognizing the indwelling power, coming to fixation of attention and concentration, and making the suggestion, is the same as that already described, except that the suggestion should be made just as the patient seems to have gone to sleep, and should be gently

spoken close to his ear so as to arouse him just enough to hear it.

The sleep-benumbed objective mind is not inclined to question, nor to object, but accepts the suggestion as true, and for just an instant holds the thought conveyed by it to the exclusion of every other thought. It is during this instant that the concentrated desire and will of the healer drives the message down into the sub-conscious mind, where again it is accepted as true and made a part of the working plans of the patient's body.

When the patient is a child too young to reason, or to understand even the fundamental processes involved, all that is necessary is to realize the one indivisible and all-powerful *I am;* to gain the child's confidence and arouse in him an attitude of trusting wonder; and then to pass the suggestion under the tension of fixed and concentrated desire and will.

Children are peculiarly amenable to suggestion just as they are going to sleep, or upon being partially aroused from sleep, and under these conditions no spoken words are necessary, the power of thought being all-sufficient.

Any one who advances to the point of worthiness to be a healer of others will develop a passionate love of children, and the work of healing them may be aided by a concentration of this love, and by fondling them, so as to bring their bodies into the strong and healthy magnetic field, or aura, of the healer's body.

While this chapter has gone to considerable length in covering pages, yet it has been necessary to confine it to a consideration of general principles only. In actual practice the student may find it necessary to vary somewhat from the prescribed methods and formulae, or even to substitute methods and formulae of his own, all of which is perfectly proper—so long as the fundamentals are not violated. The thing of paramount importance—the ingredient essential in any and every formula or method—is a full and abiding knowledge that the sub-conscious mind is merely one phase or manifestation of the all-pervading mind, and that it is limitless in both wisdom and power. The methods of attaining fixation and concentration of thought, and of passing the suggestion at the psychological moment, may be

varied to suit the needs of the individual, but consciousness of the oneness, wisdom and power of the sub-conscious mind is a fixed quantity in all equasions, for which there is no substitute, and of which there can be no variation.

I am. Whatever variations the different expressions of myself may present to the senses of the objective mind, *I am one,* indivisible, limitless, and eternal. *I am* the very mind, and soul, and life of the universe. *I am* able to make every bodily expression of myself perfect, for *I am* perfection in both wisdom and power.

The affirmation embraced in the last preceding paragraph is a perfect expression of that phase of mind known as the healing consciousness. Until such time as the student can at least approximate it, he is not equipped for the work of healing others. His ultimate success will depend, primarily, upon the extent to which he can make this consciousness a part of his very self. If he can attain to it, and is willing properly to train himself in fixation of attention, concentration and suggestion, all things in the realm of healing are at his call;

for the full measure of this consciousness is none other than the healing phase of the "Christ-Consciousness."

VIII

SUCCESS

Next to health, in the scale of things important to the individual, stands success. Happiness is the ultimate goal, so that both health and success are merely means. But they are indispensible means. Neither he who is sick, nor he who is a failure, can be happy.

Even though one be possessed of robust health, he cannot be happy unless he can also succeed in his undertakings; for if his plans go wrong, and his hopes come to naught, it means that he and his loved ones must lack the necessities and comforts of life, and that he must constantly be harrassed with the problem of getting food, clothing and shelter.

The prime requisite to success, viewed from the psychological standpoint, is a consciousness of the oneness and power of the sub-conscious mind. All real success is based upon some kind or degree of sub-conscious co-operation.

Here, as elsewhere, practical psychology is very practical. The student should first set

things right in his objective environment. Above all else, he should decide, once and for all, just what he wants to do. Personal failure is nearly always due to lack of interest in the work that has been undertaken. There is no such thing as laziness, in the generally accepted sense of the word. Accomplishment through agreeable work is a desire of every normal human being, and when one shuns his work, or loafs on the job, it may be taken for granted that he has "missed his calling." Either he has accounted himself incapable of doing the work he would like to do, or else he has felt that there is some impassable barrier across his way. The impassable barrier is usually a fear that he could not obtain a living wage for the work he wants to do, and this fear impels him to undertake something that promises more immediate and satisfactory returns. The feeling that he is unable to do the thing he would like to do is also a phase of fear. And fear is the arch-enemy of the human race. It is the only thing to be feared; and when the individual realizes that the only thing he fears is that he will be afraid, the situation becomes so obviously ludicrous that

even this last lingering fear of fear will be laughed away.

Therefore, the individual should first find his work by consulting his sincere desire and preference. Then he should come to a realization of his ability to do it, and to make an abundant success of it, financially and otherwise. If he is engaged in uncongenial work, while the work he would like to do is left undone, and if he feels that he is technically prepared to do the preferred work, he should do the thing he is most afraid to do—he should quit the uncongenial work, and do the work that is congenial. So long as he remains at the distasteful work, just so long does he remain the prisoner of Fear, and each passing day leaves him more embittered and brings him nearer to the death of his hope. He should brain his jailer with the first weapon he can find, and go out into the sunshine of liberty and the open air of opportunity.

If the fear is that his loved ones will suffer before success can be attained in the new work, he should reduce expenses to the lowest minimum, and stay in the present work just long enough to save the means of sustenance for the

known period of unproductiveness in the new work. Even then his deliverance is begun, for this planning and saving will bring the gladness of expectancy into the old work, and the time of waiting will be a joyous time.

If the individual feels that he is not properly trained for the work he wants to do, he should devote every spare minute and spare penny to the acquirement of the needed training. The difficulties in the way sometimes seem to be very great, and the sacrifice too heavy; but here, as elsewhere, the difficulties and sacrifices are more apparent than real. When one sets up his ideal, and starts out resolutely to attain it, a marvelous supply of thitherto unsuspected resources come within his reach. Especially is this true of him who starts out with a realization that the wisdom and power requisite to success abide within, only awaiting his call to action. His judgment and reason will become clearer and keener; helpful suggestions will come from many sources; he will make new friends who are able and willing to help him; and loving, eager hands will assist him in carrying his burdens.

The road to real success is not a lonely road. There is good fellowship along the way, and blessings and pleasures abound at every turn. It is only the start that must be made in loneliness. There is no real comradeship in the prison-house of fear and doubt, but comrades are just outside the gate.

Assuming that the individual is already engaged in the work of his preference, or that he is about to engage in it, and that he is aware of his sub-conscious power to achieve success, he should come to fixation of attention and concentration, and pass the suggestion, according to the method described in the Sixth Chapter. Then, as in the cure of disease, he should be guided by his rational impressions as to what he ought to do, or ought not to do. After the foundation is thus laid, there are a number of ways in which the individual may assist in building the superstructure, some of which are now in line for detailed consideration.

One important method of co-operating with the sub-conscious mind begins with making the mental pictures heretofore suggested purely as a mental exercise, and one possessed

of the ability to make them can employ this method with remarkable success. Let us suppose, for instance, that one who has done the preliminary work wishes to possess himself of a home; and let us suppose, further, that he is able to make clear mental pictures. He should make a clear mental picture of the home he wants, first of the outside of it, and then of the rooms and all inside details, his aim being to make the picture clear, and to fix his mind upon it to the exclusion of everything else.

Having thus viewed the picture-house from the outside and the inside, the student should come again to the point of view from without, and should make this final picture clear and distinct in every detail, in which process he will come to perfect fixation of attention. Next, he should bring his desire and will to focus upon the picture, with a basic confidence that his sub-conscious mind is abundantly able to gather the resources and assemble the materials needed in its building.

If these instructions are followed to this point, there will be assembled a clear picture of the house, a knowledge of ability to possess

it, and a desire and will that it shall be possessed, these things occupying the objective mind to the exclusion of everything else. At this point the student should say, in earnest and intense thought, "It is mine; I have built it, and shall occupy it."

The plans and specifications of the house are thus handed to the sub-conscious mind, and it immediately begins the preliminary work of construction. Of course, the house will not spring up like a mushroom, but will have to be built in a practical way, of real lumber and brick and mortar, and by real masons and carpenters; and all these things will have to be paid for with real money. But the financing and building are mere details, in which the picture-maker must co-operate, to be sure, but in the working out of which the sub-conscious mind will experience no difficulty.

The students of mysticism say that this picture-making is work in the "pattern-realm," where all objective things are first wrought out, and that the patterns made in this way will draw unto themselves the material necessary for objective manifestation. This mysti-

cal conception comes merely from looking at the matter from another viewpoint. Psychology prefers the simpler and more nearly correct conception that the formula gives the sub-conscious mind a picture of the thing desired, and passes to it the suggestion of present possession, whereupon it proceeds in a practical way to make the picture an objective reality.

Jesus fully understood the importance of passing to the sub-conscious mind the suggestion of present possession of the things desired. Here is his formula: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." And it is truly a wonderful formula. It begins by removing every limitation to the exercise of choice. Then it prescribes desire; then fixation of attention and concentration through the process of fervent prayer; and, finally, suggestion to the sub-conscious mind, by belief amounting to realization, that the thing desired is already possessed. Then it ends as it began—by removing every limitation—"and ye shall have them." We say it a little differently in this twentieth century, but the principle is the same. The law is the same. The re-

sult is the same—"believe that *ye receive them,* and ye shall have them."

The house is put into this formula merely as an example. Any other desired thing may be obtained in the same way. The sub-conscious mind is infinite in both wisdom and power, save for the limitations put upon it by the objective mind. Paul called the objective mind the "carnal mind," and said it was at enmity against God. A certain modern sect of Christianity calls it "mortal mind," and says it is at enmity against Divine mind. Both of these conceptions are correct—that is, if the one universal mind is to be deified. The objective phase of consciousness, whatever name may be applied to it, is inclined to place limitations upon the universal mind, and may, therefore, be said to be at enmity against it.

The objective mind is an evolutionary product of the physical realm. A study of the remains of pre-historic man leads inevitably to the conclusion that at one time the human being did not have that portion of the brain through which the objective mind operates: hence, he could not have used an objective mind. He had a voluntary nerve center, so

that he could move about and appropriate the things his appetites and desires called for, but he was utterly incapable of inductive reasoning. As the objective mind gradually developed, there came also a desire and will to exercise itself more freely. This desire and will were, from time to time, fixed and intensified by the changing vicissitudes of life, so as to become suggestive to the sub-conscious mind, and it has responded to the suggestion by gradually building an addition to the brain through which the faculty of objective reasoning can be more fully exercised. This evolutionary mentality called the objective mind has always functioned in a realm of limitations. All of its calculations are made with reference to time and space, so that it has no real conception of time without end and space without limit. Its observations have been of things that have beginnings, run a certain course, and come to an end. It has been confronted with limitations at every turn. Certain things could be known, but certain others had to remain unknown. Certain things could be accomplished, while others were impossible of accomplishment. Certain things could be prevented, but

certain others were unpreventable. So long has it been schooled in this idea of limitations that it experiences great difficulty in comprehending an infinity of power and wisdom to which all things are possible.

These objective conceptions of limitation have been passed down to the sub-conscious mind in the form of suggestions, and have been accepted by it as true, at least so far as the particular objective mind and its affairs are concerned. In this way the objective has placed limitations upon the sub-conscious—the finite has circumscribed infinity. This may seem paradoxical, or even absurd. But the paradox and absurdity will disappear if we view the matter from a slightly different standpoint.

Let us imagine the white sunlight as standing in the place of infinity. Nevertheless, one may shut himself up in a house with red glass windows, and thus get only the longer rays of light manifesting to the sense of sight as red. The white light is flooding his house on the outside and pouring on into space for many hundreds of millions of miles, but his windows shut out all the rays except the red ones. He

is thus prevented from doing anything in that house requiring white light. Among other things, he could not make a photograph, because a photographic plate is not affected by red light.

The conceptions of limitation entertained by the objective mind are like unto the red glass windows, and are interposed against the inflow and operation of infinite wisdom and power. If the objective mind can but realize the infinite wisdom and power of the sub-conscious mind, the obstruction is thereby removed and all limitations fall away. Jesus expressed this same great truth in a slightly different way when he said, "All things are possible to them that believe." Obviously, this statement means that all things are possible to them that believe all things to be possible.

This objective realization of the limitless wisdom and power of the sub-conscious mind is the indispensible thing in all practical applications of psychology. That is why it is so often and so variously stated, and brought forward again and again at every opportunity. Some readers may have comprehended it as set forth in the second chapter, while yet

others may not fully comprehend it even now. To present this greatest of all truths in such a variety of ways that each one will accept it, and make it a constant part of his consciousness, is the principal purpose of this book. A bare realization of it would not amount to much in the accomplishment of practical results. But the bare realization will not remain bare very long. Formulae for applying it are being given from time to time as we proceed; but if the reader should come to this realization, and it should chance that none of these formulae are suited to his needs, he will find others that will be suited to them. Having once come into possession of this priceless secret, there will be no more rest for him until he finds the ways and means of using it.

If the student is not gifted with the faculty of making clear mental pictures, he may accomplish the same results through the practice of holding abstract thoughts of the things he wants or wishes to accomplish. Although he may not be able to make a clear picture of the house, for instance, he can at least form and hold a mental conception of it, and go over all its details, inside and outside. He can also fix

his attention and concentrate his desire and will upon this mental conception, and then pass the suggestion of present possession to the sub-conscious mind in the manner already described. This process is more laborious and painstaking than is the making of mental pictures, but it is just as certain in results; in truth, the very difficulty of it tends to bring the objective mind to more perfect fixation.

The method of obtaining things is thus briefly stated. But sometimes that which is desired is a condition. And conditions are just as tractable to the sub-conscious mind as are things. If one desires social position, for instance, he should first decide just what kind of position is wanted. Then he should bring his mind to fixation upon it, and pass the suggestion to the sub-conscious mind.

The effort should be to imagine himself as the actual recipient of the preferment desired, and, if possible, to picture himself as already enjoying it. Then, having fixed his mind and concentrated his will and desire, he should say: "I am now entering into this position, and henceforth it is mine—beginning even from this very moment." If this suggestion is made

with the proper conviction, and under the prescribed conditions of fixation of attention and concentration of desire and will, the remainder of the process is merely a matter of co-operation in details. The infinite wisdom and power of the sub-conscious mind will take care of the main task. New opportunities will immediately begin to present themselves, and invitations to attend and take part in various social functions will begin to come from sources whence no such invitations have come before. The individual's part in the process of becoming consists of taking advantage of these new opportunities by making himself worthy and agreeable.

There is no hidden charm or mystery about this process. It is very practical work, done in a scientific way, through the employment of definite forces, and leading to a certain result that can be accurately predicted beforehand. The sub-conscious mind is one mind, and any suggestion made to it touching the affairs of the objective mind making that suggestion is passed along to other individuals. This suggestion, therefore, becomes a part of the sub-conscious mentality of every one who

is acquainted with the person making it. In very truth, it becomes a part of the sub-conscious mentality of the universe, but we are dealing now with its practical workings, and practical results will have to come through practical means. In other words, the Prince of Wales will not cable the social aspirant, whose objective personality is entirely unknown to him, urging that he cross the ocean to attend some affair of state. But Mrs. Jones, who is objectively acquainted with the aspirant, will, at some early day, sit at her writing-desk wondering just what last name she should add to the list of invitees to some party she is arranging. While she is in this state of mental abstraction, the sub-conscious mind will rise to suggest something like this: "What about Mrs. Smith? She has not been much in society, it is true, but she is affable, and attractive in a way, and would fit in nicely." Thus the list will be completed, and the social aspirant will set forth upon the way of attainment.

Social position is used merely as an illustration. Political preferment, and clientele for professional men and women, may be wrought

out in the same way. A repetition of the formula in each case would be both useless and tiresome. It is always the same—recognition of the unlimited power of the sub-conscious mind; fixation of attention upon the desired condition to the exclusion of every other thought; concentration of desire and will that it shall be attained; and then a flash of realization that, these conditions having been met, it must from that instant be an accomplished fact, which flash of realization is a suggestion to the sub-conscious mind.

If anything that has been said touching the acquirement of things and the attainment of conditions has fostered an idea that through the employment of these processes one may become a vampire and a sponge, that idea might as well be eliminated before it gets rooted and begins to grow. Real success can be attained by the individual only through giving a just equivalent for everything he receives. The sub-conscious mind, once its power is invoked, will provide not only the things desired, but also the means of payment. But the individual is the paymaster, and if he defaults or absconds he will be apprehended and pun-

ished. Or, turning from the metaphor to a more practical form of speech, he will, by his failure to make payment, set up within his objective mind a chain of mental processes which will totally destroy his power of achievement. He will soon realize his unworthiness, and this realization will raise doubts and misgivings that will not only unfit him for making an effective suggestion to the sub-conscious mind, but will frustrate his efforts even to come to fixation of attention.

Sometimes the desired condition is personal beauty and attractiveness. And here, again, the student is enjoined to begin, proceed and end in a practical way. Broken noses and hare-lips should first have the attention of a surgeon. Bow-legs should be spring-splinted. Disfiguring moles and black-heads should be removed by a dermatologist. Saggy and wrinkled skin should be treated with massage, vibration and skin tonics. Faded and diminished hair should be stimulated with scalp massage, vibration, and the frequent application of non-alcoholic hair tonics.

All these things should be done after passing the proper suggestion to the sub-conscious

mind. They should be done joyously—even reverently—and with full assurance that the desired result is certain of accomplishment. Their doing should never for a moment becloud the realization that they are merely means of co-operating with the master builder within. And in those cases to which no co-operative methods can be applied the student should live in constant realization that the subconscious mind is actually at work, and that in due time the desired result will be achieved. Building, repairing and reconstructing bone, and cartilage, and tissue, and skin, and hair, is a part of the normal daily work of the subconscious mind; and its wisdom and power in this line of work, as in all other lines, is limited only by the limiting conceptions of the objective mind.

"As thy faith is, so be it unto thee." "Whatsoever things ye desire, when ye pray, *believe that ye receive them,* and ye shall have them." These were the ancient teachings. In practical psychology we say that the soul's expectation is always fulfilled—not the soul's wish, or hope, but its *expectation.* All these teachings are as scientifically sound as is the proposition

of chemistry that H^2O equals water. They all mean the same thing, namely: that when the objective mind is made single upon one desired thing, with an unwavering expectation that from that moment the desire will be fulfilled, the expectation will become an objective reality. All of these teachings are merely different methods of saying, "Fixation of Attention plus Concentration plus Suggestion equals Sub-Conscious Mentation, and Sub-Conscious Mentation equals everything the soul desires."

One desiring to become more beautiful of face and form should first find his ideal or pattern. Particularly is this so when it is desired to change the form of the body. In other words, he should decide definitely and finally just what change he wishes to make, and just what he wishes his body to be when the change has been effected. This ideal body should be fixedly contemplated and mentally pictured until its every line, curve and angle are just as familiar as are the lines, curves and angles of a carefully studied piece of statuary. Then, if at all practical, he should place a full length mirror in his bed-room, and each morning before taking his exercises should stand

nude before the mirror, carefully studying his present body and noting the particulars in which it comes short of the ideal.

And while thus standing before the mirror, with his ideal clearly in mind and the present reality before him, he should go over his body with his hands, coaxingly, gently, lovingly, reverently, telling each part just what he wants it to be and to do, and suggesting that it is even now becoming the ideal. That which appears to the senses as being a single part or organ is in fact a grouping of hundreds of millions of little living animals called cells; and these little animals respond to this loving treatment as readily as would a litter of pet kittens. They glow with warmth and comfort and appreciation, and set to work to accomplish the task assigned to them by the suggestion. This little exercise assists in fixation of attention and the concentration of desire and will, and passes a suggestion which is localized and focused at a particular point.

Bones, cartilages, sinews and skin are slow in their processes, and the student who is here learning the first steps of the way of life can hardly expect to transform his body in a day;

but the ultimate results are absolutely certain, and their beginnings will become manifest soon after the practice begins. He who is willing to do the work of learning fixation of attention, concentration and suggestion, and who is open-minded enough to realize that there is no limit to the wisdom and power of the sub-conscious mind, can make his physical body just what he wants it to be.

The student will experience some difficulty in understanding the method of making a suggestion to the sub-conscious mind. Average men and women are not able readily to evolve a state of mind in which they believe themselves to be possessed of something they actually do not possess. In the formula prescribed by Jesus, the words "*believe* that ye receive" are used. Practical Psychology says "*realize* that you receive." The two words mean about the same thing, but "realize" is a little more workable.

Let us suppose that the student is not engaged in the work he wants to do, and is, therefore, not making a complete success. And let us suppose, further, that he would like to own and manage a millinery store. First he should

come to an abiding realization that he has the necessary wisdom and power to get just the store he wants. Then in his quiet hour he should begin to make a mental plan of the store. This plan will naturally be rough and general at first, but he should keep working at it from day to day until he gets it just like he wants it, including all the fixtures and the displayed stock. Nothing should be left out. And after the mental plan is completed it should not be changed. Any desired changes can be made in the store after it comes into physical manifestation, but the completed mind-picture should not be tampered with.

Now, supposing the mental plan to be complete and satisfactory, the next step is to visit the store every day, during a quiet period of thought, to go over all its details, enjoy the possession of this mental thing, and realize that it will soon become a physical reality. These mental visits will gradually work fixation of attention, and soon there will come a time when just for a moment the student will forget where and what he is, and will imagine himself to be in actual possession of the physical reality. This flash of *realization* may be ever so

brief, but it will pass the whole plan to the sub-conscious mind as swiftly as an instantaneous photograph may be made. This is a simple method of making a "suggestion." It is the psychological equivalent of "believing that you receive," and the sub-conscious mind will immediately bring all of its wisdom and power to bear to build a physical thing in accordance with the mental plan. The student himself will be the principal actor in this building, but the work will bring him great joy, and the sub-conscious mind, by its promptings of him and others, will be his infallible guide.

The millinery store is named merely for the purpose of illustration. The law is that in this way one can get "what things soever he desires." In the same way he can get health and happiness—by appropriately changing the mental plan, of course.

IX

THE FINEST THING IN THE WORLD

No treatise on practical psychology is complete without a consideration of love. In a broad general sense, psychology *is* love; for he who comes to a knowledge of his oneness with all other individual things, and of the benign and loving wisdom behind all manifestation, becomes immersed in the very essence of love, so that ever afterward it is the ruling passion and pole star of his life.

But this chapter will be confined to a consideration of the love relation between man and woman. Every normal human being enthrones this relation high above everything else in life. It is the mainspring behind nearly all human action. Man braves hunger, cold, danger, and even death, in order to attain fame or accumulate a competency; but deep down in his heart he desires these things in order that he may bestow them upon a woman who will appreciate them, and reciprocate by a bestowal of her love.

Woman works and plans to make herself beautiful, and to learn the arts constituting a good home-maker, because she hopes that these accomplishments will enable her to win and keep the ideal man.

There are all kinds of apparent exceptions to these general statements. But behind these apparent exceptions usually lurks the supreme desire for an ideal love relation—maybe held prisoner by a willful determination to work out a "career," or thwarted and discouraged by some unfortunate experience, but living, and pulsating with hope deferred, and ready to spring to the fore as soon as there is a prospect of fulfillment.

All this is so because the love relation between the male and female is a fulfilling of the law of life. Love is the highest activity of the mind, and the exclusive individual love relation is its fullest expression. Sex is not merely a physical device for reproduction. Cupid is not "a malicious little god who ties two people together and then leaves them." Sex is a soul manifestation designed by universal mind, ultimately as a part of the evolutionary scheme,

and for the immediate purpose of making men and women supremely happy.

While love is psychological, it is also physical, and any intelligent consideration of it must recognize this duality. Therefore, the present chapter will deal with the physical phase of the subject, as well as with the psychological phase of it. But the term "physical phase," as here used, means something more than the word "physical" usually implies. It means vastly more than the physical sex differentiations. It means physical reactions to psychological stimulii; that is to say, it means the physical effects of certain states of mind or phases of consciousness.

The one universal mind is dual in its nature, and all of its individual expressions are likewise dual. If we follow the scientist in his search for the ultimate substance composing physical matter, we come at last to the whirling electrons composing the atom. These electrons are minute points of electrical energy in the omnipresent ether of space, and some of these points of energy are electrically positive, while others are negative. This difference in polarity produces attraction between the two

kinds of electrons, and they are thus held in a group composing the atom.

The atoms also are divided into two kinds, the one positive and the other negative, and the resulting attractions cause two or more kinds of atoms to group together to form the molecules of the different kinds of matter. For a simple instance, a molecule of water is produced by the union through attraction of one positive atom of oxygen and two negative atoms of hydrogen. And so it is throughout the entire mineral kingdom: whatever the appearance may be, all mineral objects are composed of different groupings of atoms through the mutual attraction between positive and negative.

In the vegetable kingdom the duality of positive and negative, or active and passive, is manifest to the unaided senses. The male and female blossoms usually appear on the same tree or plant, but some kinds of plants—notably the date-palm—are individually divided into male and female.

Throughout this dual manifestation of male and female in the vegetable kingdom we find the female cell stationary, passive and recep-

tive; and we find the male cell mobile, active and aggressive, moving through the air, or through water, or even burrowing through the earth, in search of his mate. In short, the female cell is negative, and the male cell is positive.

Individual sex is fully manifested in the animal kingdom, and reaches its highest earthly development in the realm of humanity. In the mineral kingdom the electrons and atoms mate blindly and indiscriminately, merely because one is positive and the other negative. In the vegetable kingdom the attraction of opposite polarity still prevails, but the rudiment of choice appears—the vegetable mates only with its kind. In the animal kingdom the element of choice becomes more manifest, and mating runs the gamut from almost absolute promiscuity to monogamic life-matings. In the realm of humanity the element of choice is vastly enlarged and becomes the dominant factor.

Human beings of opposite sex are attracted to each other merely because of opposite polarity. But this general attraction is not love, and any marriage based solely upon it will end

disastrously. What is the solution of the enigma thus presented?

Every human being is a living magnet. Animal magnetism, or nervous energy, constantly flows through the body, carrying the messages of the objective and sub-conscious minds, and otherwise assisting in the vital processes. And, like any other magnet, the human body is immediately surrounded by a "magnetic field;" in other words, the animal magnetism not only fills the body, but radiates from it in all directions, the extent and character of the radiation varying in different individuals.

The existence of the magnetic field around a steel magnet is well known and easily demonstrable, because a piece of iron or steel coming into this field is immediately attracted. But animal magnetism is a finer and more subtle force than mineral magnetism, and its presence is not so easily detected by physical devices. Nevertheless, its presence in and around the human body is known to the physical scientists, and some measure of success has been achieved in photographing the radiant magnetic field. It is easily observable through

a flat-sided glass container filled with a solution of the coal-tar dye called *dicyanin.*

This same radiating magnetic field around the human body solves the riddle of individual love relations. The radiation is not alike in all cases; in fact, it is as varied in different individuals as are other personal characteristics.

Radiating magnetic energy, like radiant electricity, heat and light, consists of waves in the ether. A number of candles could be made up with mixtures of different substances so that one would give a green light, another a red light, another a blue light, and so forth. These different colors mean merely that one candle-flame would agitate the ether into one length of waves, while another would agitate it into another length of waves, just as the different strings of a piano agitate the atmosphere into different wave-lengths. The atmospheric waves caused by the piano strings produce in the ear the sensation of different tones, while the ether waves caused by the candles produce in the eye the sensation of different colors.

The magnetic waves radiating from different human beings are far more diversified and

complex than could be produced by any mixture of chemical substances in a batch of candles, and the character of this radiation is determined by the physical condition and mental attitude of the individual.

When two people whose magnetic radiations are harmonious are brought into close proximity, so that their respective magnetic fields come into contact, each feels that he is in pleasant company. If they happen to be of opposite sex they will fall in love with each other. But if two people whose magnetic radiations are discordant are brought into close proximity, each feels that he is in unpleasant company; and even though they be of different sex, and hence naturally attractive to each other, there will be no love.

It is not necessary that the magnetic radiations be exactly the same. If the dominant wave-length of one is such that it will strike a harmonic with the dominant wave-length of the other, the law of harmony is thus complied with, and love will result, just as music results from a harmonious blending of different tones.

Some people probably will resent this laboratory analysis of love, but it is better that we know and reckon with the simple facts—especially if by doing so we may the more firmly place our feet upon the road to happiness. Vague idealistic conceptions are proper enough in their places, but we are now dealing with practical things in a practical and common-sense way, and in order to proceed intelligently it is necessary that we know and consider the facts.

If any one feels that this plain statement of the plain facts belittles the finest and best of the human emotions, he is asked if it is not a more aesthetic conception than is the postulate of the evolutionists and religionists that sex is nothing more than a physical device for reproduction. The ideal love relation between man and woman is indeed the finest thing in the world, but, like every other super-physical force, it can manifest in the physical realm only by employing physical material and complying with physical laws.

Every normal human being is capable of evolving and enjoying a perfect individual love relation. It will be observed that this

statement contains no limitations and makes no reservations. It ignores all present conditions. It applies to married people and unmarried people alike.

He who is unmarried can enter into the ideal marriage, and he who is unhappily married can wrest happiness from his misery. Practical psychology recognizes no limitations —is bound by no conditions. The sub-conscious mind is possessed of all wisdom and power, and the tragedies that break human hearts and wreck human lives are to it as cobwebs in the path of a giant.

He who recognizes within himself the desire for a perfect love relation, whether he be married or unmarried, should come to fixation of attention upon just the condition he wants, and this fixation should, as in other instances, be so perfect as to exclude every other thought. During this process he should hold fast to the realization that the sub-conscious mind is able to fulfill his desire to the uttermost. Then he should will, with all his power of willing, that the idealized condition shall be his very own. He thus brings together the power, the desire, and the will, and when these three things are

present at the same place and time, the desire is always accomplished. The final step is to assert this certainty by saying, *"I have the power; I have the desire; I have the will; therefore, it is accomplished: the ideal love relation is mine, and in due course it shall come into actual possession."*

The words of this affirmation need not be literally repeated. All that they convey may be mentally realized in a single flash of thought. If the prescribed conditions are met, this affirmation passes to the sub-conscious mind as a suggestion, and it immediately goes to work to make the suggestion an objective reality. And its work is done not only thoroughly and well, but it is done in such a way as to do full justice to all concerned, and to comply with every whit of the law of morality.

If the individual who thus comes into a working knowledge of his power chances to be unhappily married, the fulfillment of his desire may come through either of two channels. If there are children of tender years involved, the chances are many to one that the fulfillment of his desire will come through a new love relation with his present spouse.

Many lonely and heart-broken husbands and wives will pause here to exclaim, "Impossible!" Jesus fully answered this exclamation when he said, "With man it is impossible, but with God all things are possible." And we are here considering the very highest conception of God, namely: the all-wise and all-powerful mind of the universe manifesting in the subconscious mind of the individual human being.

A recognition of the possibility of building a new and immeasurably better and happier love relation upon the apparently hopeless ruin of the old one, coupled with a little reasoned co-operation, will usually work wonders. This statement pre-supposes that the proper suggestion has already been passed to the subconscious mind. In the great majority of such cases the task is beyond the power of the objective mind. There was not a perfect harmonic relation to begin with, and the passing of time and the changing vicissitudes of life have wrought such divergent modifications that the one small note of discord has risen to a screaming crescendo of utter detestation and hate.

Society knows of many cases of this kind, but the great majority of them are unknown, even to the intimate friends of the unfortunate couple. Such cases are utterly hopeless, so far as the objective mind is concerned. Even if one of the parties should steel his will to become reconciled, and to establish a new love-relation, his every gentle act of kindness would be misunderstood, and even derided; all his good motives would be construed as utterly bad, because in the estimation of his spouse there is no good in him; and his caresses would be received with terror and anger, and spurned in utter hatred and disgust.

This terrible picture is not overdrawn. The author knows just what he is talking about, and a part of his qualification for discussion of this matter is the experience acquired during many years of presiding as judge of a court having jurisdiction of all the divorce cases in a large city. And if there are no young children involved, the divorce court furnishes the simplest solution of these distressing cases.

If young children are involved, as is usually the case, divorce is not so simple and efficient.

They are entitled to rearing under the joint care of parents who love them and love each other. Moreover, their custody is involved in the divorce proceeding, and no normal parent can be separated from his children without a lasting pang of sadness and regret. But in the deplorable case just considered, the children are so handicapped at the very beginning of life that their future chances of success and happiness are negligible, unless the situation can be remedied. It were better for children so environed that they be turned over to The Children's Home Society, and adopted into homes where there is love. And unless a reconciliation can be effected, and love re-established, simple justice and common honesty demand that the parents separate, so that the children may at least be removed from an environment embittered by hate. If their custody and maintenance cannot be mutually agreed upon, then the matter should be settled in court. All these things entail temporary suffering and humiliation in various degrees, but the shirking of a plain duty will ultimately bring even greater suffering and humiliation.

The plain truth of the whole business is that

one who has come to the desperate state of marital unhappiness here under consideration has made a mistake in his marriage, and a necessary part of his co-operation with the sub-conscious mind is a calm, big-hearted and charitable effort to correct the mistake and to remedy its evil results. As was pointed out further back in this chapter, a full reconciliation, and the evolving of a new and better love relation between the estranged parties, is entirely possible to the sub-conscious mind. But in some cases the individual will be unable to bring together the requisite consciousness of power, desire and will for the accomplishment of this seeming miracle. In such cases the door of the divorce court stands full across the way to happiness, and the sub-conscious mind will, sooner or later, bring the individual to that portal, perhaps with an ache in his heart, a choking sob in his throat, and tears in his eyes. Then it will lead him through the sombre hall within, and out into the sunshine of happiness beyond, doing full justice at every step, righting a wrong at every turn, and finally leaving a benediction of more abundant peace and happiness with everyone concerned.

Some people are unalterably opposed to divorce under any and all circumstances, because they subscribe to some creed that prohibits it. Psychology's advise to such people is brief, plain and pointed. It is this: Don't get a divorce. The individual should do nothing that he believes to be wrong; because by doing something that he believes to be wrong he will mentally condemn himself and establish a state of mind that will be a snare and a pit in the way of his advancement.

Beyond giving this advice, psychology is not concerned with creeds. Some of them it finds to be entirely sound, some partially sound, and some altogether fallacious. Moreover, it seeks to avoid giving offense to any one. Therefore, it deals with the facts as it finds them, leaving the creeds to shift for themselves—as most of them are abundantly able to do. It finds no natural law that is opposed to divorce in those cases for which there is no other practical solution, but in cases involving young children it counsels a thorough trial of other methods before resorting to it, for nothing short of this will satisfy the individual conscience touching the duty owed to those children, and a guilty

or doubting conscience is the worst kind of psychological company.

This practical discussion of the sordid practical details of unhappy marital relations is a momentary turning aside from the main principle involved. But if we are mentally to stand flat-footed upon the ground, as distinguished from "going up into the air," it is necessary to make a full survey of the situation, and to meet and cope with the conditions as we find them. This is the only way in which psychology can be made practical. However great or high the force invoked may be, or whatever the ultimate result, the means employed for obtaining practical results must be practical, and individual co-operation must be given in a practical way.

In order to drive home the importance of this practical co-operation, let us consider a hypothetical case. Suppose a certain man to be unhappily married, and to have three or four small children. Let us suppose, further, that he has the necessary consciousness of power to evolve a happy marital relation, and the ability to come to fixation of attention, accomplish concentration, and pass the proper

suggestion to the sub-conscious mind. Finally, let us suppose that he should retire to an upper room of his home, and there remain from day to day, and month to month, constantly applying his formula, resolved never to leave the house until his desire should be fulfilled, thus totally neglecting his business affairs.

What would happen in such a case? We can only conjecture. He would get his happy marital relation; that much is certain; but the price he would have to pay for it probably would be rather high. It might be that the sheriff would close up and sell out his business; that The Associated Charities, the juvenile court and the Children's Home Society would combine to take his children; that his wife would obtain a divorce on the ground of non-support, marry a better and more provident man, and bring the children back into a home where they would be surrounded with love and tender care; that fire would force him out of his house and destroy it; that he would go forth, penniless, half clad and hungry, in search of a hand-out at some kitchen door; and that in this quest of food he would meet a most charming cook, to whom he would get

married, and with whom he would live happily ever afterward.

If the various parts and ending of this supposed case should happen to appeal to any unhappily married man who chances to peruse these pages, he might try it out, passing the proper suggestion to the sub-conscious mind at each step. If he is of a romantic turn of mind, and something of a connoisseur in the matter of feminine charms, he might even make a mental picture of the cook, including the color of her eyes and hair, and even her dexterity in turning flapjacks.

This formula may be used with equal certainty of results by unhappily married women, only that some of the details would have to be slightly modified.

Of course, no definite prediction could be made as to the details that would be employed by the sub-conscious mind in working out the problem for the foolish man or woman who might adopt this impractical method. The means employed would be different in each case, but always they would be the best means of bringing to the particular individual a fulfillment of his desire.

This humorous hypothetical case is cited for the practical purpose of making it clear that while the sub-conscious mind always makes an objective reality of any suggestion made to it, the individual may so demean himself that it will have to demolish many of his idols, and put him to excessive cost. To state the matter in another practical way, when the individual makes a psychological suggestion that a certain thing is a reality, or is upon the verge of becoming a reality, it is better that he objectively recognize that the reality is bound to come, and that he intelligently arrange his affairs accordingly; for such affairs as would conflict with the reality, or stand in the way of its accomplishment, will get smashed.

The unhappily married person should first come to perfect fixation of attention upon the thought that he and the estranged spouse are sub-consciously one, and that his real trouble is that he is at strife with himself. This is literally true, and the thought should be held in fixation until the objective mind finally accepts it without question or reservation.

Then he should come to a full realization that the sub-conscious mind is able to recon-

cile them and make them abundantly happy in a rejuvenated love. This realization should be followed by the formation of a clear idea of just what kind of a reconciliation would be necessary in order to bring the coveted happiness, including a general outline of the different ways in which the other spouse should manifest the new love.

The very process of forming this idea makes it a desire, thus accomplishing the first step toward the final suggestion. There are many cases in which the creation of this desire will be the most difficult part of the formula. There are spouses who have so long and grossly sinned against their mates that the very thought of a reconciliation will be disgusting. But when innocent and trusting little children are involved, even these apparently hopeless cases deserve an honest trial.

Whatever the sins of the offending spouse may be, he is not altogether bad. In fact, his virtues vastly outweigh his vices, and it is only the blurred mental vision caused by long nursing of grievances that prevents this from being seen. Nor are all the faults on one side. Many sweet, gentle and loving wives have been

transformed into veritable hell-cats merely by neglect and indifference, and oftener than otherwise this neglect and indifference was unintentional on the part of the husband. Woman is naturally inclined to be both suspicious and jealous, and at the first sign of indifference on the part of her husband comes the terrible spectre of "Another Woman." She may be big-minded enough to lay this spectre and end the apparent indifference by manifesting a little more love and judiciously bestowing a few more caresses. But in the great majority of cases she, too, draws away and begins to manifest indifference—even to the attentions that are actually bestowed upon her. This is the beginning of the road that leads to disaster.

And many a loyal and loving husband has been transformed into a faithless, vengeful and sullen beast by the nagging and groundless accusations of his wife. In some instances this conduct on the part of the wife also can be changed by a little more show of love and consideration, and a little heart-to-heart talk. But the woman who employs these tactics usually is not amenable to reason, and she looks

upon any unusual manifestation of love as a studied effort to hoodwink and deceive her.

Therefore, the spouse to whom the very thought of reconciliation is intolerable should first discover his own fault in the matter. Then he should seek to recognize the many good and lovable traits of character in his estranged mate, and to bring these traits together into a composite personality that also will be lovable. All this will require time and effort; but it is worth the trouble, even if no reconciliation is effected, because the very effort makes one nobler and better fits him to enjoy a happy love relation. The probability is that the end of these efforts will bring him to a conviction that a renewal of the love of his youth, as a shield and protection for his otherwise defenseless children, would be the happiest love relation he could have, and that it will arouse within him a desire that his problem should be solved in that way. If at the end of all his resources the requisite desire still eludes him, then passing the suggestion of a happy love relation to the sub-conscious mind is equivalent to walking straight into the door of the divorce court.

We will assume, however, that the necessary desire has been created, and the preferred conditions of its fulfillment all carefully thought out. We come then to the familiar formula: Fixation of attention; concentration through desire and will; and suggestion to the sub-conscious mind by affirmation that the desired condition is, or is about to become, an objective reality: with the constant basic knowledge that the affirmation is unqualifiedly true.

This principal formula may be greatly hastened in its operation by the employment of a secondary formula designed for reaching the estranged spouse's objective mind during his sleep. This may be accomplished by sending some such telepathic message as this: "I love you. Whatever mistakes you have made, you are still noble, and sweet, and good, because you are one expression of the universal mind of which I also am an expression. And you love me. Beneath the bitter memories of all our unhappy yesterdays lies buried the treasure of love you cherished when we were young and happy and full of hope. And I am worthy of your love. Whatever my mistakes may have been, and however deeply I may have

wronged you, I am still inherently good, and noble, and pure; for I am one expression of the universal mind of which you also are an expression."

If the relations between the parties permit it, this secondary formula may also be spoken audibly to the estranged spouse during wakefulness. But in the great majority of cases any such advance would be met with sneers and reproaches, and probably would end with a tirade of abuse—especially if the party so approached should be the wife. The telepathic method is more certain in its results, because it takes the objective mind unawares at a time when its grievances are temporarily laid aside, and this advantage compensates for the difficulties involved in its use.

This use of telepathy involves the sub-conscious mind, and involves a phase of its action not yet considered. Two objective minds being involved, the sub-conscious mind acts as a reflector, upon which the message from the one impinges and is reflected back to the other, in the same general way that a ray of light may be so reflected by a mirror. Therefore, the message should be sent with an earnestness

and will amounting to fixation and concentration.

The telepathic message sent in this way always reaches its mark and registers its impression. The one to whom it is sent will awake the following morning with a sense of having experienced a pleasant dream, even though the supposed dream cannot be remembered. The message should be repeated night after night, and all the while the one to whom it is sent will be growing gentler and more considerate because of the romance of the forgotten dreams; for it will be realized that these supposed dreams have to do with a marvelously happy love affair. Sooner or later the sender of the messages will become involved in these dream-like impressions, and the recipient of them will subjectively realize that the dreamy romance is a return of the love of his honeymoon.

In the meantime, the reflected suggestion will be doing its insidious work in the objective mind to which it is reflected, and the estranged spouse will begin to wonder why he has so long overlooked his mate's lovable qualities, and so long harbored hatred and jealousy

that were so poorly founded. The first unmistakable sign of this change of sentiment should be encouraged in practical ways. But it is better not to push the new suit with any marked degree of vigor. Advances will come from the other party in due time, and success comes more surely and swiftly by a gentle and considerate response to them.

The radiating magnetic field around the human body fluctuates with the changing modes of thought, and any permanent change in the mental attitude also works a permanent change in it. It is true here, as elsewhere, that as one thinks in his heart, so is he. Therefore, as the estranged husband and wife begin to assume the same mental attitudes, the vibratory rates of their radiating magnetic fields begin to approach, and finally strike, a harmonic. Thus the love that first sprang from an imperfect harmonic relation, and was, therefore, itself imperfect, is re-established upon a perfect harmonic relation, and is thereby made perfect. Some sage has said that two people who think alike are alike; and so it is here.

The student who has learned to fix his attention and concentrate his mind may thus step

into the ruins of his love and happiness, and build them again upon the bare foundation of desire.

One who is unmarried may come into a perfect marriage relation through employment of the processes already described, with slight changes in some of the details. Young people who are seeking mates should place the highest value upon spontaneous love, for this means that the two people involved are magnetically suited to each other; but advice to such as these is useless—they will get married, as indeed, they ought to do. After they are married, they should endeavor to be mutually interested in the same things, and to think along generally similar lines, so as not to evolve away from each other.

The one soul-pit against which young people should be fore-warned is marriage without real love. When marriage is based upon any other consideration than real love, it is foredoomed to disaster, unless the young people happen to be expert psychologists and willing to work out a harmonic relation after marriage. The young man who is considered "the best catch of the season" usually turns out to

be the very poorest catch that the girl who gets him could have made. No matter what charms or accomplishments a young woman may possess, she will be vastly worse than no wife at all to the man who does not really love her.

Even this long chapter deals only with the general outlines of the great subject under consideration. The purpose has been to present the general principles involved, with only such illustrations and details as seemed useful to that end, thus leaving the student free to work out his own case in his own way. Let it be remembered again that the working out of a happy love relation, however much it may mean in its own realm, is only one element or ingredient in the formula of happiness.

And let it be remembered also that the details considered in this chapter are only details, entirely worthless unless the student shall first establish fixation of attention and concentration of will and desire, and pass the suggestion to the sub-conscious mind. Objective mentality has long idealized the perfect love relation, but it has never been able to solve the problems connected with its failure. Only the sub-conscious mind is able to deal effectively with this

phase of the subject, and unless its aid be first invoked, these instructions for objective co-operation are of no value.

But the sub-conscious mind possesses all wisdom and all power. It knows how to evolve a perfect love affair, and it also knows how to mend a broken one so that it will be better than when it was new. It not only knows how to do these things, but it has the power to do them, and will do them whenever the proper suggestion is made to it. If the student knows the statements of this paragraph to be true, he is ready for the triumphant love affirmation with which the chapter will be concluded.

I am an individual manifestation of perfect and never-failing love, and am able to exemplify it by an individual love relation of such ecstasy and happiness as the world has always worshipped but seldom known. I also earnestly desire such a love relation, and powerfully will that it shall become an objective reality—even as it is already a sub-conscious reality. Having the power, the desire and the will, it is accomplished! The perfect love relation is mine, and I await its coming with confident expectancy and great joy.

X

PSYCHO-ANALYSIS

It was said in the Third Chapter that the subjective mind is, among other things, the store-house of individual memories.

The one simple fact so stated is the foundation upon which is builded the new science of Psycho-Analysis, of which we have heard so much during the past few years, and which many scientists regard as a veritable mental Moses which shall not only lead the human race out of bondage to fear and worry, but which shall also cure many physical ills and well nigh depopulate our insane asylums.

This new science, which is in reality only one small phase of the science of Practical Psychology in general, finds that the individual never forgets anything. Things that seem to be forgotten are merely laid away in the remote recesses of the subjective mind, and under proper stimulus may be brought into cognizance by the objective mind. It also finds that all the unfulfilled wishes, tendencies and

desires that the individual has ever abandoned as impossible of realization, or put away as improper or immoral, are also still alive, imprisoned in the subjective mind, with "Conscience," or "the psychic censor," acting as jailer. Some of these prisoners have been so long confined that they have undergone marked changes, just as would be expected of any prisoner who had been in long continued confinement. And, as is true of other prisoners, one of them sometimes escapes.

These escaped prisoners are responsible for a great variety of human ailments, both mental and physical. For instance, the repression and subsequent escape of a strong love may, and often does, result in a "nervous breakdown." The repression and subsequent escape of a violent disposition to fight may result in a form of mental and physical disturbance called "neurosis." The disease called "shell-shock" furnishes a striking example of what may follow the repression of a marked sense of fear. The brave soldier in the midst of the perils of battle experiences a flash of keen desire to get out of danger—that is, the primal instinct of self-preservation momentarily asserts itself.

He reprobates himself for this "cowardice," and presses forward—he represses the strong fear impulse and its accompanying desire to run. The impulse to run is a strong impulse, and its repression is, therefore, violent—so violent, in fact, that it is thrust through the subjective mind and back upon the true sub-conscious. And desires reaching the sub-conscious mind are always fulfilled. In this instance, the sub-conscious mind meets the situation and fulfills the desire by making the brave soldier temporarily blind, or temporarily paralyzed, or temporarily demented. In this manner it not only takes him out of the danger, but does it in such a way that he cannot be reproached, by himself or by others. The symptom thus manifested is called "shell-shock," because before it was understood it was supposed to result from the concussion of a high explosive shell.

The repression of any strong desire or emotion will sooner or later make trouble. Those emotions and desires most closely related to the love-life of the individual are more often repressed than any others, and their repression works graver consequences, for two obvious

reasons, these namely: (1) The emotions and desires clustering about the sex-life are more primal and inherent than any others; and (2) The conventions of Society and its codes of morals have thrown more restraints around them, so that they are more often the subjects of repression than any other group of emotions and desires. The fact that so many hurtful repressions are thus related to the individual love-life has furnished occasion for the ignorant and prudish to criticise Psycho-Analysis for dealing too much with "sex."

The true psycho-analyst seeks first to learn if there really is a repression, and if one be found, then to learn the nature of it. One example will suffice to show the situation in which he often finds himself. There may come to him a patient harrassed by an obsessing fear of impending disaster—in that state of mind which lies behind the great majority of suicides, and which Psycho-Analysis calls "Anxiety Neurosis." The psychologist knows that anxiety neurosis is always the result of a repression of some phase of the sex-life, and it is only a question of finding the particular repression in this particular case. Analysis may

show that the patient's trouble all springs from a sudden cessation of a long indulged sex-gratification. If the psychologist tells his patient the truth, and makes him understand it, he will thereby be cured, and the psychologist may be criticised by others for dealing in such a matter-of-fact way with sex. If he conceals the truth, the patient may end his career in an insane asylum, or be buried in a suicide's grave. What is his duty in such a case? Should he save his tormented brother or sister? or should he make a human sacrifice to false modesty and prudery?

From what has already been said, it is apparent that many harmful repressions are of passions and desires not related to the sex-life; but the simple fact remains that the love-life, in the broad sense included under the Greek word "eros" and its English derivative "erotic," is the most prolific source of such repressions.

It might be argued that food-hunger is just as primal and just as insistent as love hunger, and that it furnishes no repressions. There is evidence to the contrary of both propositions of this argument; that is to say, it is not at all

clear that food-hunger is as impelling as love-hunger, and a number of mental and physical disturbances seem to be traceable to erroneous ideas concerning food. But we will assume for the moment that the argument is altogether sound. Nevertheless, hunger for food has very rarely, if ever, been regarded as a "lust of the flesh" or a "prompting of the devil." In other words, Conscience has never been trained to regard normal hunger for food as immoral; hence, it never represses and imprisons it in the subjective mind.

It is the repression that does the michief to mind and body, and not the thing repressed. An analysis of a very common form of insanity will make this point clear. The form of insanity here referred to is paranoia. The paranoiac is the person who imagines that he is being spied upon, conspired against, and otherwise harrassed by people who are seeking to injure him, or to gain some advantage over him. All of us number one or more paranoiacs among our acquaintances, because there are many of them. Sometimes they attempt violence against the supposed conspirators and spies, and must be restrained in an asylum.

But many of them endure this torment for years without attempting actual violence, and finally become resigned to life in a world which they conceive to be populated largely by spies, conspirators, and people in disguise.

Paranoia springs from a repression in the realm of the love-life. There are many men and women in the world who prefer love affairs with one of their own sex. If they recognize this abnormality, they are merely inverts —or "manifest homosexuals," as they are sometimes called. These inverts never become paranoiacs. But many people are latent homosexuals. They have a tendency to love affairs with people of their own sex, but this tendency lies dormant until lashed into activity by some person who exerts over them a wild love-at-first-sight fascination. This active fascination lasts for only a moment. The individual thus affected realizes the abnormality and enormity of his passion, and is horror-stricken to find himself possessed of such a possibility. Conscience immediately carries the offending tendency into captivity, and the individual proceeds with his normal life.

But the prisoner is not dead, and in the simple, childish realm of the subjective mind the captor and the captive carry on a dialogue something like this: (The repressed tendency) "I love that man." (Conscience) "You don't." "I do." "You don't." "I do." "You don't."

This dialogue requires no reason. It exercises no faculty of the objective mind, and the individual in his waking state is, therefore, not aware that it is going on. But sooner or later, in the process of going to sleep or awakening, the objective mind overhears it, and injects into it a question requiring a reasoned answer, viz: "Why do I not love him?" Conscience answers: "Because you hate him." "But he has never done me an injury," insists the tendency. "True," answers Conscience, "but he is planning your injury. He is spying upon you, conspiring against you, and plotting your ruin."

This reasoned argument brings the individual into full wakefulness, and raises his unholy love again into the realm of objective mentality—only it is now transmuted into hate, and a reason for the hate fabricated.

The paranoiac's arch-conspirator is thus evolved; but by a system of transference not necessary to be dealt with here the conspiracy spreads until nearly all the people of the sufferer's acquaintance are involved in it.

While the word "man" has been used in the example here given, it should be said in passing that women also become paranoiacs, and in exactly the same way.

This discussion will convey to many minds the idea that Psycho-Analysis is lax in its morals, and that it counsels giving free rein to one's evil tendencies. Such, however, is not the case. A Chinese sage said: "One cannot prevent birds from flying over his head, but he can prevent them from building nests in his hair;" meaning that evil thoughts will come unbidden, but that the individual is not thereby compelled to translate them into actions. So long as the "birds" are permitted to fly there is no repression; it is only when they are snared and taken into captivity that they become trouble-makers.

If the individual finds anything in his tendencies which seems to him to be evil, he should frankly face it and reason the matter

out. If at the end of this reasoning it still seems to be evil, he should place it under surveillance and exert his will that it shall not dictate to him. It should not be denied. He should not reproach himself for it, but rather look upon it as an interesting phenomenon, to be studied, understood, and, if possible, directed into constructive channels. For instance, the prostitute is usually endowed with a rich love-nature which, if it had been properly understood and directed, would have brought her a very great happiness. There are some sordid exceptions to this rule, but in the great majority of cases it may be said: "She loved not wisely, but too well." But her rich sexual nature, being misunderstood and misdirected, brings her to degradation, and sets her on the way to misery and ruin. On the other hand, if the promptings of that same nature had been looked upon by her in shame as a "wicked lust of the flesh and the devil," and thereupon "crucified," or forcibly put out of her objective mind, the chances are many to one that she would have become a psycho-neurotic individual, and might have finished her life in the incurable ward of an insane asylum.

This simple illustration makes it apparent that there are two wrong methods of dealing with an evil tendency. One of these wrong methods is to give it free rein, and the other is to repress it. There is one right method of dealing with it, and that is to admit it, confront it, and so direct it as to give it constructive value in building success and happiness.

The sole aim and purpose of Psycho-Analysis is to help the individual who is suffering from a repression to discover what it is he has repressed; for, happily, such a discovery abates the symptoms, be they mental or physical. Full many a psychopathic individual has made this discovery in the office of the psychoanalyst, often in mortification and tears, and gone out sane. Many others who were tormented with physical ailments have likewise made the discovery, and have thereby been healed.

Anything like a comprehensive presentation of even the simple fundamentals of psychoanalysis would require a separate volume, and this chapter can be nothing but a very brief introduction to this phase of the subject of prac-

tical psychology. In very fact, Psycho-Analysis is not, as yet, in such a state of perfection as to be widely practical. Very few people outside the ranks of those physicians who have specialized in neurology and psychiatry are fundamentally equipped for its mastery. This does not mean that no one but a physician can become a proficient psycho-analyst; but it does mean that such proficiency can rest upon nothing less than an equivalent of the physician's knowledge of the human anatomy and its pathology, with an added knowledge of the subject of psychology in general.

It must be confessed that there are very few really proficient psycho-analysts in the world. The great physicians who are engaged in that field of work are bound by the Freudian School dogma that "the unconscious mind, like the conscious, is finite and limited." To them, there are but two phases of mind—the conscious and the unconscious. The present widespread interest in practical psychology has caused some of them to discard the word "unconscious" for the word "sub-conscious;" but this change of words has, with few exceptions, been merely a change of words. They have

never gone beyond the subjective mind, and since it is finite and limited they conclude that the same is true of everything back of the objective mind—or, as they term it, "the conscious mind." Of course, they cannot account for the infinite wisdom and power manifested in the building and operation of the body, and assume this to be a matter beyond the ability of finite intelligence to comprehend. This is not literally true of all of them. One of their number has very recently written of "indications of marvelous wisdom in the profounder phases of the unconscious mind."

Nothing here written should be construed as an unfriendly criticism of the great physicians of Psycho-Analysis. They stand in the front rank of Humanity's benefactors; but their science is still in its infancy, and can never attain its full growth until it comprehends the one universal omnipotent and omniscient mind as the basis of all lesser manifestations. To put the same thought into another form, they have evolved a marvelous subjective psychology, but it is subjective only, and takes no account of the all-wise and all-powerful sub-conscious mind. Therefore, it is

incomplete, and must leave many obvious mental and physical phenomena unexplained.

Practical Psychology has spared no reasonable effort to know the fundamentals of this newest branch of mental science, and is fairly familiar with the work of practically all of its great men who have seen fit to make their knowledge public. This chapter is written in the light of that knowledge and familiarity, and in all the reverence due to great teachers, pioneers and public benefactors. The author takes pride in the fact that a few of these great physicians are his friends, and two or three of them his pupils and co-workers.

Sooner or later, Psycho-Analysis will be merged into the larger realm of practical psychology. Such merger is even now taking place. The practical psychologists are rapidly becoming psycho-analysts, and the psycho-analysts are becoming practical psychologists. The principal obstacle in the way of such a merger has been that Practical Psychology has had no very definite literature which it could use as propaganda. And such literature as has been available has not always been calculated to inspire the confidence of the very prac-

tical doctors who are evolving psycho-analysis. Very few books have been written, and too often have the writers belittled their subject by injecting into its discussion a mass of inspirational jangle, spiritualistic teachings and religious dogmas. This loose method of presentation and discussion has served a good turn, in that it has met an intuitional response in the minds of thousands of good men and women who were wavering in their allegiance to the old methods of thought and yet were unable to comprehend the new. But the doctors are, as a rule, not included in the ranks of these thousands. Life, to them, is very practical, and disease and death very real. They are too much absorbed in their study of bones, and muscles, and arteries, and nerves, and glands, to give much consideration to a lot of inspirational prattle, however well founded it may be in ultimate truth.

One of the secondary purposes of this book is to present the message of Practical Psychology in such a way as to win the confidence and arouse the interest of these good men and women.

There will speedily come a time when the practice of medicine will embrace the application of practical psychology, including psychoanalysis. And even the most fleeting glimpse of what may be accomplished by this alliance appalls reason and staggers imagination.

XI

THE SOURCE OF WISDOM

In one of the earlier chapters it was said that the sub-conscious mind is utterly credulous as to anything told it by the objective mind. There was no other way in which the truth could have been so aptly stated to the student at that time, but it now becomes necessary to give a little fuller consideration to this matter of credulity.

Credulity, as the word is usually understood, implies weakness. We think of the credulous person as one who is weak enough to believe almost anything he is told. But the credulity of the sub-conscious mind is not that kind of credulity. It will be remembered that fixation of attention plus concentration plus suggestion equals *sub-conscious mentation.* Sub-conscious mentation means thinking with the sub-conscious mind, and under the conditions prescribed in the formula it is thinking a thought sent over by the objective mind.

The sub-conscious mind cannot think any-

thing that is untrue, because the very fact that it thinks it makes it true, even though up to that time it had not been true. It builds by thought in what we call the natural realm, and by hand in what we call the artificial realm. That is to say, it thinks a rose or a horse or a world into existence, but when it sets out to build a house or an automobile it uses hands. When it thinks a thing to be true, that very thought makes it a reality, whatever the means required to bring it into objective existence. This is why it is utterly credulous as to any message sent by the objective mind. Its credulity is not a dull and impotent credulity. It is the acceptance of an abstract thought which, by that acceptance, becomes an objective entity. Since it is possessed of all wisdom and all power, and since its thoughts concerning the objective realm all become objective realities, it follows that when it thinks of a thing or condition as a fact, that thing or condition thereby becomes a fact.

This infinity of thought is not easy to express in a language built up of words designed to express finite things, even as it is not easy of comprehension by the finite objective mind.

Perhaps an illustration will help, and for this purpose an actual occurrence will be cited.

There once came to a friend and fellow-student of the author a lady who had been almost totally blind for forty years. When she was nine years old her eyes became infected with trachoma. An unskilled doctor cauterized her granulated lids, and a terrible inflammation set in. When this inflammation had subsided, her eyes were white with the scar-tissue characteristic of that form of blindness. She could distinguish daylight from darkness, but could not see to do any kind of work, nor even to get about except by feeling her way as all blind people do.

The lady had been in that condition for forty years, her case being utterly hopeless from the medical standpoint. Then she came to the psychologist, and he made her understand the wisdom and power of the sub-conscious mind. He personally directed her in coming to fixation of attention and concentration, and in passing the suggestion to the subconscious mind. The suggestion was: "I shall recover my sight within the next month."

Any eye specialist would have said that this suggestion was a preposterous lie which could not deceive anyone but the weakest kind of a credulous dupe. Nevertheless, the sub-conscious mind believed it. Was it thereby deceived and duped? No. When the thirty days had elapsed the lady's eyes were clear, and her sight was so keen that she was reading the children's stories that had been lost in the darkness since she was nine years old. Judged from any angle of objective mentality, this suggestion was utterly false and impossible of accomplishment. But when the sub-conscious mind accepted it as a fact, it immediately became possible, and was accomplished within the time prescribed. This is only one instance among thousands in which Practical Psychology has "performed miracles." It is not cited to convince the reader that such things are possible, but merely to illustrate a point.

If the psychologist had possessed the Christ-Consciousness, he could have gotten the same result within thirty seconds just as well as within thirty days. Jesus often gave sight to the blind, and the record indicates that he nearly always got immediate results. In the great

majority of the accounts of his miracles only the ultimate facts are given; but the record of one case of blindness goes into details, and we see the clever work of the master psychologist. The blind man was first made to know beyond doubt that Jesus had power to restore his sight. Then Jesus spat upon the ground, and with the dusty clay thus moistened he anointed the blind man's eyes. This very unusual and wholly unexpected procedure produced fixation of attention—that is, everything else was crowded out of the man's mind. At this stage of the proceeding the blind man knew that the healing power was present; he desired to be healed; and his objective mind was occupied exclusively by the thought that his healing was then about to be accomplished. Two other steps were necessary, namely: to put his will into operation, and to pass the suggestion to the sub-conscious mind. "Go wash your eyes in the Pool of Siloam," commanded Jesus, and the man went toward the pool with assurance that when the clay was washed from his eyes he could see. By the very act of going to the pool he set his will in motion, and when he lifted the handful of water to his eyes with

assurance that it would give him sight, he passed the suggestion to the sub-conscious mind. The result was what it always has been and ever will be in such cases—"he came seeing."

Even the most advanced psychologists are circumscribed by self-imposed limitations. As a rule, they are not able fully to free themselves from the idea that restorative healing must wait upon the process of cell changes, elimination and substitution. These processes require time, and any suggestion they pass to the patient is tinged with this idea that time is an essential element. But Jesus, clearly functioning in the sub-conscious mind, realized that the cells, molecules and atoms are composed of energized sparks of universal mind (now called electrons). This realization enabled him to go directly to the source of the trouble, by passing a suggestion of immediate healing which went back of the cell, the molecule and the atom, and acted upon the very substance of the universal mind itself. This is the Christ-Consciousness. Psychologists sometimes attain to a temporary flash of it under the stress of dealing with a peculiarly difficult

case, and in these instances they always perform miracles.

Some of the things said here probably would have been more appropriate in the chapter on Health And Healing. But we are here about to enter upon a consideration of the ways and means of drawing wisdom from the sub-conscious mind, and it is necessary to understand that its credulity is not based upon weakness and ignorance, but rather upon omnipotence and omniscience.

We have heretofore considered the ways and means of sending a message to the sub-conscious mind, but we are now about to consider the means of getting messages from it. The latter process is, in some respects, the exact opposite of the former. Its prime requisite is what the mystics call "going into the silence."

He who would receive a message from the sub-conscious mind must first make his objective mind a blank—that is, if he is seeking general knowledge. If he is seeking knowledge upon a particular subject, he should first come to fixation of attention upon the thing he wishes to know, or, rather, upon his desire

for the particular knowledge, and then go into the silence. If he wishes to become generally wise, he should make his mind so blank that he will be utterly oblivious to all his surroundings, with the aim and purpose that the subconscious mind may thereby be given an opportunity to assert itself.

The messages will come in the form of impressions, and the first responses will be merely the fanciful imaginings of the subjective mind. In other words, when the student passes down from the realm of objective mentality, he will next come to the twilight zone of subjective mentality, through which he may eventually pass into the realm of sub-consciousness.

The process of going into the silence reverses the normal polarity of the objective and sub-conscious minds, so that the objective becomes temporarily passive to the sub-conscious. This state of abstraction is often attained by accident, and those who thus stumble into it become the world's geniuses. An intelligent mastery of the art produces supermen and super-women who succeed in their

undertakings, attain happiness, and leave the stamp of their character upon the race.

The advanced student, who can become totally oblivious to his environment, will do well to sit with a pencil in his hand, and with his hand upon a writing-pad. When he comes out of his abstraction he may find wonderful wisdom written upon the pad. This is the better kind of automatic writing, but not every one can do it. The usual result is that the seeker after wisdom and knowledge merely comes out of the state of abstraction knowing things he did not know before. Even in this case, it is better immediately to put the new knowledge into writing, so that the pencil and pad are useful in any event.

Going into the silence is as difficult as coming to fixation of attention. But one who has disciplined his mind through fixation of attention will encounter but little difficulty in coming also to this perfect state of abstraction.

If one desires knowledge of a certain thing or subject, he should first come to fixation of attention upon that desire, and then "listen" with all the five senses, repudiating the silly suggestions of the subjective mind, and again

"listening" more intently that he may catch the real message.

The acquirement of any marked degree of proficiency in getting messages from the sub-conscious mind requires earnest and patient persistence; but, here as elsewhere in the realm of psychology, there are many rewards short of full accomplishment. The results are worth more than all the effort possible to be put forth in their attainment.

Sleep presents another opportunity for getting messages from the sub-conscious mind. It is really a very great opportunity, for the objective mind is then unable to interfere. Of course, the objective mind is not dead during sleep; for if it were, the sleeper would never awake. It is asleep, and for a time has entirely quit thinking. And when the objective mind no longer interferes, the sub-conscious mind performs its work of restoration and repair of the body. So active is the sub-conscious mind during sleep that it has been said "sleep is the daytime of the soul."

Fixation of attention is a prerequisite to the sleep method. The first step of the formula depends upon the thing desired to be accom-

plished. If the student desires a general broadening and deepening of his store of wisdom and knowledge, he should go to sleep holding a quiet but fixed and single determination to awake with a recollection of some of his sub-conscious experiences. In other words, he must come to fixation of attention upon that desire, and hold it single until the last lingering spark of objective consciousness is gone. This will not be very difficult to one who can come to fixation of attention during wakefulness.

Upon awakening there should be an earnest effort to remember. If any fragments of memory come, they should be carefully noted, but with caution that no breaks are filled in by the imagination. A repetition of this formula each night and morning for a few weeks will bring some astonishing results.

The sub-conscious mind is universal in its scope, and is always conscious of everything everywhere in its realm. The objective mind is not conscious of any separate functioning in the two sides of the frontal brain. Nor is the sub-conscious mind conscious of any separate functioning in different geographical localities;

because it is the one and indivisible mind of the universe, just as the objective mind is the one and indivisible mind of the upper and frontal portions of the brain. This is the secret of true clairvoyance. When the clairvoyant is in a state of trance, he is functioning in the sub-conscious mind, and is thereby enabled to describe people and transpiring events at great distances. Of course, his sub-conscious mentation is not perfect; otherwise, he would entirely lose objective consciousness, and would be unable to speak. Therefore, his descriptions of his sub-conscious observations are not always perfectly accurate.

This universality of sub-consciousness furnishes the experimenter with memories of unfamiliar places and strange people, and as he mentally roves the universe he grows in wisdom and knowledge. Each conscious passage across the twilight zone of subjective consciousness serves to blaze the trail, and ultimately he acquires the ability to function in either realm of consciousness at will. This is called "Cosmic Consciousness," and it is one of the most priceless treasures possible of possession by the individual. Perfect cosmic con-

sciousness apparently never has been attained by any earth-dweller—with the possible exception of Jesus. Such perfection would put the individual into conscious possession of all the wisdom and power in the universe. This would enable him to think worlds and solar systems into existence, and otherwise to exercise the prerogatives and perform the functions of the universal mind. In other words, he would measure up to the highest conception of a personal God.

It is not the province of Practical Psychology either to assert or deny that there is a personal God, nor to enter into any discussion of the problem of personal continuity after death. Its province in this realm is to bring the individual to the very source of all wisdom and knowledge, thus enabling him to get the truth first-hand. It may be suggested, however, that the sub-conscious mind always fulfills every widespread and persistent desire.

At one stage of evolution the duck's foot was not webbed; but several thousand years back he decided to live in the water, whereupon he began to desire, and eventually evolved, a foot adapted to swimming. The crane got his

long legs because he wished to wade. The beaver developed his broad trowel-like tail because he wished to erect a dam. Man got his hand because he wished to become a builder, and his frontal brain development because he wished to become a thinker. These instances might be multiplied into thousands. In fact, the distinguishing characteristics of all living things have come as the result of a desire for those characteristics. Whenever the desire has become insistent enough to reach the sub-conscious mind, it has been fulfilled.

Therefore, if personal immortality had not been a part of the original plan, it probably would have been evolved long ago by the universal desire for it and expectation of it. If the spiritual body had not always been a part of the human being, it probably would have been created in response to the insistent demand for it, just as the webbing of the duck's foot was created.

This discussion of personal immortality is very vitally interesting; but it is entirely without the scope of practical psychology. Some things that have been said might be construed by certain people as antagonistic to the idea of

personal immortality, and these few remarks are thrown in merely to assure such people that no such antagonism is intended.

If one desires wisdom or knowledge of a certain specific thing, and prefers the sleep method of getting it, he should practice going to sleep with his mind singly fixed upon that desire, with a sense of assurance that the sub-conscious mind will fulfill it.

It is advisable, in practicing the sleep method, to keep a pencil and paper by the bed-side, or even under the pillow. Sometimes the flash of thought from the sub-conscious mind will come with such force as to awaken the objective mind, and in such case it should be recorded before going to sleep again; otherwise, it may be partially or even altogether forgotten before morning. Some students even forget doing the writing, and are amazed when they awake in the morning and find it.

In the quest of knowledge, as in other psychological activities, the student should be careful not to despise the means. When he has once registered his desire for knowledge upon the sub-conscious mind, every minute holds the possibility of its fulfillment. The desired

knowledge may come through impressions directly from the sub-conscious mind, or it may come in any one of a thousand casual ways. It may come from a book, a magazine article, a newspaper, an advertisement, or a casual conversation. Solomon, the wise man of the Bible, said: "Despise not the day of small things." This maxim is just as applicable to learning as it is to work. Once the student has set his feet upon the way of life and happiness, he no longer accounts anything small or insignificant. All things become of large import, and each minute brings a new opportunity.

Whatever method the student may elect to follow in his efforts to obtain wisdom and knowledge, he should not permit the details of the formula to obscure his realization that he is striking at the very source of all wisdom and all power, and that his earnest and persistent efforts will most surely be rewarded.

XII

ACCUSATION AND COMMENDATION

It has already been said that the sub-conscious mind is like a mirror, reflecting back into the individual's objective environment his settled convictions. Our harsh judgments of others recoil upon ourselves. Therefore, the master psychologist said, "Judge not, that ye be not judged."

The psychological law of accusation and commendation is based upon this same principle. Simply stated, it means that people and things become to the individual just what he conceives them to be. The individual human being does not always actually become the thing he is accused of being, because his own objective sense of what is right sometimes interposes effective resistance. But if the accused and the accuser are intimately associated, and if the accusation is persistent, the tendency to become "guilty" is very strong.

This phase of the law is often demonstrated

in the marriage relation. For instance, the wife falsely accuses the husband of infidelity to his marriage vow, and almost constantly repeats the accusation. The thought behind this accusation is that her husband is bestowing his affection and caresses upon another woman. He may protest his innocence for a long time, and if he is of strong character he may indefinitely resist this constant suggestion, coming direct from the wife's objective mind, and indirectly, by reflection, from the sub-conscious mind. But in the great majority of cases he will eventually "fall." In the small minority of cases the constant accusation will result in estrangement, terminating in divorce and the remarriage of the husband. So it is that in any event the law of mind prevails, and the husband bestows his love and caresses upon another woman.

There is a psychological maxim that is applicable here. It is this: "The confident expectation is always realized." The word "expectation" should not be confused with "wish" or "hope" or even "fear." One may wish for a thing, or hope for it, or fear it, for an indefinite length of time without getting it; but

if the hope, or wish, or fear grows to be an expectation, the thing will ultimately come into objective being. We often hear people exclaim, when some untoward thing befalls them, "Just as I expected."

This law of expectation has been demonstrated many times, even to the very extremity of death itself. There have been many instances of "premonition of death" in which the premonition came true, almost to the minute. An individual sometimes comes to a settled conviction that he will die at a certain time. There is no apparent reason why his demise should occur at that particular time, but by some queer mental turn he confidently expects that it will. So he makes all his preparations for death. At the appointed hour he bids his friends and loved ones good-bye, and then lies down and dies.

The supposed premonition in such a case amounts to nothing. It might be rejected, and the individual continue to live for years. But when it is accepted, and believed to the point of confident expectancy, a suggestion is passed to the sub-conscious mind, whereupon it transforms the expectation into a reality.

It is reported that the effect of confident expectation of death has been elaborately demonstrated by certain European psychologists and physicians. One instance will suffice to illustrate the point. A condemned criminal was visited by the psychologists and physicians, in company with the warden, and was told that volunteers were being sought among condemned men for experiments with a painless death by bleeding. The condemned man volunteered, and was told that his execution would take place at a certain fixed time.

On the appointed day the man was taken to the operating room of the hospital, and, after having the different necessary steps explained to him, was blind-folded and placed upon the table. One physician stepped forward with a sharp piece of ice, and drew it across the victim's arm for the alleged purpose of severing an artery. Another one opened a hose and turned a small stream of blood-warm water on the supposed cut, so that it would flow around the arm and pour audibly into a vessel on the floor.

Then the experimenters began feeling the man's pulse, listening to his heart-beats with a

stethoscope, and so forth, all the while audibly commenting upon the rapidity with which he was bleeding, the weakness of his breathing, and the decline of his pulse. Finally one of the physicians said, "He is dead." The man's pulse immediately subsided, his breathing ceased, and he lay limp in death.

Certain hard-headed doctors said the man was "scared to death." But, whatever name may be applied to the process, the student will readily perceive that he died as the result of a suggestion to the sub-conscious mind, passed under the most ideal conditions for fixation of attention.

The author cannot vouch for the truth of this and similar reports that have been current in psychological circles for several years. The very nature of such a case would make it difficult to get details; for even scaring a condemned murderer to death, would be manslaughter, at least, in the eyes of the law, to say nothing of prison scandals and investigations. But there can be no doubt that such a proceeding, if properly arranged and carried out, would actually result in death.

If the accusation of a person is not voiced, but merely mental, it is still potent, but its only means of reaching his objective mind is by reflection from the sub-conscious, and in most cases its effects will be slower in manifesting. Nevertheless, men and women usually are quick to sense suspicion and lack of confidence on the part of their associates, and the objective mind soon verifies the sub-conscious impression. In short, it is almost impossible to suspicion evil of an associate and keep him in ignorance of it.

Probably the thing most sinned against by accusation is food of different kinds, and this accusation is responsible for nearly all the chronic indigestion in the world.

We often hear people say, "Oh, I dare not eat that!" or "I like that, but it does not agree with me." Of course, the article of food so accused disagrees with its accuser. For one reason or another, the accusation has become a settled conviction, and has passed over to the sub-conscious mind, which has accepted it as a fact and arranged the processes of digestion and assimilation accordingly. And when the accused food comes into the alimentary canal,

there is immediate trouble. Millions of people are actually starving in the midst of plenty, because they have placed the ban of accusation upon one aritcle of diet after another until the remainder of the available menu is insufficient properly to sustain the processes of life.

Many other people accuse drafts of air of making them ill, and go through life "stuffed with cold," with sore joints, cricks in their necks, and similar ailments. In fact, it would be impossible to compile anything like a complete list of all the things that are accused by different people, because the list would have to include nearly every thing and condition in the world. In ninety-nine cases out of a hundred these accusations are the rankest kind of bunk. The objective results are real enough, but if the accusations should cease, the results would disappear.

Obviously, the wise thing to do is to leave off accusation and cultivate commendation. If one suspicions that another who owes him a duty is false or delinquent, the suspicion should be killed at its birth, and all the available evidence of loyalty and fidelity should be gathered into a mental and verbal commenda-

tion and expression of confidence. This is the best possible method of keeping husbands and wives faithful and loving.

Every human being possesses many good qualities, and one who cares for him may easily and quickly redeem him from his bad qualities by discovering his good qualities and commending him for them. Many good husbands and wives are lost by failure of the other spouse at just this point. The normal human being likes commendation as a cat likes stroking on its back, and responds to it just as warmly and generously. On the other hand, nothing will make an individual so miserable, or so effectively destroy his efficiency and usefulness, as the feeling that he is not appreciated, or that he is wrongfully suspicioned or accused.

The husband or wife who fails to recognize these fundamental truths of human psychology, is inviting a disaster that never slights an invitation. The aggrieved or suspicious spouse is inclined to stiffen his mental neck in pride, and ignore these truths. The wife, for instance, is inclined to say: "I can see my husband's faults as well as I can see other peo-

ple's faults, and if telling him of them will destroy his love, then he does not love me to begin with. And if I must constantly be patting him on the back, and telling him what a good and noble husband he is, in order to retain his love, then it is not worth having."

All this argument may sound well to the wife; but there are millions of other women in the world, and sooner or later some one of them will discover the good qualities in that accused and miserable husband, and commend him for them. This commendation may be designing, or it may be perfectly innocent and spontaneous; it may come from a woman either more or less worthy than his wife; but the effect is the same—it is a shaft directed at a vulnerable spot, and unless the husband is of unusually strong character, he will succumb to it. If he does succumb, then the sequence depends upon the strength of character of the other woman. If she is strong enough to avert the disaster, it is merely deferred until the coming of another woman who is not so strong.

All that is said about the wife in this hypothetical case is equally true of the husband.

Women dislike accusation as much as do men, and they are just as susceptible to the influence of commendation.

One who suffers from indigestion should first pass the healing suggestion according to the formula given in the chapter on Health And Healing. Then he should train his objective mind to know that all wholesome foods are beneficent, and resolve to eat in moderation whatever his appetite demands.

One who takes cold in a draft should come to an objective realization that plenty of fresh air is good for him, whatever the form in which it may come. Then he should open his doors and windows, and revel in the abundance of fresh, life-giving air that flows in—making sure that his lungs get their full share.

These formulae are simple and easily followed, but they are all-sufficient. All forms of accusation of things and conditions may thus be eliminated. They are all bad, and always entail suffering by the accuser. One who is the victim of this deplorable habit should constantly endeavor to face about in his mental attitude, so as to see and meditate upon the goodness and wholesomeness in everything. Of all

the gloomy failures in the world, the cynical fault-finder is the gloomiest—and the most miserable.

The seeking out of the good in things and people will create a mental condition that will soon impress the sub-conscious mind, and the things that were theretofore only relatively good become absolutely so, because its power to evolve good is unlimited. "To the pure, all things are pure." This was Paul's conception of the psychological truth here under consideration. He might also have said that to the good, all things are good, for such is the law of the sub-conscious mind.

XIII

THE FOUNTAIN OF YOUTH

While the human body appears to the senses of sight and touch to be one single living thing, it is in fact made up of hundreds of millions of little living animals called cells. This is, of course, an elementary and well known fact of human anatomy, but it is stated here in order to bring it pointedly to the student's attention.

The living cells of the body are so very much alive that they continue to live long after the bodily functions cease in death. For instance, a piece of artery, or a piece of bone, may be taken from the body of one who has recently died, and grafted into the body of a living person, where it will continue to live and function as it did in the body from which it was taken. In fact, many kinds of bodily parts and tissues may be transplanted in this way, but our only interest here is the fact that the cells are alive with a life separate and distinct from what we call the life of the body.

When a body cell attains its full growth and

maturity, it reproduces its kind in the way peculiar to all cells: it elongates itself, gradually constricts its middle, and finally breaks apart, thus forming two young cells. For illustration: If the cell is round, it first takes the form of a capsule, then of the figure "8," and finally breaks into two young round cells. These young cells then come to maturity, and go through the same process.

This system of cell reproduction is geometrical progression, and if all cells should continue this round of growth and reproduction every few days, the human body would soon grow to prodigious size. But these same cells are the very fuel of life, and millions of them are consumed every day in the various bodily processes. One of the minor chores done by the sub-conscious mind consists of allotting the proper amount of food to the cells to cause them to mature and reproduce in just the right number, and to burn just enough of them to keep the bodily temperature at 98.4 degrees, regardless of whether the outside temperature is 100 degrees above zero or 30 degrees below. Poisons of different kinds sometimes get into the blood, and it becomes necessary to raise the

temperature in order to burn them out. This increased temperature we call fever. In case of death from old age, the fuel gives out, the temperature goes down, and the life processes diminish and fail. Cases of death from this sheer senility are rare, because some fatal disease usually intervenes before complete exhaustion of the cell energy; but occasional cases do actually occur.

All the cells composing the soft tissues of the body are rejuvenated in the course of a few months. Anatomists and biologists are not agreed among themselves as to just the length of time required to renew all the bony cells, but seven years is the maximum estimate. Therefore, each human being gets entirely new flesh every few months, and entirely new bones every few years. Why, then, does the body grow old?

The body of the new born child is largely a liquid body. Even its bones are so elastic that they may easily be bent without causing it any inconvenience. But as soon as the infant body commences its independent existence it begins to fill in its bones with mineral matter—in fact, with limestone. This process of mineral-

ization is comparatively rapid until the body reaches maturity, when it slows down, and, thus slackened, continues until death.

This process of mineral accumulation during adult life is not confined to the bony structure, but extends to the entire body, being particularly marked in the walls of the arteries. It is the immediate cause of old age. The doctors say a man is no older than his arteries. The mystics say that "when the soul comes into a physical body, it begins striving to sink as deep as possible into heavy mineral matter, and continues this striving until its body becomes so laden with minerals that it can no longer function."

The tendency to mature, to reproduce, and then to die, is manifest in every realm of life. In many kinds of plants the very nature of the individual is such that it is irrevocably bound by this sequence. The stalk of wheat furnishes one instance of this kind. The stalk develops the miniature pattern contained in the grain, and when this pattern is developed there is no point from which further life and growth can spring, except from the new grains of wheat. Other annual plants seem capable of

very prolonged growth, but frost cuts them off.

Ascending the scale of vegetable life to the tree, we find in it a possibility of immortality. If the individual tree is left upon its original stem, or trunk, the growing crown is ultimately starved to death because of inability to draw food through the long reach of hardened and mineral-laden wood. But the branches are still young and virile, and if newly rooted, or grafted upon a young trunk, will themselves grow to be vigorous young trees. If it were possible occasionally to remove the hardened trunk, and re-root the entire crown, the tree would never die of old age. One of the Hebrew prophets foretold a time when the age of a man shall be the age of a tree.

In the animal and human kingdoms we come again to the apparently inexorable law of old age and death. This law of sequential maturity, reproduction and death, harsh as it may seem in the statement of it, is in fact a benign law, through the operation of which the various forms of life are constantly being refined and brought to perfection. The mating of positive and negative entities tends ever to re-

fine and evolve the offspring, and the apparently harsh law here under consideration removes the older and coarser entities to make room for the new and finer ones. Were it not for its operation, the earth would still be enjungled with the crude and grotesque vegetation of the Carboniferous Age, and would be teeming with dinosaurs, mastodons, ape-men, and other monsters of pre-historic times. Here, as elsewhere, we discern the wondrous wisdom of the sub-conscious mind, which has directed these things from the beginning until now.

The law of evolution through mating, reproduction and death, has dealt with the various living entities as though they were puppets and automatons—and such they have been, and are still. But through all these eons of time the sub-conscious mind has aimed at the ultimate evolution of a living entity who would not be a puppet. It has purposed finally to produce an individual who could come to intelligent knowledge of itself, and thereby assume charge of his own destiny and work out his own perfection. Man is the product of that purpose. At the end of all these countless

thousands of years he stands forth—not yet perfect, but far outstripping every other form of individual life, and now closely approaching the goal.

The human race, considered as a whole, is still far short of perfection, but the heart of Humanity is a-quiver with expectancy of the dawn of a new day in which such strides shall be made as were never made before. In fact, the gladsome day has already dawned, and men and women everywhere are coming to knowledge of the overcoming truth that the reins of their destiny are in their own hands. Already the forces and fastnesses of the earth have been conquered. The sea has been conquered. The air has been conquered. The strongholds of ignorance, poverty and disease are tottering. "And the last enemy that shall be overcome is death."

This New Testament quotation seems to contain a suggestion that immortality of the flesh is a possibility which may ultimately become a reality. The one thing above all others which now stands squarely in the way of this reality is lack of immortal desire for immortal flesh. Social and economic conditions may

eventually become such that the individual will wish to tarry here indefinitely, but that time is not yet. Many great psychologists have set out to attain physical immortality, and some of them have remained young long after the age at which most people are old; but in each case the desire for the attainment finally failed, and the individual voluntarily relinquished his efforts.

The individual who comes to such a state of sub-conscious mentation that physical immortality might become possible to him comes also to a realization that the event of death means an opportunity for greater liberty and happiness. Then one by one his friends and loved ones pass on, and although the younger people with whom he is associated render him all due respect and homage, they are inclined to regard him with awe and reverence, rather than as a comrade; the net result of all of which is that he longs for companionship not possible to him in the physical realm, and his desire turns toward the portal beyond which are his treasures.

It is evident, therefore, that the question of the immortality of the flesh is a debatable one.

But one thing is certain beyond debatability and to the exclusion of every doubt: the individual human being who masters the work set before him in this volume will thereby become able to prolong his youth and retain his faculties far beyond the usual span of life.

Since the sub-conscious mind is the builder and renewer of the body, and since it makes an objective reality of any suggestion passed to it by the objective mind, it is obvious that an occasional suggestion of ever-recurrent youth will absolutely stay the approach of senile age. This is a simple statement of a simple fact about which there can be no doubt and no argument,—except by such people as doubt or deny that the sub-conscious mind may thus be influenced.

In dealing with the problem of youth and age, as in dealing with all other human problems, practical psychology is painstakingly practical and intensely human. However high may be the conception of the principle involved, or however fine the force with which the principle is to be wrought out, the objective results are practical, and must come into being through the application of practical means.

If the proper suggestion is passed to the sub-conscious mind, it will ultimately attend to all the practical details, but the result may be hastened, and the final cost reduced, through intelligent co-operation of the objective mind. This is forcefully true of the indivdiual who has already begun to grow old; and, in the very nature of things, this chapter will make its strongest appeal to students of that class. Those who are young and strong are much more interested in other things than in the problem of old age. To them, old age seems afar off, and they turn their attention to the immediate and pressing problems of love, happiness and success. It is only after senility comes, unbidden and all too soon, that they awake to a realization of what it means.

The young need no teaching concerning the subject-matter of this chapter other than to be made to understand the importance of maintaining a consciousness of ever-renewed youth, and of occasionally passing this consciousness to the sub-conscious mind in the form of a suggestion; and this phase of the subject has already been treated. Therefore, the remainder of the chapter will be devoted to a practical

discussion of the ways and means by which the aged or middle-aged person may cast off his accumulated age and come again into the strength and virility of youth.

It has already been said that the immediate cause of senile old age is the accumulation of limestone in the body. But if the individual is intelligently to co-operate in his rejuvenation, it is necessary that he should understand more about this matter than he can get from a mere statement of it. The stony deposit is most evident and most damaging in the walls of the arteries. This statement also means more than the average student will get from a first consideration of it, because one usually thinks of his arteries as being merely the large blood-tubes leading to different parts of his body. The real truth of the matter is that the large artery leading from the heart branches and sub-branches many millions of times, and fills the body so full of these small branches that there is no place at which even the finest needle may be inserted without puncturing one of them. This complicated arterial system is the exclusive means of supplying food to every cell in the body, whether the

cell be of soft tissue or of bone. The stomach and intestines digest the food and pour it into the blood-stream which flows through the arteries to the hungry cells. Even the walls of the larger arteries themselves are filled with the minute arterial branches, and the cells composing them are fed in the same way.

The blood flows rapidly through the large arteries, but slows down in the small branches, or capillaries, and the liquid food carried by it oozes through the walls to the cells. The accumulation of limestone in the arterial walls in old age extends to all the small branches. The result is, that the food carried by the blood cannot ooze through the obstructed arterial walls to the cells in sufficient quantities for their proper nourishment, and the ensuing famine stunts them and retards their reproduction. The muscles lose tone and become flabby; the skin loses its snappy resilience and becomes ashen and baggy; the functions of the glands slow down and their secretions are diminished; the senses of perception are dulled and benumbed; and all the life forces wane. This is senile old age. There are sporadic cases of old age in which there is little lime-

stone in the arteries, their walls being merely thickened and toughened. The doctors call this "fibroid schlerosis." But these comparatively rare cases also respond to the treatment here suggested, so that they require no separate consideration.

The two most prolific sources of limestone in the body are over-eating and under-drinking. Through excessive eating the entire body becomes gorged with useless food, the cells thus becoming literally immersed in digested and partially digested food which they cannot absorb. Lack of sufficient water causes this liquid food to become gummy. Then disintegration of the surplus food sets in, whereby various toxic poisons are released to play havoc with the delicate tissues of the body.

Liquid lime is always present in the bloodstream, and when an organic substance decomposes in the presence of liquid lime, it solidifies and fills in the interstices caused by the decomposition. Many of the fossil remains of pre-historic plants and animals are merely limestone casts thus filled in as the original entity decayed.

One who has developed symptoms of old age should first come to a full realization of the power of the sub-conscious mind to remedy the condition and restore his youth. He should next come to fixation of attention upon this power, muster the necessary desire and will, and pass the suggestion that thenceforth he will grow younger—all with full assurance that the suggestion will be faithfully carried out.

Then he should strike a co-operative blow at the very root of the trouble by eliminating all food and going upon a prolonged water-drinking spree. He should use distilled water, or rain water, if practicable, and better results will be obtained if a little lime-juice or lemon-juice is added. Whatever kind of water is used, and regardless of whether or not the citrus juice is added, he should drink like a thirsty ox, morning, noon and night. The fast should continue for several days, and until he becomes shaky with weakness. The drinking of large quantities of water should become a habit and be continued indefinitely. This fasting and general body flushing will give the cells a chance to absorb all the surplus food

around them, and will cause the limestone in the arteries to begin to crumble.

The fast should be broken with grape-juice —fresh from the grapes, if obtainable. If the fresh grapes are not obtainable, then bottled grape-juice should be used. If the grape-juice is not obtainable in any form, almost any other fresh fruit-juice may be substituted; but grapes contain an acid which has a powerful solvent effect upon precipitated lime, and this acid is taken into the blood more freely than any other.

The fruit-juice diet should continue for several days to the exclusion of everything else except water. The total period of combined fasting and juice-diet should extend over at least a week, the two processes each covering about the same length of time. Ten days would be better. Fresh buttermilk should be the first addition to the fruit-juice diet; because it is a substantial article of food, and the lactic acid in it holds the naturally heavy lime content of milk in solution. It also acts as a solvent of the solid lime in the arteries. At the time the buttermilk is added to the diet, there may also gradually be added ripe fruits,

nuts, cereals with cream and sugar, beans, peas, potatoes, turnips, parsnips, carrots, lettuce, celery, onions, and all sorts of leafy vegetables. Fats should be used sparingly for several months, but olive oil, butter and cream may be used in moderation, and fat bacon or pork may be cooked with the vegetables. In fact, a dish of turnip-greens, cabbage, beet-tops, or collards, cooked with a generous slice of bacon, and served with corn-bread and buttermilk, makes a pleasant and wholesome meal for any normal person, and is peculiarly suited to one who is trying to unload the lime from his body. Tea or coffee may be used in moderation; but cocoa should be avoided, because it is rich in rock-forming material. All kinds of bread may be used, but yeast-raised bread is preferable, because the slight fermentation tends to hold its lime content in solution. The leafy vegetables are peculiarly beneficial, because they are not only low in lime content, but contain many rare mineral salts that assist in the processes of digestion and elimination.

At the same time the student begins his dieting and water-drinking, he should also begin a vigorous system of physical exercises de-

signed to limber up his body and cause a full and free circulation of the blood. Regardless of his age, he should never be satisfied with his limbering up exercises until he can stand stiff-kneed and flat-footed and pat the floor with the palms of his hands, and then, still standing in the same position lean to right and left and touch the floor on each side with the tips of his fingers. Furthermore, he should practice high kicking until he can stand flat on first one foot and then the other, and kick at least as high as his head.

He should also practice deep breathing by inhaling all the air his lungs will hold, retaining it for five seconds, and then slowly exhaling. At least twenty of these breaths should be taken at each exercise, and the exercise should be repeated three or four times every day. The extra supply of oxygen thus taken into the blood literally burns out many of its impurities, and fans the fire of life in every cell. The habit of general deep breathing should also be cultivated, and when he walks in the open air, he should go with head up, shoulders back, chest out, abdomen drawn in,

and with a full consciousness of his victorious power over his infirmity.

The invading enemy is thus attacked from every point. It is ordered out, starved out, washed out, burnt out, drowned out, and literally kicked out. It is a strenuous warfare, but the invading enemy is none other than Death, and he comes uniformed and accoutered with the cerements of the tomb. To be, or not to be; that is the question: to surrender, or to fight!

It is realized that many people are so situated that they cannot carry out the complete fast as prescribed, and that many others will be unable to remain so long upon an exclusive diet of fruit-juice; but the underlying reasons for each step have been given, and he who cannot comply with the formula may modify it in such way as to make it conform to his situation—seeing to it, of course, that the fundamental principles are not violated.

It should be steadfastly remembered that the detailed methods here prescribed are merely means of co-operation. When once the wisdom and power of the sub-conscious mind are invoked, it will find the ways and means; but

intelligent co-operation by the objective mind will materially hasten the final result, and may save much intermediate suffering and inconvenience. Furthermore, there is joy in the very doing of these co-operative things, and they help to sustain the mental attitude that lays hold of the sub-conscious mind.

The simple psychological truth presented in this chapter means that the individual may tarry here as long as he so desires, and finally go forth voluntarily and gladly, instead of coming down to a feeble and whimpering old age and being forced out by an unwelcome and untimely death. Nor will his tarrying be in senility and weakness, but in youth and vigor, and when he is gone it may be said of him, as was said of Moses after he had voluntarily withdrawn from his body at the age of a hundred and twenty years, "His eye was not dim, nor his natural force abated."

XIV

ALL IN ONE AND ONE IN ALL

In each chapter there has been some kind of a presentation of the great central thought that all-wise and all-powerful mind is everywhere, and that all the separate manifestations of intelligence are but different phases of the all-inclusive one. Nevertheless, many students will come to the beginning of this chapter without fully comprehending this fundamental truth. Therefore, another effort will be made, in the light of all that has gone before, so to present it as to end all doubt and make it obvious.

First, we will choose an example from the vegetable kingdom. The example will be a thistle, a plant found in nearly every part of the world.

Like every other annual plant, the thistle was once a seed—an insensate bit of physical matter, and most assuredly without any very high degree of intelligence. The seed fell upon moist ground and began to grow. It put out

tiny rootlets in search of food, and pushed up two small leaves. It could get from the earth small quantities of nitrogen, potash and phosphoric acid, all of which were useful to it; but the principal food it wanted and must needs have was starch, and there was no starch in the ground. Now, starch, in its last analysis, is composed of carbon and water, and these ingredients were present in the soil; but the carbon to be found in the soil is too coarse and crude for plant food. Consequently, it had to seek this necessary element in another direction. It found available carbon in the atmosphere, occuring in the form of a trace of carbon dioxide gas, given off by animal breathing, fermentation, decay and combustion. And so it set traps for the carbon gas. These traps are little green cells having a powerful attraction for carbon gas, and it put them in its leaves.

The carbon gas thus trapped is mixed with the water in the leaves to form carbonated water, such as is used at soda-fountains. Then it so colors the upper surface of its leaves as to let through just the right rays of the sunlight to shake this carbonated water up and re-

combine the carbon and water in such a way as to make formaldehyde. Again it changes the color of its leaves so as to let through the rays of sunlight that will break up the formaldehyde and change it into glucose, which latter is the sweet element in Karo syrup. In this same way it proceeds, step by step, to change the glucose into sugar, and the sugar into starch, thus finally producing the food that it needs.

What would happen to the sugar market if some human chemist should duplicate this trick of changing carbon gas and water into sugar? But no human chemist is able to do it. And yet, it is one of the first comparatively simple things done by the young thistle—and by all other plants and trees.

Having thus solved the problem of getting food, the young plant next begins transforming its food into cells, and of these cells it builds its roots, and stems, and leaves. And since its succulent leaves are tempting morsels to grazing animals, it covers them with prickly spines as a means of self-protection.

Reproduction of its kind being one of the principal objects of the thistle, it must devote a wonderful lot of wisdom to that phase of its

work. To that end, it produces a number of female cells and places them at the lower end of certain of its flowers. It also produces flowers containing a vastly greater number of male cells in the form of powdery pollen. And in order to make certain a full blending of male and female cells, it manufactures a small amount of honey and places it deep down among the flowers, thereby attracting bees and other insects. The hairy legs of these insects gather the male cells and carry them to the female cells. And the blending of a male and a female cell results in the production of a seed capable of producing another thistle.

And since it would not be to the best interest of future thistles to have a large number of seeds dropped in a single cluster, the plant rounds out and finishes its work by producing a considerable quantity of down, a small parachute of which it attaches to each seed, so that the wind may scatter them afar.

We thus see manifested in a simple plant a wisdom so profound that the greatest biological chemist cannot even remotely comprehend it. Did the little seed know how to do all these things? An affirmative answer to this ques-

tion would carry the mark of its folly upon its face.

Suppose we should gather three seeds from a single thistle, and carry them to widely separated places, planting one upon a plain of western North America, another on a heathered slope of Scotland, and the third in a vale of the Malay Peninsula. Each of the three would, barring accidents, repeat the processes of the parent plant. Whence comes the marvelous creative wisdom involved?

The thistle seeds are merely bits of physical matter set in tune with one phase of the all-wise, all-powerful and all-pervading intelligence which stands behind all manifestations of life and intelligence, and since that intelligence is everywhere, it acts upon all the seeds in exactly the same way, regardless of the distances that may separate them. The same thing is true of all kinds of seeds.

Having thus considered a humble specimen of the vegetable kingdom, and having traced its marvelous wisdom to its source in the universal mind, let us go to the other extreme of individual life, and consider a few of the far

more complex and elaborate processes involved in the growth and maintenance of a man.

The human body, like the thistle, begins with the blending together of a male and a female cell. The new cell formed by this blending together soon divides itself, thus forming two cells; then these two divide, forming four; and so forth, in geometrical progression; so that within a very few days there are millions of these cells enclosed in a delicate membranous pouch. Then some of the cells begin to change their character, and the rudiments of a brain and nervous system appear. At the end of four weeks the two blending cells have thus evolved a fairly well developed human being about three or four inches long.

The miniature human body, at this stage of its development, has all the organs of sex of both the male and female. But at the end of about thirty days some of these organs cease development, while the others go forward. It is thus that sex is determined, monosexuality being evolved out of bi-sexuality. Thenceforward until birth, and from birth until maturity, further development is largely a matter of growth. This is the process of evolution and

growth of the human body in all races and countries of the earth.

In the adult human body we see manifested a wisdom and power immeasurably greater than are manifested in the thistle. Within it there is carried on an elaborate system of chemistry of such wonderful delicacy that it cannot be approximated in any chemical laboratory; in fact, the objective mind cannot even comprehend it. We also find within it a system of communication, conducted from the brain over the two nervous systems, which is equally incomprehensible to objective intelligence. While we may observe the results of these and a large number of other bodily processes, we know almost nothing about the ways and means employed in working them out. A few of these processes were described in an earlier chapter, and the present purpose is merely to call attention to them. They are exactly the same in the Anglo-Saxon college president and the Australian Bushman, which fact makes it clear that they are not controlled by objective intelligence, education, training, nor any other faculty or power outside the subconscious mind.

It thus becomes obvious that the human body, like the thistle, is merely a bit of physical matter set in tune with an all-wise and all-powerful mind which is everywhere. The creative wisdom and power of this universal mind lays hold of and occupies the lower and back portions of the brain, and from that center conducts the intricate processes necessary to life. Some hypercritical doctor may object that there are nerve centers outside of the brain from which some of these sub-conscious processes are conducted. But these outside centers are merely sub-stations that soon go out of commission when the cerebellum is injured. In this connection, all scientific men and women who chance to read this book should realize that its statements of scientific facts must necessarily be of the most general nature. The details of each subject would fill a volume or more, and this is merely one small book devoted chiefly to an application of a very few cardinal principles of psychology.

Having thus given some consideration to individual expressions of intelligent life at its extremes, let us briefly consider an example

from the middle ground. Let us make an arbitrary choice of the mallard duck.

If we should go to the breeding-grounds of mallard ducks, we might be able to take three eggs from the nest of a certain pair. If we should break one of these eggs and examine its content, we would find a little cell adhering to the yolk. The cell would really be a blending together of a male and a female cell. Such a cell would be the beginning of a new duck. The egg content outside of this cell is merely building material.

Can it be said that the small cell thus placed in the egg knows how to build a duck? Does the entire egg possess any such marvelous wisdom and power? Each of these questions must be answered in the negative. We all know that a duck-egg possesses no intelligence. Even a little child could tell us that "it has no sense."

But suppose that instead of breaking one of the eggs we should send the three of them in different directions to the uttermost parts of the earth, there to be incubated under fowls of different kinds, or in machines. Whatever method of incubation might be used, the result

would be the same. The one cell would rapidly multiply into many. The outlines of the nervous system would appear, and would be builded into a double-sexed duckling. Certain of the sexual organs would atrophy, and certain others would develop, thus determining the ultimate sex. Then would come a period of rounding out and development, and at the end of twenty-eight days from the time incubation was begun the young duck would break the shell and scramble forth into real duck life.

If we should chance to hatch three ducks of the same sex, they would all be exactly alike, and would act in precisely the same way. Moreover, in the autumn they would fly southward, and in the spring they would come back.

All this creative and directing wisdom apparently comes out of an unintelligent, unthinking egg. But this seeming is only a seeming. The cell in the duck-egg, like the thistle-seed and the human reproductive cell, is merely a bit of physical matter set in tune with one phase of the all-wise and all-powerful mind that is everywhere. The great universal mind manifests many phases, and some one

of these phases evolves and sustains every form of individual life.

Here we come to the profoundest truth that was ever grasped by the human mind. It is this: The particular phase of the universal mind that evolves any particular form of intelligent life may be impressed and modified in its action by the group habits, desires and settled convictions of that particular form of life. For instance, Archeology has found that ducks have not always had webbed feet. But when they betook themselves to the water almost exclusively, they evolved a desire for paddles, and the duck-phase of the universal mind changed its duck plans to include paddles. Before man became a builder his thumb was merely a fifth finger, but when he began using his hands in making things he felt the need of a powerful grasping hook to compensate the grasping force of the other fingers; whereupon the human-phase of the universal mind changed its man plans to include thumbs as we know them today. Scores of changes thus wrought in the human body might be enumerated from the known facts of evolution, but this one simple instance is sufficient for the

purpose of illustration. In fact, such is the simple fundamental law of evolution in all realms of life.

Not only have desires and needs thus been wrought out, but racial *beliefs* have in a similar way become realities. Many of the evils and infirmities that are accepted as the common lot are in fact the common lot only because they have been commonly accepted as such.

The one mind of the universe not only reflects back into the objective life of the individual his settled convictions concerning himself; but it reflects back into the objective life of the race the group convictions of the race as a whole. The task lying immediately at the hand of the practical psychologist is to rise above the race-convictions concerning sickness and poverty and misery, and to cultivate an individual conception and conviction of health, success and happiness, which shall be reflected back into his individual life as a reality.

A very ancient people thought of God as manifesting both the male and female phases of intelligence. They wrote His name Joh-Vah, meaning Father-Mother. By a series of

changes and corruptions this name eventually became Yeve, the name of the Jewish tribal god which the modern translators changed to Jehovah. Therefore, the name of the Deity as it appears in our modern Old Testament is very similar to the original hyphenated word meaning both father and mother.

If we concede the correctness of this ancient conception, we can readily account for the almost equal division of all living things into male and female. Of course, we would expect the male and female phases of the universal mind to be delicately balanced and compensatory of each other. This delicate co-operative balance would mean that the beginning of a living body would manifest the work and aims of both phases. This would account for the early bi-sexuality. During the further progress of the work one phase or the other would forge slightly ahead, or gain the ascendency. This latter process, if it took place, would account for the fact that the female is mentally different from the male, as well as physically different. And if in a certain instance the ascendency of the one phase over the other was not complete, we would expect just the linger-

ing influence of the outstripped phase that we find in homo-sexuality, or inversion. That is to say, if the male phase of universal mind should gain just barely enough ascendency over the female phase to determine the physical development, we would expect the evolution of a man whose half-subdued femininity would predispose him to love affairs with another man; and vice versa if the female phase of intelligence gained only a slight ascendency. There are a few sporadic instances in which neither phase seems to have gained sufficient ascendency over the other even to determine the development of the physical organs, and in such a case the individual remains all through life what he was in the beginning—a bi-sexual, or Hermaphrodite.

So it is that the science of Practical Psychology gets back, through its fundamental conception of the oneness of all and the allness of one, to the beginnings of things, and brings the student to his source in the common source of all things else. Without disputing any other conception of Deity, it frankly confesses that this universal intelligence is the only God it knows or can find; and it finds this God in

the fullness of wisdom and power abiding within each human being, ready to spring into any manifestation desired as soon as it is properly moved upon by the objective or reasoning phase of mind. It apprehends that this is the God the finding of whose kingdom Jesus said would solve all other problems and provide all other needful things.

Incidentally, the miraculous power of Jesus sprang from his clear conception of this same oneness here under consideration. He constantly strove to make the people understand that his power did not spring from the objective personality of Jesus the Nazarene carpenter, but from "the Father" manifesting in that personality. So often did he emphasize this fact that one of his Apostles once asked him as a supreme grace to reveal the Father. He turned to that Apostle, and asked: "Philip, have I been so long a time with you, and yet you have not known me? He that hath seen me hath seen the Father; for I am in the Father, and the Father in me. The Father and I are one."

This is the very fullest and richest possible expression of what Practical Psychology calls

"The Christ-Consciousness." And the same super-man who gave voice to this realization of oneness with God also said: "He that believeth in me, the same works that I do shall he do also."

This conception of unity with the omnipotent and omniscient universal mind is not difficult as a mere feat in mental gymnastics. But it requires earnest thought and practical effort to make it such an abiding and constant realization as it was with Jesus.

Christ-Consciousness and Christ-Works! This is the high ideal ever before the student as a possibility. The road to its attainment is straight and narrow—and open. It is a constant indwelling realization that he is nothing less than the God-Mind of the universe manifesting in the flesh.

The Father and I are One.

XV

PSYCHOLOGY AND CHRISTIANITY

The English speaking people are Christian people. They are not all affiliated with organized Christianity, nor do all of them exemplify the life and teachings of Jesus, but they are all more or less imbued with the spirit of that religion, and are guided, in the main, by its precepts.

It is but natural, therefore, that the great majority of the readers of this book should ask: "What is the attitude of Practical Psychology toward Christianity?" The author has been confronted with this question thousands of times in his lecture work, and so have all the other workers in the field. It is the purpose of the present chapter to answer that question, as best it may be answered without encroaching upon the field rightfully occupied by Religion.

Practical Psychology occupies a very much narrower field than does Christianity. It confines itself exclusively to life and conditions

here and now, and aims at nothing else than to bring its students into health, success and happiness, by teaching them the truth which shall make them free from sickness, failure and misery. It does not pretend to know anything about individual human destiny before birth nor after death. Many of its individual students feel that they know much about these things, but as a science it has nothing to say about them, deeming it best to leave such problems to the churches.

Those at present responsible for the work of Practical Psychology feel that it never can be, and never should be, organized. If chemistry, or botany, or the science of electricity, had been organized, then creeds and dogmas would have sprung up, and the great men and women who have blessed the race with new ideas and innovations would most likely have been excommunicated, anathematized, and discredited, whereby their work would have been undone. Organization into affiliated societies is well enough in some fields, but it is bad for any branch of science.

So far as this present life is concerned, Practical Psychology is decidedly Christian, in the

sense that nearly all of its fundamental holdings are to be found in the recorded work and teachings of Jesus. Its system of thought and life was not built upon his teachings, but rather upon the settled findings of modern science. Nevertheless, after it was fully established and in operation, it was discovered that Jesus had taught and done the same things in a strikingly similar way. Enough of his teachings have already been quoted to make this point apparent without further elaboration here.

Many good people have marveled that while the mid-week meeting in their church was attended by less than a score of people, some practical psychologist, lecturing a few blocks away, had his great hall packed to capacity. Of course, there is a reason for this situation. It does not merely chance to be so. What is the reason?

Christianity, as we know it today, is very largely a social, charitable and educational organization, and a propounder of moral precepts. All of these activities are highly commendable, and contribute largely to the welfare of the race. In addition to them, there is occasional reference to life after death, exhor-

tation to faith, and a promise of future happiness as a reward for righteousness here. But no one seems to know much about the nature of that future reward, and those who profess to know something about it are anything else than agreed as to what it is.

In the meantime, the words of Jesus have constantly proclaimed that his followers should do the same works that he did, and that entry into the kingdom of God would bring not only peace and happiness, but would bring also a solution of material problems by giving the individual whatsoever things he desired. For some reason which Christianity of today does not explain, it is not doing these works, nor are these promises usually fulfilled in the lives of its votaries. This is not the fault of Christianity. It is really the fault of no one. Humanity is just emerging from a grossly materialistic era, in which such strides have been made in science and invention as the world has never seen before. And while we have been thus engrossed with these marvelous and very necessary physical things we have somewhat lost touch with the finer things usually called "spiritual."

Christianity, along with all other religions, has felt the touch of this materialism, and to-day it comes dangerously near having the form of godliness without the power. This is not intended as a harsh criticism, but merely as the statement of a condition which has been evolved naturally, sequentially, and irresistibly. Now, however, the hour has struck when it behooves us to get back to our source, and to re-vivify our faith with works.

The author of this book is a Christian of long standing; is now, and for many years has been, a member of a Christian church; and feels that eventually the liberating truth now taught by Practical Psychology will go to the hungering and thirsting millions from the pulpits and chancel-rails of Christianity.

Jesus said: "And I, if I be lifted up, will draw all men unto me." That is the secret of the drawing power of Practical Psychology. It lifts up before a pain-racked, sorrow-burdened and dying humanity the healing, redeeming and life-giving Christ. Through an application of the same immutable laws of mind applied by Jesus it heals sickness and infirmity, and works deliverance from misery

and failure. Without making any claim of being religious, it does at least some of the works that the founder of Christianity said the exemplars of his teachings should do; and wherever its voice is raised the people come by thousands and tens of thousands.

Probably every reader of this book has heard of Isaiah Cudney, the mysterious old man whom the world knows as "Brother Isaiah." He is totally and frankly ignorant, so far as the lore of books is concerned. His speech is crude and provincial. And yet, the bare mention of the fact that he has arrived in a city throws the population into a tumult. No building is large enough to contain the multitude that presses around him, so that he has to work in the open, and even the parks are too small.

Brother Isaiah is merely an ignorant old preacher—grossly ignorant when judged by the usual standards. But he lifts up the healing and liberating Christ. That is the difference between him and hundreds of other ignorant old preachers who could not induce a dozen city people to listen to them. But it is no small difference. It is sufficient to make

Isaiah Cudney the most popular preacher on the American continent. Many years ago he conceived the idea that God had delegated to him some of His power, particularly the power to heal the sick and infirm, and throughout the intervening time he has lived and acted in strict accord with this conception.

For several years the author of this book read the Associated Press reports of this old prophet's work, just as millions of other newspaper readers have done, and talked with many people who had seen him. Then at last he saw him personally, being one of a throng of fifteen thousand people that surged about him while he gave sight to the blind, made deaf-mutes hear, healed disease, and sent the hopelessly crippled away walking, and shouting, and praising God. Occasionally he would pause to say, "Not I do these works, but God that dwelleth in me."

In other words, he has evolved a phaze of the Christ-Consciousness, and dares to proclaim it and exercise it. There is not a preacher in Christendom but could do the same things if he would learn the simple law, and exercise the confident faith which his Master

prescribed for him. He himself did these same things, and many others equally as wonderful. Moreover, he said: "He that believeth in me, the works that I do shall he do also." Again he said: "Only believe: all things are possible to them that believe." And yet again he said that if one desires a certain thing to be accomplished, and will command it to be accomplished, "and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith." These are only a few specimens of his teaching. He said the same thing many different times, and in many different ways.

Brother Isaiah is merely applying the principles of practical psychology, as set forth in this book, and as taught by the few workers in the field. Many of his methods of operation are ideal for bringing his subjects to fixation of attention, and passing a healing suggestion to the sub-conscious mind.

And Practical Psychology does the same things—though not in such a spectacular manner. But its workers are few and only partially trained, and it seems to them vastly

more important to teach the liberating truth, thereby enabling tens of thousands to heal themselves, than to devote their time to the healing of a few. But to anyone who feels inclined to do the same work that Brother Isaiah is doing, it opens the way, and expounds the law whereby proficiency may be achieved in much less time than it has taken him to stumble into it. The life of Jesus points the way, and his teachings expound the law.

The four Gospels are the greatest treatises on Practical Psychology that were ever written. Science has merely discovered their depth and beauty, and put them into modern language.

Such is the attitude of Practical Psychology toward Christianity. Most assuredly, it is not a hostile attitude. But some of the ministers of Christianity are decidedly hostile to Practical Psychology. They resent its meddlesome intrusion into what they consider their exclusive realm. They resent its popularity and drawing power. They warn their people against it. They brand it as an ism, a cult, a heresy, a blasphemy. Of course, this hostility is based upon lack of knowledge of the facts.

On the other hand, many ministers welcome

Practical Psychology, study it, and incorporate its teachings into their sermons. Incidentally, their churches are filled to overflowing. Many of them are calling for special lecture work in their churches, and in a few cases such work has been done. Thus the ancient faith is being gradually revived, and through this revival there will come to the churches a restoration of their primitive glory. The new psychology, wrought out largely by great Christian psychologists, is willing and anxious to help in any way that it can; but at the present time its trained workers are all too few to cover the great and inviting field now so white unto harvest.

XVI

SPIRIT AND MORALITY

Many good people will come to this final brief chapter with a sense of disappointment that so little has been said about the realm of spiritual matter and individual life after death. Many others will be disappointed that so little has been said about morality. It is hoped that the explanation here to be given will reconcile such good people to these omissions.

In the first place, practical psychology is an exact science, which deals with well known facts, and operates through the application of well established principles; while spiritism is still far back in the realm of speculation, and deals with a mass of facts which may mean other things than what they seem to mean. The author has long been associated with the English Society For Psychical Research, and has also done considerable independent occult research work. The facts seem reasonably to warrant the belief that the human body is really two separate material bodies interblend-

ing, one being of vastly finer material than the other, and referred to by St. Paul and other great religionists as "the spiritual body." Such a body would be utterly imperceptible to the physical organs of sensation.

If the spiritual body be a fact, then death means merely that the personality drops the coarser instrument of expression, and thereafter continues to express itself through the finer instrument, in a realm of finer material.

The discovered facts indicate the existence of the spiritual body and the spiritual realm, and many of the world's greatest physical scientists are convinced beyond doubt that they exist. However, many other great minds are able to explain the facts away upon theories that do not include the spiritual body and the spiritual realm. Therefore, any attempt to include a treatment of this subject in a work dealing with established and indisputable facts would be to introduce an element of uncertainty and disputation into that which is otherwise certain and undisputed.

What has been said about the spiritual body and the realm of spirit is in a large measure true also of the subject of morality. There

are in the world many widely divergent and complicated differences of opinion as to what is moral, what is immoral, and what is unmoral, these divergent opinions being dependent largely upon the viewpoints of different individuals. Any attempt to gather, classify and analyze the different codes and creeds of morality would run through a large volume, and at the end of it, as at the beginning, the matter would be involved in confusion and dispute.

Therefore, practical psychology deals with morality only to the extent of pointing out certain phases of mentality that are degrading and destructive, and certain others that are refining and constructive. It knows and teaches that hate, anger, greed, selfishness, lust, vanity, and fear, are destructive and degrading attitudes of mind, and that any one or more of them will hold the individual back from the achievement of his hopes. It also knows and teaches that love, kindly feeling, temperance, unselfishness, purity, humility, and courageous assurance, are constructive mental attitudes, and that they urge the individual along the way of achievement.

Practical psychology also urges the individual to live and act, each day, each hour, and each minute, right up to his very highest conception of what is right; because a violation of his conception of righteousness creates within his mentality an attitude of self-accusation that becomes a snare and a pit upon the way of life and happiness. Therefore, the individual's conscientious moral code is psychologically binding upon him, whether scientifically well founded or not, and if he would be well, happy and successful, he must comply with it to the uttermost.

But the student of practical psychology is given something immeasurably better than a code of morals. He is led to the very fountain of all wisdom, from which he may draw the material for his own code, in the very working out of which he will find a supreme happiness. When he thus learns for himself the laws of life and action, he comes into real liberty and sets out upon a life of unstinted joy.

He also comes to knowledge of an immortality vastly fuller and more splendid than is any possible conception of continued manifestation through an individual body, regard-

less of whether or not such continued individual existance is a fact. He comes to know himself as the one life and mind of the universe, manifesting in such individual forms as he wills; possessed of the power to continue this individual manifestation as long as he so desires, either in a physical form or a spiritual form; and abundantly able to crown each individual human manifestation with perfect health, unlimited success, and supreme happiness.

I am. Worlds may come into existence, run their courses, and fall into chaos and ruin; suns may blaze forth in the heavens, exhaust their energy, and sink back into darkness; but so long as time and space persist, and if these must have an end, then after time and space are gone—even from everlasting to everlasting—I am. I am in all things. I am over all things. I am all things; for I am one, undivided, indivisible, omnipresent, omniscient, and omnipotent, manifesting in whatsoever form I will so long as I desire. I AM.

THE SCIENCE OF RELIGION

By

DANIEL A. SIMMONS

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