CHILD CULTURE

ACCORDING TO
THE LAWS OF

PHYSIOLOGICAL PSYCHOLOGY

AND MENTAL SUGGESTION

BY

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Prefatory Note.

IN the preparation of this book, the principal objects have been: first, to present the fundamental principles of physiological psychology and mental suggestion and outline rules for their application in the development of the child and character building; second, to point out some mistakes commonly made in the management of children by those unacquainted with the laws of mind; and third, to indicate traits of character that should be developed in every child, and how this may be accomplished. Whatever more the book contains is rather incidental.

I have endeavored to express each proposition in the most non-technical, concise language consistent with clearness. Doubtless some of its propositions will seem novel to those unacquainted with the laws of Suggestion, but having employed every principle given with good results, I feel justified in respectfully commending them to the thoughtful consideration of others.

This little volume is sent forth with a sincere prayer that it may prove helpful to many parents and teachers, and aid in the formation of many noble characters.

THE AUTHOR.

Child Culture.

Introduction.

Standing before us is a ragged, barefooted, freckle-faced, blue-eyed boy. Who can tell what latent forces, what slumbering passions, what genius or native goodness lie hidden in that head and heart? There may be the elements of the criminal, the orator, the philosopher, the statesman, or the philanthropist, we do not know. But since his inherent tendencies are subject to modification, susceptible to influence and capable of endless improvement, let us do all we can to direct his energies, develop his genius and make him a manly man.

Solomon said, "Train up a child in the way he should go and when he is old he will not depart from it." Solomon spoke for all ages and all peoples. The thoughts, feelings and desires which dominate a life during its formative period largely determine its future character and possibilities.

The Catholic Fathers have said, "Give us the first ten years of a child's life and we will show you a Catholic forever." This great truth, long recognized by them, should impress us with the importance of having the early training of a child right.

The child that rocks in the cradle today is the man of tomorrow—the citizen of the future, whose private character and public demeanor are to affect the social, commercial, intellectual and moral status of a commonwealth.

Child Study.

Until recent years there has been but little systematic child study. Sages, scientists and philosophers have searched every realm of nature to discover her secrets and make known her laws, facts and forces, while this most important department of nature, this most wonderful life of all lives, has been allowed to hold its sercets and remain an enigma.

Fortunately a great change has taken place during the last decade. Most up-to-date teachers and educators now make a systematic study of the child life. Many excellent books have been written on the subject, some of which

have had a large sale. Their circulation, however, has been mainly among teachers; comparatively few parents have taken the interest in the subject they should. Too many parents are contented to allow their children to grow up without any definite plans for their development. Their idea of family government is merely to correct the child when it violates some law. Their methods are restrictive rather than constructive, which is fundamentally wrong.

The New Psychology.

The new psychology is yet in its experimental stage; but enough is known of the laws of brain building and soul growth through mental suggestion to be of priceless value to parents and teachers. During the past fifteen years I have had occasion to employ the principles presented in this booklet in the education and government of thousands of children representing all classes and conditions. I have found it possible, not only to develop the normal child into a strong, beautiful character, but that in most instances even bad hereditary tendencies can be largely overcome and evil acquired traits com-

pletely corrected. My enthusiasm on this subject is born of experience and practical results in character building.

Hereditary Tendencies.

A child is not easy to understand. It is a complex being. Through the laws of heredity it is a product of all preceding generations. Moreover, the acquired characters of one generation are transmitted to a greater or less extent to the next, so that each child has in its native constitution not only the complex character of the race, and the peculiarities of its distant ancestors, but qualities peculiar to itself resulting from dual parentage and maternal impressions.

Prenatal Culture.

Prenatal culture is the most important part of a child's education. Maternal impressions are highly potential in determining the natural gifts and tendencies. Every life is most susceptible to external influences during its formative period. The older we grow the more fixed we become in character, and therefore, the more difficult it is to modify our disposition or increase our mental capacities. Thoughtful par-

ents no longer postpone the education and government of the child until they see some manifest weakness or vicious tendency, but proceed intelligently to *form* the life aright from its inception, thereby making *reformation* unnecessary.*

Heredity and Environment.

As between heredity and environment it is irrational to say that either is the more important, for since neither can take the place of the other, they are incomparable. Hereditary and prenatal conditions supply and determine the natural, physical, mental, and moral, tendencies of every life. Postnatal influences, or environments, develop, direct, modify and if we add the spiritual element, may even transform the inherent tendencies. The well-born child may become a criminal through bad habits and environments, or the viciously inclined lad, although born of criminal stock, if put under proper psychological training in infancy can, in most instances, be developed into a moral character. But the fact that one

*For a thorough consideration of this subject, see "A Child of Light; or, Heredity and Prenatal Culture Considered in the Light of the New Psychology," by N. N. Riddell, Child of Light Pub. Co., Chicago.

of these forces may overcome the other is no excuse for the neglect of either. Both the prenatal and post-natal training must be right, to produce the best results.

Part I.

INCIDENTAL OBSERVATIONS.

The object of all child culture, family government, and education should be to direct and develop the natural attributes of the child so that it may unfold into a strong, beautiful, harmonious character. The ideal should include a strong, healthy body, vigorous energies, normal appetites, pure affections, lofty ambitions, refined tastes, pronounced moral convictions, a keen intellect, a decided will, a kind, forgiving spirit, a deep sense of reverence, an abiding faith in God, and an unfaltering zeal for truth and righteousness.

Not every child can be developed to so high an ideal; but since all are capable of constant improvement, some fast, some slow, we should patiently and persistently employ the best methods available and never be discouraged. The teacher or parent who develops even one child into a noble man or woman lives not in vain. And if God is interested in a falling sparrow, He is certainly not unmindful of those who wisely direct a growing soul.

Self-Examination.

The parent or teacher who would proceed wisely in the management or education of a child should first analyze self. We all have our peculiarities of mind and disposition which give bias to judgment and largely determine our ways of influencing others. We all live as it were in our strongest faculties, feelings, and sentiments, and are inclined to speak from these, are governed by them, and employ them most fully in the government of others. To illustrate: The very firm, positive parent will govern mainly by firmness; the affectionate parent through the affections; the proud, ambitious parent by appealing to pride; the severe and cruel by punishment and fear; the critical and intellectual by method and order, and the highly conscientious through the sense of honor.

Now, it frequently happens that in following these natural tendencies, we employ a method least applicable to the child we are trying to influence. The very firm mother may have a strong willed child, and by the undue exercise of firmness on her part there is continual clash; yet by governing her child by love, its will could be moulded so as to form the controlling element

of a beautiful character. The affectionate mother may have the management of a loving child that is sadly deficient in will power and self-control, and by always appealing to the affections she strengthens them unduly and leaves the will weak and wavering. The severe parent will make a coward of the child that is already timid; while the overly conscientious parent is prone to exaggerate the sense of honor to the neglect of other essential elements of character. Thus the peculiarities of parents and teachers give shade and bias to their methods of government, and unless they exercise much judgment and self-control they will often employ methods which are not only ineffectual but truly harmful.

Like Excites Like.

"Like excites like." This fundamental psychological law should ever be borne in mind in dealing with the child. An angry word excites anger; firmness excites firmness; selfishness begets selfishness; love awakens love; while a frank communicative way unlocks the heart and makes it easy for one soul to reveal its thoughts, desires, and aspirations to another.

This great law is of incalculable

value when wisely employed, but it is the cause of no end of trouble in the absence of self-control. Parents and teachers deficient in self-control not infrequently allow a fit of anger or willfulness on the part of the child to excite the same in them, which results in a clash, greatly to the injury of both. Whereas by the exercise of due self-control and a calm expression of love and kindness on the part of the parent, the anger of the child may be quickly overcome.

We should keep this fact steadily in mind, that the surest and quickest way to produce an emotion, thought, or conduct in another is to manifest the desired quality in ourselves. When we have the grace and wisdom to do this, we have the key to success in the management of children.

Self-Control in Parents.

Few parents have learned the lesson of self-control. More are actuated by impulse or feeling than by reason and judgment. A man with wisdom and discretion enough to successfully manage great business interests will lose his temper in the management of his child. During the twelve years that I made a specialty of advising parents

in regard to the education and control of their children, I found that it usually took three times as long to instruct the parents how to manage themselves as it did to tell them how to manage their children.

Through the law of heredity the natural faults of parents are frequently transmitted to their children in an exaggerated form; and the parents not being able to see these faults in themselves, blame the children for their inherent meanness. Thus the strong-willed, stubborn father can never get along with his stubborn daughter, and the quick tempered mother has no patience with her fiery, fickle-headed boy. Forgetting that "like excites like," they live in a continual clash. Were they wise enough to control themselves and correct their own faults, they would find the government of their children comparatively easy.

Personal Peculiarities.

There are no two children alike. The laws of heredity are so complex as to differentiate every life from every other life. Because of these inherent differences the management and education of each child should be adapted to its specific requirements. What is right and best for one may have no applica-

tion to another, and may be positively harmful to a third.

Even in the same family it is seldom that we find two children so nearly alike that they can be successfully developed and governed by the same methods. Unfortunately human nature is so little understood that the child is often an enigma even to its parents. Usually, however, if parents will make a careful study of their own peculiarities and watch closely the manifest character of the child in infancy, they will be able to form a pretty correct idea of its dominant traits. When once the disposition is understood an effort should be made to adapt the training to its requirements, employing such methods as are calculated to produce the desired results.

The Physical Life.

The physical life of the child is most important; not only as the basis of health and strength, but as essential to the intellectual and moral nature. Too much care cannot be exercised in the harmonious development of the body. If a child is weak in any vital function the time to strengthen the weak member is during its growing period. Even hereditary weakness may be overcome and a vigorous constitution built up by

hygienic living and proper exercise in early life.

Special attention should be given to the subject of dietetics. Unwholesome food and the habit of piecing and stuffing with sweets and pastries are the chief causes of infant mortality.

Most children have the digestive functions so impaired by improper food and feeding as to prevent them from developing physically or mentally as they should.

Impaired digestion is the mother of many diseases. Thousands suffer through life from nervousness, limited vitality, and other forms of ill-health, the chief cause of which is the use of unwholesome food or over-eating in early life.

Food and Character.

The quality of the food not only determines largely the strength and development of the physical organization, but materially affects the mind and character of the child. A great scientist has said, "Let me feed the criminal classes of any country for a hundred years and I will banish crime."

The excessive use of animal food promotes animality. Herbiverous birds and beasts, if fed on meats become vicious and cruel; while carnivorous birds

and animals, if fed exclusively on cereals, fruits, and vegetables for a few generations lose their vicious natures. The same law applies in a general way to man, but is most potential in a child. The child of a vicious or cruel nature should not be allowed any meat during its growing period; while those of a tame disposition, and especially the timid and diffident, may use meat once a day with good results. No doubt humanity would be much better off morally and spiritually, if all abstained from the use of meats.

Source of Intemperance.

The appetite for strong drink is often the result of the use of condiments, pastry, tea, coffee and tobacco. These things do not feed, but stimulate. They do not strengthen, but irritate. They set the appetite and passions on fire, thereby creating a demand for stronger stimulants. The liquor traffic draws much of its support from Christian homes. Thousands of children have gone down the stream of intemperance into vice and crime propelled by appetites perverted by unwholesome food prepared by mother's hand.

No amount of prohibitory legislation will check the tide of intemperance so

long as the masses use freely of condiments and tobacco.

In directing the management of many vicious children I have found it possible greatly to modify the character by simply feeding them on pure, wholesome food, and having them abstain from the use of meats and condiments of all kinds. So sure am I of the good effects thus attained that I recommend this course to all who have to deal with a fractious, quick-tempered or viciously inclined child.

Medicating Children.

It is unwise to medicate young children, except under the directions of a competent physician, and even then the less the better. Experienced physicians seldom drug their own children. They believe in practical hygiene and prevention rather than cure, and it were far better for the little folks if all parents followed their example.

It is the opinion of many eminent medical men that drugs injure more than they benefit; that they kill more than they cure. True, there are herbs, the leaves and roots of which are for the healing of the nations, but the employment of mineral poisons by physicians and the immoderate and indiscriminate use of patent medicines by

the laity have slain thousands and robbed tens of thousands of health and vitality.

The mortality is greatest among children that are constantly drugged. Where children are kept healthy by hygienic living there is little cause to fear infantile diseases.

Cordials and soothing syrups do not cure; they alleviate pain by temporarily deadening the sensory nerves, but they seldom, if ever, remove the cause, and to "kill the pain," without removing the cause, is like choking to silence the night watchman, who has disturbed us by his shouts of "fire" and then falling into slumber only to be smothered by the flames.

There is an excellent suggestion in the boy's essay on "Pins" which closed with this statement: "Pins have saved the lives of lots of people by their not swallowing them." The observation of this youthful philosopher is peculiarly applicable to mineral poisons and patent medicines—"they have saved the lives of lots of people by their not swallowing them."

Order of Development.

The child develops after a natural order. It begins its physical existence as a single cell. Its embryonic growth

is seemingly an abbreviated history of the human race. During this brief period it traverses the whole range of evolution from a rudimentary form of life to the complex organism of man. The instinct of self-preservation which finds expression in appetite is the first trait of character manifest in the infant life. Soon the senses begin to record the impressions made by stimuli from the environment and the stream of consciousness is established. As the stream of consciousness widens and deepens, as the life becomes more complex through response to environment, it changes in character; so that the disposition and mentality of the mature man are often unlike those manifest in early childhood.

In early life the propensities rule the character. If these are wisely directed the instinct of self-perservation finally develops beyond egoism to become the basis of altruism; the love of self expands to include others.

The affections of the child naturally center on relatives and immediate friends, but if kept pure and the filial love is fully met by a tender parental attachment the love for the earthly parent will expand into a reverence and love for the Heavenly Father.

The early ambitions of the child spring usually from propensities, or elements of character that are closely allied to the physical life; hence the boy aspires to be the swiftest runner, the best ball player, or the winner in some manly art. These early ambitions, if properly directed, are transformed as the character unfolds to higher planes of activity, and the child that was most eager to win in the foot race, or the ball game, becomes the man most anxious to excel in some worthy profession.

The intellectual faculties do not all become active at once, but develop after a fixed order. The young child first perceives and by frequent perceptions establishes memory. Through the operations of memory and the perceptive faculties it gathers and holds truth, about which it finally comes to think. As it continues to think it begins to reason. Finally when it has learned to reason about known phenomena and the things it has perceived and remembered, it begins to create and imagine that which it has not perceived. Thus the intellect unfolds from simple perception to the genius of imagination or creative fancy.

The Key to Character.

From this brief study of the natural order of development we get a key to the child's character. We also see the necessity of working in harmony with nature. We cannot produce the character of the adult in a child, and all attempts to do so are harmful. The animal instincts so manifest in the character of the boy are not to be crushed out, but directed into legitimate channels and harnessed for life's work. The irrepressible energies of the child, so nerve-racking to the parent or teacher, are but the unregulated dynamic forces that are to create the successful business or professional man. That undue sensitiveness or childish pride which is often so annoying to the parent, will, if wisely directed, develop into nobility of character and a delicate sense of propriety.

All children do not develop alike. Some mature in their intellect much faster than in their emotions; some can be led into a religious life or be made a law unto themselves much earlier than others. We not infrequently find the old head on young shoulders and the young head on old shoulders. These differences are especially noticeable in the emotional nature. The public

schools tend to develop all minds along similar lines and after a given order, but there is no uniformity in the influences brought to bear upon the emotions; hence we differ more in character than in thought. But the order of development as here outlined is sufficiently accurate to serve as a guide to parent and teacher.

Traits Peculiar to Age.

In the application of the laws of suggestion or any system of training to the individual child, its age and development should always be taken into consideration. What is perfectly proper at one time may be truly harmful at another. What is exactly the right thing for one child at a given age may, because of difference in development, be wholly wrong for another.

Again, there are traits of character peculiar to stages of development which should be understood. The propensities developing before the higher sentiments, it frequently happens that well born children will steal, prevaricate, etc., from early infancy to the adolescent period, at which time, if there is a normal awakening of the moral nature, these undesirable traits

will usually disappear without any special training.

Moral delinquencies in childhood, therefore, are no sure indications that the adult life will be marred by the same traits. From this I do not mean that defects in the child's character are to be ignored, nor that no special effort should be made to correct them, but merely that there are undesirable traits peculiar to childhood which are usually outgrown in the natural order of development.

Part II.

PHYSIOLOGICAL PSYCHOLOGY

The brain is the basis of the objective mind and character. The functional power and activity of its several parts determine the stream of consciousness, the strength of the intellect and the tendency of the emotions. In recent years physiological psychology has demonstrated certain very important facts about the relation of nerve action and brain centers to sensation and mental phenomena. Some of these facts are as follows:

1. All sensation, mentation, conscious thoughts, feelings and emotions are related to, and dependent on, nerve action.

2. Stimuli from the organs of sense passing over the sensory or afferent nerves to the brain discharge through the efferent or motor nerves resulting in thought, feeling, or action.

3. The repeated discharge of a given stimulus through the nerves establishes nerve paths, which tend to regulate and control the discharge of similar, subsequent stimuli, thereby determin-

ing their effects upon mind and character.

4. All acts, thoughts, feelings and desires that are persisted in or oft repeated finally establish nerve centers in the brain and paths of discharge through the brain and nerves which become the physical basis of subsequent thought and conduct.

5. When co-ordinating nerve centers have once become established it is only necessary to stimulate them to activity in order to reproduce in a measure the same acts, thoughts, feelings, or desires that established the centers.

6. Brain centers and nerve paths are built up mainly during the early part of life and are changed or modified with great difficulty late in life.

From this brief statement of the fundamental facts of physiological psychology there are several very important things to be learned.

(a.) By repeatedly exciting, or calling into action any given thought, feeling, or desire, we may build a physical basis for the same in the brain and thereby make it an integral part of the character. This fact is sublime in its possibilities. It makes possible the transformation of a child's natural tendencies, the upbuilding of weak quali-

ties, the construction of a strong mind and a noble character.

(b.) It must be plain to all that too much stress cannot be laid upon the importance of having the early schooling and home influences right. The more we understand the workings of nature the more apparent becomes the responsibility of those that have the direction of the young life. Too often the parent or teacher, unmindful of this truth concerning the physical basis of mind, permits the bad habits, the selfishness, or the false ambitions of the child to form nerve centers in the brain which are to rule to ruin in later years.

(c.) It is an easy matter during the formative period of a brain to establish the physical basis of a keen intellect, pure affections, noble aspirations, a firm will, and a righteous character, thereby making it easy for the soul to do right during the remainder of its physical embodiment. But it is equally possible to establish the physical basis of an immoral character and thereby make it easy for the soul to do wrong and difficult to do right all through life.

Wild Oats.

The facts of physiological psychology explain why the thoughts of today become the dreams of tonight, the ac-

tions of tomorrow, and the character of the future.

Right willing, right desires and right thinking in youth will establish the physical basis of a righteous life.

True, this physical basis does not compel one to do right, but it makes it easy and natural for him to do so. A badly built brain does not compel the soul that inhabits it to live a life of vice, or crime, but it inclines it to do so and makes it difficult to do otherwise.

The long accepted idea that every boy must sow wild oats in youth in order to live a temperate man in later years has no foundation in truth. No man controls his appetites easier for having indulged them in youth, but with greater difficulty. The bad men that have reformed and became examples of moral purity could have become equally as noble with far less effort had they never gone astray. And by putting forth the same effort that it has taken to transform the life, they might have been much nobler than they can ever hope to be in the present life, marred by the effects of early dissipation.

Religion—which is divine life incarnate in the souls of men—may completely transform the most disreputable

character, but this in no way contradicts the facts of physiological psychology, nor does it offer any excuse for doing wrong.

Who shall say that the miserable examples of Christian character presented by many of the professed followers of the Christ are not what they are, largely through wrong willing, impure desires, and unworthy thoughts? The sins of youth leave their trace on heart and brain and are not easily eradicated.

Every youth is building for himself a prison cell or a palace wall. The brain he builds today largely determines his character for tomorrow. Every beautiful thought, every noble desire, and every holy impulse takes form in the physical palace of the soul. These righteous mentations become angelic spirits which abide in the temple, to give counsel to the intellect in its meditations and strength to the conscience in the hour of temptation.

Brain Building.

Every time we excite a feeling, faculty, or sentiment, we strengthen the brain center through which it is manifested. Every flash of temper, every emotion, thought, or desire tends to establish a nerve path which is deep-

ened, or strengthened by every repetition. It takes time and frequent repetition of a given thought, impulse, passion, or sentiment to establish strong brain centers, but when such a physical basis once becomes fixed, it requires great effort and training to rebuild the brain so that it will readily express the changed conditions of the mind.

Brain building is accomplished in precisely the same way that muscle building is; i. e., by normal, systematic use. To increase the strength of any brain center so that the element of mind that it manifests shall be stronger, it is necessary only to exercise this element habitually.

Experience proves that if athletic training is to be of any special value to the muscles, three things are necessary: (1) the exercise must be adapted to a definite purpose; (2) it must not be violent or straining, but of such a character as will call the muscles into normal, vigorous use; (3) it must be daily, or at least regular, and must cease before exhaustion. The same law is applicable to mind training and brain building. To strengthen any element of mind, or trait of character in the child, the parent or teacher should decide upon a definite purpose, then require the child to exercise the faculties, emotions,

or sentiments that are to be strengthened. The training should be daily and persistent, but never carried so far as to become distasteful to the child.

To Restrain Evil Tendencies.

In character building and in the government of children, it is often necessary to restrain natural, or acquired tendencies, or reduce as it were the functional activity which gives rise to undesired traits. To do this, all that is necessary is to avoid exciting, or calling into action, the objectionable characteristic.

Nature is a wonderful economist. Brain paths and nerve centers which are never exercised gradually become weaker, and in course of time come to have but little influence upon the character. To illustrate:

I once had the management of a very stubborn boy; he had inherited this trait and early manifested his mulishness; if vexed he would stand in a corner and pout for an hour. I directed his parents to govern him as nearly as possible by appealing to his sense of right, his affections, and his intellect, and to refrain from antagonizing him. The other children were instructed to avoid using pronounced expressions of

"I will," "I won't," "You must," etc., and in all ways to avoid contention. The stubborn tendency no longer excited, and the other elements of character kept constantly active, the undesirable trait soon became relatively weaker and in a few years was not above normal in its influence.

All vicious tendencies may be overcome. If a child has a violent temper, an abnormal appetite, a perverted passion, a pompous pride, or a tendency to lie or steal, even though these are inherited traits, if they are not called into action they will gradually become weaker and their influence upon the character less potential. Then by vigorously exercising and persistently training those qualities of mind and heart which stand in opposition to the undesired traits, the character can be completely transformed.

Part III.

CHARACTER BUILDING BY SUGGESTION.

Character building by mental suggestion has just begun to attract the attention of parents, teachers and reformers. The potency of a suggestion in the healing of disease is admitted by all well informed persons; few, however, appreciate its value as a means of awakening dormant faculties, controlling vicious tendencies, or strengthening the higher sentiments.

Mental and hypnotic suggestion will yet materially aid in the solution of the problems of vice and crime. I predict that within a quarter of a century we shall have public hospitals for dependents and delinquents where all forms of mental and moral depravity will be successfully treated. Every reformatory, refuge home, and penitentiary should have its specialist, a man of unquestionable integrity, thoroughly skilled in the art of suggestion, whose vocation it should be to treat the depraved, and in so far as possible establish within them a normal character

by strengthening the elements that make for righteousness.

It is not the purpose of this chapter to treat hypnotism or the laws of mental suggestion, except in so far as the latter may be safely used by the laity in controlling themselves or their children. The hypnotic suggestion should rarely be employed even in the control of the morbid, and then only by an expert. Mental suggestion, however—which is all sufficient for the regulation and development of the normal life—may safely be employed by the novice, and if wisely used by the parent and teacher makes their success in the education and government of the child absolutely certain.

"Suggestion" Defined.

Generally speaking, anything we sense—feel, taste, smell, hear, see—or anything we perceive, think, desire, will, or imagine, subjectively or objectively, becomes a suggestion. But the term "suggestion" as used by psychologists means more than this. It means a clear, definite perception, thought or mental image of sufficient force to make an impression upon the subjective mind. In other words, mental perceptions, thoughts and desires become "suggestions" in a technical sense only

when lodged in the subjective mind or inner self. To illustrate:

I attend church. The pastor preaches from the text "The wages of sin is death." The interior of the church, the people, the music, the text, and the sermon are each perceived and thereby become suggestions of greater or less influence. When the text is first announced it makes no more impression than any other part of the service, but as the pastor proceeds to reiterate and emphasize it becomes more and more potential, until finally a deep, abiding impression is made. The text takes hold of me, so to speak. I keep thinking it over and over again. "The wages of sin is death." "The wages of sin is death." I resolve to sin no more. As I go about my business I am tempted to do wrong. Immediately the text appears in the stream of consciousness, "The wages of sin is death." Its presence causes me to resist the temptation. It has become a controlling factor in my character. It is now what psychologists call a Suggestion. It differs from the suggestions made by the other parts of the service in this, that while they each held a temporary place in the stream of consciousness and for the time modified my thinking, aspirations and de-

sires, this has a more abiding and potential influence. All were suggestions, but only the text became such in a technical sense.

Mental suggestion, then, is not something radically new or startling. It is merely a new way of defining and applying a law of mind as old as humanity. It is simply a method of making a deep, abiding impression upon the inner consciousness, and thereby modifying mind and character.

The Duality of Mind.

Man has an objective, or a conscious mind, and a subjective, or a super-conscious mind. The soul functioning through the brain produces what is called the Objective Mind or stream of consciousness, the strength and character of which is determined by the functional power of the brain. The soul functioning independent of the brain results in what is known as the Subjective or Super-conscious Mind. This subjective mind controls all involuntary actions; it is the power behind the throne; it is the spring source of all thoughts, desires, emotions, impulses, sentiments and convictions that come from within. Therefore, whatever modifies the subjective self, modifies the spring source of mind and char-

acter. A suggestion once lodged in the subjective mind becomes an integral part of the soul.

The Law of Suggestion.

It is a law of mind that the strongest suggestion at any given time controls conduct. When halting between two opinions the more potential one rules. It is a law of soul building that those suggestions most often and most thoroughly lodged in the subjective mind become the ruling motives; therefore to overcome any weakness, to strengthen any power of mind, or to establish any trait of character, it is only necessary to lodge, with sufficient emphasis in the subjective mind such suggestions as are calculated to produce the desired results.

Practical experiments have demonstrated the efficiency of a suggestion. The mind of the dullard may be gradually awakened, vicious and cruel tendencies can be overcome, the elements of virtue, purity, honesty, or kindness may be so established in the subjective mind as to make them the controlling factors in the character.

Some lives are much more susceptible and responsive to the influence of a suggestion than others, but all can be affected. Some can be changed much

more rapidly than others; but patient, persistent effort, wisely directed, is sure to bring results in all. Sudden changes are not to be expected; they sometimes occur but are rarely beneficial. Gradual growth alone gives permanency to character.

The processes of character building by suggestion are not unlike those of muscle and brain building. Here the three essentials are: (1) a definite purpose in view, or a clear concept of what is desired; (2) a series of suggestions and mental images adapted to the desired end; (3) regular, daily exercise, or repetition of the suggestions.

A suggestion to be of any practical value in character building must be deeply impressed upon the subjective mind and repeated a sufficient number of times to establish a physical basis in the brain. This process takes some time and often requires persistent effort, but it is the only way to make the effects of a suggestion abiding. The simple repetition of a suggestion, parrot-like, has no practical value whatever.

Mutual Co-Operation.

To influence the child by suggestion the parent or teacher must be in earnest. He should explain to the child

what he desires to do so as to get its complete confidence and co-operation. The child should be made to feel it has the love and sympathy of the parent, and that the two are going to work together for a definite purpose with all assurance that they will succeed in overcoming the weakness, or in establishing the desired trait. For instance:

In a California town, I employed a little boy to assist me in the distribution of hand-bills. I soon discovered that he was a kleptomaniac. His reputation for stealing was so well established that the grocerymen watched him as he passed their fruit stands, and if he entered a store somebody kept an eye on him. His mother told me that she had driven him away from home at the age of eight because he was incorrigible.

I got close to the boy's heart, took him into my confidence, acquainted him with my plans, and invited him to be my partner while I remained in the city. I assured him that I would be strictly honest with him and felt that I could depend on him being honest with me. I asked him if he ever had any temptation to steal. He confessed that he had. Then I said to him slowly and impressively, "You and I can over-

come that. You will not steal from me, nor I from you; neither will we steal from anyone else. From this time on we are going to be honest. You are an honest boy; deep down in your little heart you want to do right. I know you will do right, and I am going to depend upon you."

Here the big tears filled his eyes, and chased down his dirty face. Putting my arm around him, I said, "Now you will be honest, won't you?" He affirmed that he would. Then I repeated slowly, "You are honest. You will not steal. You will not deceive me."

I had him affirm several times each day to himself, "I am honest; I do not steal." I called him "My honest little man." I kept the suggestion that he was an honest boy uppermost in his mind all the time. Within forty-eight hours I sent him to the bank to get a five-dollar bill changed. His mother had told me that he could not be trusted with a dime. During our two weeks together he never disappointed me, and could he have remained with me I am sure that he would have completely outgrown his mania for stealing. I have frequently employed a similar course with children given to deception, profanity, or other vices, and rarely have I failed to get good results.

Prefixing the Character.

The proper time to correct a child's disposition and lodge suggestions calculated to strengthen its character, is when it is good natured and removed from temptation.

Even in adult life, if one waits until the hour of trial before deciding or exercising his will, he is in great danger of doing wrong. Whereas by deciding, while in the normal state when removed from temptation, what one will or will not do, and earnestly and repeatedly impressing these decisions on the subjective mind, *it is possible to so prefix the character as to predetermine conduct.*

To illustrate: A child has a violent temper. This abnormal expression of force, whether hereditary or acquired, has its physical center in the brain, which when stimulated results in an expression of anger. Now, what is wanted is to build into the soul, while it is normal and undisturbed, a suggestion that will oppose the stimuli that come from these abnormal brain centers. A simple suggestion calculated to accomplish this end is: "I am always good natured. I do not—I will not get angry. I have perfect self-control."

By having the child repeat such af-

firmations over and over, and by the parent or teacher earnestly affirming them to the child so as to make a deep, abiding impression, gradually but surely they will become established factors in its character. It is not to be presumed that they will become the controlling factors at once, nor that it is possible to influence every child so that it will never get angry; but by patient, persistent training these suggestions will become sufficiently potential to control the temper under ordinary circumstances, and restrict it from violence even under the most aggravating conditions.

Secret of Self-Control.

The secret of self-control is found in this same law of prefixing the character. No decision in life, no act, nor conduct is ever the result of accident; the dominant suggestion rules. Therefore, by placing the preponderance of suggestion on the side of righteousness, the correct choice and conduct are assured. For instance:

I am conscious of a weakness. I have an uncontrollable appetite or passion, or I am deficient in some noble virtue. I wish to transform my character. I proceed thus: (1) I decide definitely on what I am going to be or

do; (2) I put this decision into a definite affirmation; (3) I earnestly, prayerfully and impressively repeat this affirmation several times each day, lodging it as deeply in my subjective consciousness as possible, and striving with all my might to realize that this thing which I have affirmed is now true. I put ten pounds of suggestion, so to speak, on the side of right today and ten pounds tomorrow and so on until I have a hundred pounds of auto-suggestion on the right side. Now comes the tempter. He lands his twenty-five pounds of evil suggestion on the left side and twenty-five more, and twenty-five more; but I still remain firm, leaning to the right because I have lodged a hundred pounds of right suggestion on the right side. I have so established my soul in righteousness by auto-suggestion that he is powerless to control me.

By repeated and constant drill the child is able to pass an examination in his studies; and so by repeated and constant drill of the moral sentiments, it will be able to pass an examination in conscience and character; able to resist temptations from within and without, having so established the elements that should rule in head and heart as to have perfect self-control.

A Practical Experiment.

Too much emphasis cannot be placed on the importance of prefixing the character of the child while it is out of temptation. I consider this the greatest secret of self-control; the one supreme force whereby the character of the child is most effectually moulded. This law fully comprehended and tactfully and faithfully applied means success in the government of children. To further illustrate:

While lecturing at a Western Chautauqua I presented this proposition to an audience and on the following day was invited to dine at the home of one of the leading citizens. At dinner when dessert was served, which consisted of ice cream and cake, I noticed their little boy—a nervous, precocious lad of four years—accepted without complaint some milk and crackers and ate it cheerfully, while the rest of us partook of the cream and cake. After dinner I congratulated the mother upon the good behavior of the boy, when, to my surprise, she said:

"This is very unusual and his papa and I are delighted. He is an only child and being of a nervous temperament we have allowed him to have his way too much. Yesterday I attended your lecture and noted what you said

about prefixing the decision in the absence of temptation. This morning when it was decided that we should have cream for dessert, I thought it a good opportunity to test the method. The boy is very fond of ice cream but it does not agree with him. This morning after breakfast when I was sure that he was not the least bit hungry, I took him in my arms and told him that we were to have cream for dinner. I reminded him of how it always made him sick and therefore I must get him something else for dessert. We talked over what he would like to have and finally we decided that he should have some nice rich milk and crackers for his dessert, then he would feel well and be happy all afternoon. He was delighted with the prospect. Several times during the morning I called his attention to the good dinner he was to have and to the fact that he was not going to eat any ice cream and be sick. At dinner, he did exactly as we had planned. Now, I have had more trouble to govern him in regard to what he should eat than about anything else; and I tell you frankly, if his will had not been prefixed, he would have had his portion of the cream or made it very uncomfortable for all of us."

Lodging a Suggestion.

To lodge a suggestion successfully, three things are essential: (1) a clear, definite concept, or well defined thought on the part of the suggester; (2) a passive, receptive mood, on the part of the one receiving the suggestion; (3) a perfect understanding and mutual sympathy between the suggester and the recipient.

The first of these three conditions is the most essential and by far the most difficult to attain. Comparatively few persons can hold a well defined thought in the mind or express it with sufficient emphasis and firmness to make it a *Suggestion* in a technical sense. The power to do this, however, can be and should be cultivated by all. Practice makes perfect. By patient, persistent effort almost anyone can learn to lodge a suggestion.

To apply the foregoing proposition the parent and teacher must exercise self-control, judgment and tact. They should never attempt to lodge a suggestion or control a life when in a fit of anger or when worried to such a degree that they have not perfect self-control, nor should they attempt it when the child is angry, or when there is bitter opposition. *Two positives never unite.* Even the hypnotist cannot control an

opposing will; and all scolding, fault-finding, or preaching to a child when it is in a rebellious mood, is not only a waste of words but is positively harmful.

To control a heart we must first get inside of it. To successfully lodge a suggestion we must establish a receptive mood. To do this we should seek to overcome all opposition with kindness, melt the frozen will with the warmth of love; then when the receptive mood has been established, kindly but firmly impress the desired suggestions upon the mind and conscience.

A Willful Child.

A mother once brought me her little seven-year-old boy, saying he was so willful and stubborn she could do nothing with him. She said she had scolded and whipped and tried to buy him, but all to no avail, he would have his own way.

"When do you whip him?" I asked.

"Why, whenever he does wrong. When should I whip him?"

"Never when he is angry, or when you are vexed. If you must whip, postpone the matter until the following day; then talk to him kindly, explain to him that you do not whip him for revenge, but to help him to do right.

But whipping is seldom beneficial and should never be resorted to except in extreme cases.

"I suggest that instead of punishing him you give him a few moments of your time every morning. Approach him in a happy, loving, communicative way so as to awaken his affections and make him receptive, then talk with him lovingly about how many things you have had to give up in life just to make others happy and how it proved best for you. How happy you have become in doing what seemed right and best for the happiness of all! Then tell him you have noticed that sometimes he is inclined to insist on having his own way. That you feel sure he will outgrow this and that he will be much happier and get along much easier as he learns to do what pleases others.

"Magnify the virtue of conformativeness. Mention the many times he has done right and how happy it has made you. *Do not mention the times he has done wrong, for this will create opposition and do no good.* Let him feel that he has your utmost confidence and sympathy in his efforts to do right; and even that when he has done wrong you are more than willing to forgive him, if it will help him to overcome temptation.

"Finally, say to him, in substance, 'Now, today we are going to try to make each other happy. I am going to do what I can to add to your pleasure and I know you will try to do what will make me happy.' Get him to acquiesce if possible, and then during the day repeatedly affirm how nicely the two of you are getting along together.

"If he errs, forgive him; tell him that you realize he was tempted, but you love him and know he will be able to overcome all temptations after a while. Notice every little sacrifice he makes and encourage him in it. Avoid all opposition as far as possible that his stubbornness may not be excited. Appeal to his kindness, his love, and his conscience, magnifying these all you can; and gradually, but surely, you will develop the nobler virtues to a point where they will become the ruling powers in his life."

The mother adopted the plan suggested and in a few weeks a marked change was observable. At the age of ten the lad had comparatively outgrown his willfulness and was more amiable and conformative than the average boy of his years. I have recommended this plan in many similar cases with good results. I have never known it to fail completely where a parent

has been faithful and used judgment and tact in getting the confidence and co-operation of the child.

The plan suggested in the foregoing case is applicable, with proper variations, in overcoming any and all undesirable traits. The violent temper, the tendency to prevaricate, to steal, the habit of swearing, of neglecting duty, carelessness, etc., may all be controlled and eradicated by this method. The aim in every case should be: (1) to restrict the undesirable trait; (2) to develop and magnify the elements of kindness, gentleness, reverence, conscience and goodness so as to make them the controlling factors in the character.

Resist Not Evil.

The law is, "Resist not evil," for in resisting it we aggravate it, "but overcome evil with good." When in darkness, fight it not, but strike a light. When in vice excite it not, but awaken a positive virtue. If a child has a fault ignore the fact as much as possible, and develop its better nature. Encourage the virtue and the vice will disappear.

This law is universal in its application. The world has yet to learn its significance. Had the Church accepted

this sublime lesson as taught by the Christ, vice and crime would long since have disappeared from the earth. When parents and teachers come fully to appreciate this law and magnify virtue, honor, and character in the child,—ignoring its evil tendencies,—then, and only then, will it be possible to develop every child into noble manhood or womanhood.

Positive virtue makes vice impossible. Aggressive goodness leaves no room for evil. Pronounced righteousness once developed in a child, the problem of its government is solved.

Part IV.

MISCELLANEOUS SUGGESTIONS.

In the preceding pages we have noticed briefly some of the more essential laws of brain building and soul growth by suggestion. In the succeeding pages we purpose to indicate methods for the application of these laws in the development of the child, and point out some errors commonly made by those unacquainted with the principles of psychology and the laws of suggestions.

First Essentials.

Self-control on the part of the parent or teacher is the first essential in the application of the principles of psychology to child culture. Only those who have learned to obey and who have mastered self are qualified to rule. Parents and teachers who are subjects of a fitful temper, an egotistical vanity, a domineering spirit, or are wanting in stability, or good common sense are not qualified to govern a child and must overcome these conditions if they are to be successful.

Partiality.

Few persons can be wholly impartial. We all have our likes and dislikes so that despite our most earnest efforts to treat all fairly, we are prone to favor some more than others. This natural tendency should be guarded against as much as possible. For the parent or teacher to manifest an indifference or dislike for one child and a tender regard and interest for another, when his duty is the same to both, is an inexcusable outrage against justice and judgment. Many children become discouraged and fail in their studies because of partiality in the school room; while in the home thousands become rebellious, careless, or indifferent, or lapse into vice or crime, because parents are manifestly partial to other members of the family. *Justice knows no law but equity, and if our feelings incline us to favor one more than another, then feeling should be set aside and judgment and conscience enthroned.*

Silent Forces.

Silent forces rule the world. It is not what we say so much as what we are that determines our influence upon others. A calm, self-possessed spirit is more potential in the government of

children than many words without composure.

Thought transference is a fact. By this I do not mean that one person can read another's mind. I do mean that the conditions of one mind are transmitted to another. The law-abiding citizen is often carried by the mob spirit into deeds of violence. In time of panic the calm and self-possessed are frequently seized by the impulse of terror and do the most irrational things. Under this law the parent or teacher who is always calm, self-possessed, just, loving, kind, and sunny may create like conditions in the child to such a degree that they become controlling suggestions.

Too much emphasis cannot be placed on the influence of silent suggestion. Many a dissipated or dishonest father, by his silent influence, lodges suggestions which lead his children into vice or crime. Knowing the ways of the world, he is doubly anxious that his children shall live upright lives, hence he teaches them the ways of truth and righteousness; but what he *lives* is more potential than what he *says*. The virtue of his words is overcome by the vice of his soul; hence his children become not his ideal, but the duplicate of himself. This thought applies with

equal force to all conditions, good and evil. By always living, feeling, and desiring the noble and the true, parents may silently create these conditions in their children.

Morning Affirmations.

Before beginning the day parents and children should have a few minutes for consultation. They should each affirm (the parents taking the lead), "This day I will be good. I will be honest. I will be kind and true. I will try to make others happy." These and other affirmations calculated to meet any specific condition, should be earnestly repeated and lovingly sealed in the head and heart. If these suggestions are deeply impressed on a child's mind at the beginning of every day, they will become controlling factors in his character. If parents are true to the morning vows, they will be able to lead the children aright.

Prevention is better than cure. By prefixing the will of a child in the morning and establishing a high ideal for the day, many mistakes may be averted and many a jar prevented. The intellect requires much drill to make it proficient, but not more than does the will, the emotions, or the sentiments.

Evening Conference.

After the day is done parents and children should hold a brief conference, at which time the children should be substantially encouraged for their good behavior, acts of kindness, etc. If mistakes have been made they should be frankly confessed, the parents taking the lead, acknowledging their every shortcoming and asking the other members of the family to forgive them. By this means the faults of the children can be discerned and corrected; moreover, this practice will be found to be highly beneficial to all, not only as a means of eradicating faults but of developing the higher virtues. It will also establish a strong bond of sympathy and cultivate a frank, communicative spirit that will be of priceless value in directing the children in later years.

The evening conference should never be made the time for sharp, adverse criticism. If a child is scolded when it confesses its wrong, it will soon stop making a full confession, or in self-protection tell what is untrue. Confessed errors should be forgiven freely and then never referred to again. Instead of discussing a child's shortcomings, the parent should kindly im-

press such suggestions upon its mind as will tend to prevent further mistakes.

The true ideal in child culture is not to punish for past errors, but to correct and strengthen the inner life, that it may do right in the future.

If these morning affirmations and evening conferences are combined with simple worship, in which all take part, they are doubly beneficial. Whatever may be one's religious convictions, all must agree that regular family prayer, and established daily reading of the Scriptures, are of supreme importance in the development of a noble character. Unfortunate indeed is the child that has to grow up without such influences.

Pity children compelled to say,
"We never heard our parents pray."
Should they from the paths of virtue stray,
'Twould be awful, awful, awful.

Develop from Within.

Every child should be governed as largely as possible from within. The infant must often be controlled by external methods, but such methods should not be employed longer than are necessary. Just as soon as the little one can understand a gesture or a

word, there should be persistent effort to impress the laws of right and wrong upon its mind and heart. The earlier it can be made a law unto self the better.

Conduct should spring not from fear nor the authority of another, but from noble impulses and a knowledge of what is right and wrong. No amount of external control can produce a strong, noble character. The inner life must be built up. As the mind develops, the seat of government should be transferred from the parent to the child, otherwise the child goes into the world a prey to its own appetites and an easy subject to the will of others.

Many parents make the fatal mistake of governing children too much. By the continual exercise of authority over them they prevent the development of individuality and the sense of freedom and personal responsibility, all of which are essential to its welfare. They assume that when the child has been taught to obey them perfectly, they have made a success of family government. Not so. If obedience is the result of an undeveloped individuality, a crushed will, or a suppressed conscience, their assumed success is a tremendous failure.

A Law Unto Self.

The true ideal is so to develop the child as to make it a law unto self; to do this several things are essential, the more important of which we will notice.

(1) The child ought to be thoroughly instructed in what is right and wrong, that it may be able to make an intelligent choice. A fundamental statement of the law of right and wrong may be made thus:

Any act, thought, or desire that is truly beneficial to self or others is right. Any act, thought, or desire that injures self or others is wrong.

This proposition to be of any practical value to the child must be simplified and specialized. Thus: it should be taught that it is right to be busy; to control its appetites; to be frank and communicative; to be energetic; to be ambitious to excel; to do well whatever it does; to respect self; to be cautious and discreet; to notice closely; to give undivided attention to what it is doing; to think pure thoughts; to be happy and make others happy; to be truthful and honest in all ways; to be polite and courteous; to be kind and sympathetic; to be hopeful and sunny; to be gentle and patient; to be respect-

ful and obedient to superiors; to be thoughtful and considerate of the interests and wishes of others; to be fair with all; to protect the weak and to help the unfortunate; to love every one in general, and parents, relatives, and friends in particular; to forgive the faults of others; to return good for evil and to do unto others as it would be done by; to be charitable in all things; to reverence God and strive continually to do His will.

The child should be taught that it is wrong to abuse its body in any way; to partake of unwholesome food; to eat too much; to overdo or be intemperate; to get angry; to be jealous, hateful, selfish, stingy, cruel, spiteful, deceitful, envious, haughty, overbearing, gloomy, indolent, careless, or profane; to injure another; to neglect duty; to think, desire, say, do, or leave undone that which in any wav injures self or others.

When the child has been fully instructed in what is right and wrong, it is prepared to choose aright, which is the first essential in self-government.

(2) The conscience must be so built up and strengthened as to make it a ruling motive. Conscience does not decide what is right or wrong; this is the work of the intellect. Con-

science is that divine instinct in man which impels him to do what he believes or knows to be right and chastens him when he does what he knows to be wrong.

To strengthen conscience in the child the virtue of doing right should be magnified. It should be taught that only by obeying this inner monitor is permanent happiness possible. It should know that every time it does right it not only pleases God and its parents, but is developing its soul into a beautiful character; that every righteous thought and act is a seed of joy which is destined to have its fruition in a successful, happy life. With most natures it is well also to emphasize the awfulness of doing wrong, the inevitable penalty of sin, and the misery and unhappiness that is sure to result from disobedience.

The conscience may be further strengthened by repeated affirmations which are the natural expressions of this sentiment, such as: "I will do right. I will be good. I am honest. I will be happy. I will strive in all ways to make others happy. I will not do wrong." When the conscience of a child has been thoroughly awakened and duly strengthened, to do right becomes its uppermost desire. This de-

sire is the second great essential in self-government.

(3) The will should be made strong and independent. Now the will is not a unit or primary element of mind, as the old psychologists taught, but a power resulting from the co-operation of many primary impulses, faculties and sentiments; nevertheless, we may treat it here as a unit, since this will serve our purpose better than to dissect it into its several component parts.

To strengthen the will, a child should be taught that it has the power within itself to control every appetite or propensity; that it can think, desire, do or refuse to do, whatever its mind and conscience say it should; that it is positively free to do right; that it can resist any temptation to do wrong, and compel its every instinct and propensity to obey its will.

The will of the child may be greatly strengthened by having it repeatedly affirm, "I will be what I will to be. I am master of myself. I will not yield to temptation. I will not do wrong. I have perfect self-control. I am free to choose. I know what is right. I want to do right. I can, I will do right."

These three elements: a knowledge of right and wrong, an awakened,

strong conscience, and a developed, dominating will, constitute the trinity of self-control. A child that has these three factors properly developed in its life will be *a law unto self, requiring no further regulation from without.*

Parental Authority.

Parental authority should be exercised only so far as is necessary to induce the child to do right. The thought of obedience should always be associated with the thought of doing right. In other words, the child should be taught to do *right* for *right's sake;* to obey the parent's will because his will is right and therefore represents law; but rarely if ever should a child be made to feel that it must do a thing just because the parent says so. To be taught, or even compelled to do right because it is right, is wholesome discipline and will result in a noble character; but to be compelled to do a thing in obedience to the dogmatic command of another, is tyranny and will result either in slavery or rebellion.

I consider the foregoing proposition a very important one. Many parents make the fatal mistake of demanding obedience without explaining why or showing any just cause. True, there are times when this cannot be done; but

if they make it a rule to explain—whenever the conditions will permit—the child will soon come to realize that every command is but a requirement of what is right, and therefore must be accepted and acted upon.

Domineering Parents.

The parent should never be domineering nor egotistical in his relation to the child. The idea that in order to gain obedience it is necessary to make a child feel that its papa is a "big powerful man that might do something awful" if it does not obey, is a relic of barbarism and has no place in a well regulated home. The continual bossing of children, just because the parent is physically able to enforce his authority, is not only tyranny of the most inhuman sort, but is contrary to all laws of development and good government.

The true parent is never an egotist, a boss, a scold, a harsh critic, or a fault finder; but a protector, a counselor, a wise, sympathetic critic, and a loving friend. He never makes uncomplimentary comparisons between self and child, nor belittles its efforts, no matter how crude and ineffectual. His look is sympathy; his word is encouragement, his smile is inspiration; and his touch is tenderness and love.

Deciding for Children.

Every child should be trained to decide for itself, to make its own choice without having to depend upon the judgment or will of its parents. In the hurry and worry of a busy life, parents are prone to make all decisions and insist upon the child conforming to them. Few mistakes are more destructive to growth and development. How can a child become a law unto self if never allowed to exercise its own judgment or will? Instead of saying that it can or cannot do a thing—as an exercise of parental authority—the proper way is to give it the facts and the evidences for and against the proposition, than say to it, "You think the matter over and I know that whatever you decide to be right you will do." It is far better that a child do wrong occasionally through an erring judgment or a wavering will, and finally come to be self-controlling, than simply to obey its parents submissively and fail to develop the governing power within.

The Rights of Children.

The rights of children is a most important subject, whether considered from a sociological, an ethical, or a legal point of view. The rights of

every person are determined: (1) by his knowledge of the law; (2) by his willingness to obey the law. The first is essential to the second. The citizen who knows and obeys the laws of the commonwealth enjoys perfect freedom within this limit. He is restricted only when he violates some law. The same general principle should be applied to children. Just as soon as they know and obey a law, they should be given perfect freedom to do as they please so long as they please to do right.

The child's rights then are to be determined by its knowledge and obedience to law. If a boy five years old by the exercise of his knowledge and his will is obeying the law of the home or the state, no parent, teacher, public official, nay not even a monarch or a king, has the right to dictate to that child. A child, in knowing the law and obeying it, becomes a free moral agent whom even God would not restrict.

Now the point for parents to keep in mind is this: they have no right to exercise authority over the child in those things in which its wisdom and self-control are sufficient to cause it to do right. Their duty is to control it and direct it in those things wherein it is incompetent to direct and control

itself. For instance; the child should early be taught to partake only of wholesome food and never to eat too much; just as soon as it has the wisdom and will power to obey these laws the parental authority should cease. The same applies to all other laws governing self or the relation of self to others.

Not "You" but "We."

In impressing a law upon the child's mind the parent or teacher should always include self. Instead of saying, "*You* must not do this. *You* must do right. *You* must be good;" put it, "*We* must not do wrong," etc. The child should know that papa and mamma must do right, be good, etc. This will prevent it from feeling that it is the only one that is being governed. It will help it to realize that law is something apart from parental authority—something that all must obey. Rarely, if ever, should the child be made to feel that the parent's will is law, but rather that the parent is the executor of the law.

The Secret of Governing.

Permit me to further emphasize the fact that, *the time to govern the child is when it is good.* It is often necessary to restrict, rebuke or compel a

child when it is naughty, but the time to mould its will, build its character and determine its conduct is when it is good. A lady once brought me her boy saying that he was so unruly that she could do nothing with him. I said to her: "When do you try to mould his disposition?" She replied: "When he refuses to obey me, of course." "Well," I said, "you will never succeed in that way. By the way, when you want a new spring bonnet or an expensive gown do you approach your husband when he is nervous, worried or out of sorts about bills to pay?" "Indeed, I do not. I always speak to him about such things when he is good natured and has the money to spare, then we talk it all over and he is always so good and kind to me and wants me to have the very best we can afford." "Exactly; now men are but boys grown tall and hearts don't change much after all. Approach your boy in the same way you do your husband. Mould him when he is good and loving, and he will come to delight in doing as he should."

How Monsters Are Made.

Parents who do not understand the laws of psychology frequently develop most undesirable traits in their chil-

dren. They appeal to or govern them through their appetites and propensities rather than through the intellect and moral sentiments; with the result that they develop the animal instead of the man. To illustrate:

Mrs. A gets her boy to do what she wants him to by promising him a doughnut or some candy; Mrs. B hires her boy to do right; Mrs. C threatens to punish her boy if he does not do right, and Mrs. D appeals to pride and tells her child how everybody will approve of his act. The results are that each secures conduct from an unworthy motive; and since every time we exercise a power we strengthen it, Mrs. A's boy becomes perverted in his appetites and refuses to do anything unless he can have something to eat; Mrs. B's boy develops the commercial instinct to a point where he becomes so selfish that he will not do anything unless he is doubly paid for it; Mrs. C's boy lives under constant fear and develops as a coward, will not act unless driven, right or wrong; Mrs. D's child develops a pompous pride and has no conscience beyond the approval of others. Each becomes a monster in his way. In all, action springs from

an unworthy motive. The mothers wonder why their once good little boys have become so selfish, willful, and ungovernable.

The *why* is very apparent to the psychologist. The continual excitation of the propensities to the neglect of the intellect, the conscience, and the sense of duty, has developed the former so far in excess of the latter as to make them the ruling elements in the character.

The wise parent never governs a child through its appetites or propensities, nor appeals to its baser nature when he wants conduct. *Children that are governed through their appetites in infancy are usually governed by their appetites in maturity.*

Children whose every act of obedience is obtained by an appeal to some selfish motive become pre-eminently selfish in mature years and not infrequently lapse into crime. The appetites and propensities should be carefully guided and made subservient to the will and intellect in every child, but under no circumstance should they be made the basis of conduct. In the animal they rule, but in man they should serve.

How Men Are Developed.

Intellect, conscience, and love should govern every life. Every worthy motive has its spring source in these three elements of character. Every child should be governed through these three factors in early life that it may be governed by them in mature years. To develop these qualities in the child they must be constantly appealed to and made the motives of conduct. To illustrate:

A mother wishes her child to do a certain thing. She should first kindly request it. If it refuses to act, show it why it should do so. This will awaken thought and tend to strengthen its mind. Next appeal to its conscience, saying, "You know this is right. You want to do right, and I can depend on your doing right." Whether it obeys or not, its conscience will be quickened. Third, appeal to its affections, saying, "I know you love me, and you know how happy it makes me when you do right;" or, "Because of your love for me I know you will do this, for you know it is right and you always want to do what is right." Finally, if none of these secure the desired results, the mother should then say, quietly but firmly, "You must. You know it is

right. Now, if you will not do what you know you should, then for your good, I must compel you."

Here it is well to explain to the child how all men have to obey the laws of the state; or how papa and mamma have to do right; that it may see its case forms no exception. If it still will not yield, some form of punishment may be necessary. Usually the will of the young child can be brought into subjection by compelling it to sit quietly on a chair and think about the matter for a few minutes.

The young child will seldom respond as quickly when its higher nature is appealed to as when promised a penny or an orange; but by repeatedly awakening the higher elements in its character, they will become so strengthened as to form the ruling motives. This accomplished, the child becomes a law unto self and only needs maturing to make it a manly man.

Corporal Punishment.

Corporal punishment is a relic of the age of brute force. It should never be resorted to except in extreme cases where all other methods have failed. It is never necessary where a child is properly managed from the first, but may become necessary in the reforma-

tion of the spoiled child. My experience has been that when a child is so utterly bad that it cannot be touched by kindness, love or counsel, can not be influenced by suggestion or example, it is seldom materially benefited by punishment.

The parent often finds it necessary to spat the little, meddling fingers. The young explorer in his search for knowledge must investigate everything about him and as a result is sure to trespass on the rights of others and meddle with many things not intended for his use. "Thou shalt not" applies to all, and the child must learn this law very early in life. Now, since it is able to feel before it can think or understand, physical punishment is often the quickest, if not the best, way to make an impression on its consciousness. But this appeal to the soul through the sense of pain, if employed at all, should be used as little as possible and stopped altogether as soon as the child is old enough to be reached through its intellect, love, or conscience.

How to Punish.

Some form of punishment is necessary in the regulation and control of nearly every child; but this does not necessarily imply physical punishment.

Punishment should begin with the highest attributes in the child's nature susceptible to influence, and descend to the physical only as a last resort. That is to say: the parent should first strive to punish or produce the desired results by awakening its conscience. If this fails then appeal to the self respect or the affections. If these are ineffectual then the child should be denied something that it wants, or compelled to do something it does not want to do. Finally, when all of these have failed physical punishment may be justifiable.

Corporal punishment should never be administered when either the child or parent is vexed or rebellious. The parent who strikes or whips in anger is unfit to have the management of any sentient life, much less the management of a child. To whip a child when rebellious, positive, or angry, only aggravates the rebellious spirit and augments the conditions that made whipping necessary.

If a child has done wrong and is to be punished for it, the punishment should be postponed until the following day, that both parent and child may have time for due consideration of the offense and the penalty to be administered. When the appointed time arrives the parent should talk to the child

lovingly and kindly about its error, its rebellious spirit, and the necessity of the punishment. It should be made to understand it is not being punished out of revenge, but to help it to do right; that this is all contrary to the wish and desire of the parent, and is resorted to only because everything else has failed. Punishment to be of any practical value must be sufficiently severe to make a deep, abiding impression. Afterwards the child should be treated kindly, and earnestly encouraged to do right, with the assurance that if it does so, the painful experience will never be repeated. One or two such whippings usually are all that are required for the control of even the most rebellious child.

The Better Way.

The better way is not to whip at all. In my dealings with the child, I have never used any form of corporal punishment, nor do I recommend it to others.

Love is the only power that will conquer a child, a people or a nation. All victories won by force are but battles deferred.

A rebellious spirit overcome by kindness will seldom trouble the parent again, but if suppressed by threats and

force it is sure to become manifest at the slightest aggravation. Punish a child through its love and conscience and you make it a conformative, sweet, amiable companion; punish it by fear and torture and you make it a rebellious slave.

Bertha Meyer in her work on "Family Government" says: "A parent who does not know how to govern a child without whipping it ought to surrender the care of that child to some wiser person. Sportsmen once thought it necessary to lash their dogs in training them for the field. They know now that the whip should never be used. Horsemen once thought it was necessary to whip colts to teach them to start and stop at the word, and pull steadily. They now know that an apple is better than the lash, and a caress better than a blow. If dogs and horses can be thus educated without punishment, what is there in our children that makes it necessary to slap and pound them? Have they less intelligence? Have they colder hearts? Are they lower in the scale of being?

"We have heard many old people say: 'If we were to bring up another child we would never whip it.' They are wise, but a little too late. Instead of God doing so little for children that

they must be whipped into goodness, He has done so much for them that even whipping can't ruin them—that is, as a rule. Many children are of such quality that a blow makes them cowardly, or reckless, or deceitful, or permanently ugly. Whipping makes children lie. Whipping makes them steal. Whipping breaks their spirit. Whipping makes them hate their parents. Whipping makes home distasteful; makes the boys runaways; makes the girls seek happiness anywhere and anyhow. Whipping is barbarous. *Don't whip."*

Scolding and Threatening.

Herbert Spencer in an essay on "The Rights of Children" says: "It is a real sin against the child's nature to scold it. There may be times when a short, severe, reprimand, which is far from being scolding, is necessary; but constant scolding, which is nothing but fault-finding, is an error into which many excellent parents fall. It has little place in any true system of family government."

The child that is scolded for every little thing and continually found fault with, often becomes careless or indifferent and not infrequently willful or spiteful. Continually nagging a child

destroys its finer feelings, dwarfs its self respect, and aggravates the worst elements in its character.

It is unwise to make threats or promises which are not to be fulfilled. Frightening children into obedience is as harmful as whipping; and when they learn that the parents are insincere, it not only makes them rebellious but destroys their natural respect for the parent. Temporary obedience may be obtained by deception, but the final effects upon the child's character are nearly always harmful. I once heard a lady on the train say to her little boy, "I will chuck you out of the car window if you do not sit down and be still." The child did not pay the slightest attention; no doubt his past experience had taught him that his mother often made threats and promises that she had no notion of fulfilling.

Bugaboo Stories.

Young children are often seriously injured by bugaboo stories. The terrors of "the black man" or the dark room have destroyed the natural freedom, independence, and courage of thousands of children; making them cowardly, diffident, and timid for life. A mother once brought me a very nervous child, stating that it never seemed

to sleep soundly and was frequently disturbed by bad dreams. While we talked the little one went to the door, whereupon the mother, affecting fear, said, "Come back quick! The black man will get you! Look out, he is coming!" The child ran to its mother very much frightened and staid close to her side for several minutes. I said, "There is the cause of your child's disturbing dreams and extreme nervousness. These horrid day images are only repeated at night." Many children have been frightened into nervousness, frightened into ill-health, frightened into premature graves, by bugaboo stories. Only dense ignorance will excuse a parent for employing such uncanny, unwholesome methods in the government of children.

The Lost Boy.

In this commercial age the average father has little time to bother with his boy or get acquainted with his family. There are many excellent mothers, but there are comparatively few fathers who have learned the secret of getting into a boy's heart, keeping his sympathies, guiding his appetites, developing his virtues, and building him into a manly man. Jean Paul was

perhaps not far from the truth when he said, "The education of most fathers is but a system of rules to keep the child at a respectful distance from him and to train it more in harmony with his comfort than the child's strength; or, at most, under a tornado of wrath, to impart as much instruction as he can scatter."

There is much truth in the old saying, "The hand that rocks the cradle rules the world;" nevertheless, if the boy is to be saved the father must do his part. The hand that rocks the cradle rules the baby; but when the baby boy enters the streets, he needs the counsel and companionship of his father.

There is something in every boy that demands the influence and masculine sympathy of the mature man; few boys develop aright without it. The father who would save his boy should make a "chum" of him from early infancy. It is easy to guide a boy as long as you keep his confidence. If confidence is once lost it can seldom be restored.

A father cannot be too careful about his personal habits. The average boy thinks his papa is about right, and consequently he feels he can do whatever papa does. The most effectual way, therefore, to direct a boy aright is to

live an examplary life before him. It is all but impossible for a boy to go astray if he have the loving counsel and sympathetic companionship of a noble hearted, temperate, honest, pure minded father.

The lost boy is usually the neglected boy, or the boy whose father placed a bad example before him. No man has a right to preach to his child what he lacks the moral courage to practice. The father who is not willing to give up his bad habits in order to set a good example before his children is unfit to be the head of a family. A father who was carelessly scaling a precipice was startled by the cry of his little boy, *"Choose a safe path, Papa, for I am following you!"* Would that all fathers might hear the cry of this boy and choose a safe path for their boys!

Narcotics.

Narcotics are man's worst foe. Their use is the chief cause of degeneracy. King Alcohol begets most of the dependent and delinquent classes. The hereditary effects of strong drink are most varied and far reaching, the second and third generation often suffering more than the first. Every child

should be taught by example, precept, and suggestion to abstain totally from the use of stimulants and narcotics in every form. If a child have an inherent appetite for stimulants it may be overcome: (1) by keeping it where it will not be exposed to the odor or taste of liquors; (2) by having it subsist on plain, wholesome food composed mainly of vegetables, cereals, and fruits with but little meat and no condiments, tea or coffee; (3) by educating it to oppose this appetite as the enemy of its life; (4) by repeatedly lodging suggestions like, "You are always temperate. You never do, you never will touch liquor. You despise strong drink. You are a teetotaler."

Tobacco.

The effects of tobacco on the system are not unlike those of alcohol, except that it does not intoxicate. When used by the young, tobacco stunts the growth, weakens the nerve centers, impairs the intellect, inflames the passions, and blunts the moral sentiments. Seldom if ever has a student graduated with high honors from a reputable college, who began using tobacco in early life. The United States Military Academy at West Point and the Naval Academy at Annapolis prohibit the use

of tobacco by students *"because repeated experiments proved that it weakened or deadened the mental powers."* Out of 100 cigarette smokers in New York, 82 showed marked symptoms of heart trouble and nervous affection. After two years of total abstinence all but 14 had outgrown it.

Most children can be prevented from using tobacco by the application of the course just indicated for overcoming an inherent appetite for stimulants. True, it is impracticable to bring up a boy without exposing him to the fumes of tobacco and other conditions calculated to awaken a desire to try it; but all may be educated against it, and if the education is begun early in life and proper suggestions lodged, its use can be prevented in most boys. Here, as everywhere, example is better than precept, although both are required. If a father uses tobacco, he should for the sake of his children give it up; if he continues to use it, his example and silent suggestions are all but sure to create an appetite in them.

Part V.

THE INTELLECT.

The intellect is that part of man's psychic nature whereby he is able to perceive and learn; remember, recall, and know; think, cogitate, reason, and imagine.

The intellect is not a unit but a complex function of the soul resulting from the combined action, or co-ordination, of many primary elements or faculties. Each of these primary faculties has its specific center in the brain, the functional power and activity of which determine the strength of the faculty.

Rarely, if ever, are the primary faculties of equal strength; therefore, a person may have excellent powers of perception and memory of some things but be sadly deficient in others. Thus, one child will excel in the perception and memory of forms, faces, etc., but be deficient in the perception and memory of names; another will readily perceive and remember names and dimensions but cannot perceive or remember geographical locations or numbers. The child that excels in spelling is often

deficient in the ability to comprehend the relation of numbers, and vice versa. The student that excels in the sciences is frequently poor in literature or the languages.

These diversities of gifts prove conclusively that the mind is not a unit, but, as before indicated, a complex function resulting from the combined action of many units of ever-varying degrees of strength and activity. This should teach us the necessity, and indicates the importance, of studying the mental peculiarities and gifts of each child, in order that we may meet the requirements of its nature.

Objects of Education.

The primary object of education should be to cultivate, develop, and strengthen the powers of the intellect; quicken, sharpen, and train the powers of perception so that facts and conditions, things and the properties of things—their individuality, form, size, location, color, relation, number, and order—may be fully perceived; strengthen the memory and the power to recall, so that all perceptions may be retained in the mind and accurately reproduced as mental images at will; to develop the powers of reason and imagination so as to enable one to think

and analyze, to form deductions from facts, and logical conclusions from known phenomena.

The second object of education is to acquaint man with himself and the world about him; to store the mind with facts and a knowledge of forces, laws, conditions, things, occurrences, etc.

Defects in Education.

In our present system of education the accumulation of knowledge is made the primary object; with the sad results that instead of developing a strong, active intellect with keen powers of perception, a good memory, vigorous reasoning faculties, and a lively imagination, we so stuff the mind with unassimilated facts that it can neither perceive clearly, remember well, nor reason logically.

Another defect in our present educational system—which is largely the result of making the getting of knowledge the supreme object—is that it forces the same curriculum upon all; which curriculum is often most poorly adapted to the requirements of the individual student.

The educational system of the future will recognize the peculiarities of each pupil and adapt the training to his re-

quirement. At present this can hardly be done in the school room, but it should be done in the home. Parents should make a careful study of the natural talents of the child and put forth special effort to strengthen the weaker faculties. Teachers should pursue a similar course so far as it is feasible.

The Secret of Teaching.

Personal interest is the secret of education. Once get a child deeply interested in a subject and it will educate itself along that line. Few parents and teachers fully appreciate the importance of getting the child thoroughly enthused with the subject and eagerly anxious to know more about it. If there is but one hour for study, better spend three-fourths of that time, if need be, in creating a desire to know all about it, than the whole time trying to drill something into the child's head that it does not care to know. Without personal interest, we cannot get that undivided attention which alone makes close, accurate perception possible.

A personal interest once established, an effort should be made to get the child to concentrate its mind upon the subject. Experience proves that whatever once fully occupies the mind to

the exclusion of everything else, is seldom if ever forgotten. *Whoever can give his whole mind over to the perception of one thing, will be able to get a deep, abiding impression.* The trouble with most students is that they scatter their attention, and a divided attention is sure to result in an imperfect perception and an unreliable memory.

The child should not be required to keep its mind upon one thing more than a few minutes at a time. The time may be lengthened as the student matures; but it is always better, even for the mature mind, to concentrate all the attention upon one subject for a short time and then change to something else for a rest, than to try to work with a divided attention for a longer period.

Perception.

To cultivate the powers of perception in a child, the parent or teacher should first interest it so as to secure attention, then point out the details of the thing to be perceived that it may take accurate cognizance of it. This detailed perception will make an abiding impression resulting in a perfect memory. To illustrate: Suppose the perception to be made is that of a building. The child's attention should be

called to its location, its size in comparison with other houses, the style of its architecture; the material of which it is constructed; the number, location, and form of the doors, windows, etc. When the house has thus been studied in detail it will not be forgotten.

The same applies to the study of anything else—books, facts, things or theories—when all the details are impressed upon the mind the perfect image will be retained and can usually be recalled. The essential thing is to get the child to exercise its perceptive powers and take special notice of everything in detail. In addition to this, the law of suggestion may be successfully employed by saying to the child, "You will notice closely. You can get a perfect image. You will not forget this."

One child will get a clear perception of form but will not remember names; others may get both of these but not remember places; therefore, it is necessary to call the child's attention especially to the thing it fails to perceive, and to make suggestions calculated to strengthen the deficient faculty. To illustrate: I once had a boy with me who was accurate in his perception of locations and things, but deficient in the memory of names. In going from city

to city he would readily tell the location and architecture of our hotels, but would never remember the names. Finally, I insisted that he notice the name of the house, the form of the word, etc. I had him write and repeat it. After a few months he was able to give the names of our hotels quite as accurately as their location.

Memory.

Memory, like perception, is a complex function of the mind resulting from the combined action of many primary elements. The basis of a good memory has already been indicated—namely, clear, accurate, detailed perception. Whatever the mind once forms a perfect image of, it retains. The power to recall, however, requires more than the mere possession of the image. Much that the mind holds subjectively cannot be recalled and made a conscious image. In cultivating the power to recall in the child, the first essential is to be sure that it has a clear, definite impression or image to recall. Second, it should be required to recall the image and re-express it a sufficient number of times to form a proper connection between the subjective and objective consciousness. Finally, by connecting things difficult to remember,

with things readily recalled, the former may be brought to consciousness.

The power to recall can be greatly strengthened by suggestion. Hypnotic experiments have demonstrated this beyond a question. In many instances the power to recall has been greatly improved by a few treatments. Mental suggestion, however, cannot be expected to produce such wonderful results as are reported by hypnotists; but if properly and faithfully employed will prove highly beneficial.

To improve the memory of a child by suggestion, the parent or teacher should first be sure that it has a definite concept of the thing to be remembered, then say to it, in a deliberate, firm, impressive manner: "You will not forget this. You can, you will be able to recall it perfectly." By repeating the thing to be remembered and following it with appropriate suggestions several times the power to recall can rapidly be improved even in the most dull or forgetful child.

Reason.

Every child should be taught to do its own thinking. It should be encouraged to discern the relations of cause and effect. It should be induced to find out for itself the why and the where-

fore of things; to make its own plans; to weigh facts and draw conclusions. A little tact on the part of the parent or teacher will enable him to lead the child to make simple deductions and thus awaken the desire and ability to reason.

Never answer a question for a child that it can answer for itself. The better way is to ask it questions calculated to suggest to its mind the answer it seeks. If need be, supply it with facts, but insist on its drawing its own conclusions.

Premature Development.

It is unwise to crowd the education of a child beyond the natural order of growth. Thousands are injured by premature development. Precocious children exhaust the vital forces through the brain, with the sad result that the body fails to develop as it should. A strong mind and successful life work require a hale, vigorous body to support the brain; and it is a great mistake to educate a child so fast as to restrict its physical development.

Part VI.

IMPORTANT LESSONS.

The laws of brain building and soul growth by mental suggestion are applicable to the development of every faculty in the human mind and every trait of character; but the limitations of this booklet do not permit the further illustration of these laws. Therefore, we shall endeavor to make a brief statement which, with slight variations, will be applicable to all conditions and requirements; trusting to the judgment of the parent and teacher to apply the rules here given in formulating suggestions. We shall then point out some of the more important traits of character that should be developed in every child.

The Fundamental Law.

The fundamental law of brain building and soul growth is: *Normal activity strengthens, inertia weakens.* Therefore, to increase the functional power of any faculty, feeling, or sentiment, it is only necessary to exercise it habitually. To diminish any element of

mind or character it is but necessary to leave it dormant.

A general rule for formulating affirmations calculated to be used as suggestions is: Whatever we would become (or have the child become) that affirm, we can, we will, become. The formula presented in the old revival hymn can hardly be improved upon, "I can, I will, I do believe." Thus we should affirm: "I can remember, I will remember, I do remember. I can be honest, I will be honest, I am honest," etc.

Once more I repeat, that an affirmation to become a suggestion and have any practical value upon the mind or character, must be pronounced *slowly, firmly, earnestly, and impressively; with a sincere faith believing that the thing affirmed now is.*

The potency of a suggestion is determined largely by the degree of earnestness with which it is impressed and the *faith* we have in its efficacy.

Temperance.

Every child should learn the lesson of temperance. Learn to abstain from whatever is harmful and be moderate in whatever is beneficial. Many who never use narcotics are most intemperate in other ways—intemperate in

eating, intemperate in the expression of their passions and emotions, thoughts and sentiments.

Moral Hygiene.

The chief end of all true culture is soul development, which necessarily includes the subjection of the appetites and propensities to the higher sentiments. Anger, jealousy, hatred, revenge, passion, fear, dishonesty, haughtiness, and all other abnormal psychic conditions are not only destructive to the harmony and development of the higher nature but are direct causes of disease.

Any abnormal emotion will change the chemical compound of the blood, disturb the harmony of the nerve forces and if oft repeated or long continued in is sure to produce disease; while a happy, hopeful, trusting spirit is highly conducive to physical health, intellectual growth and moral development.

Every child should be taught that to give way to temper or other abnormal emotions is not only impolite and an evidence of weakness, but that it is sinful and is sure to injure it physically as well as mentally and morally. Too much emphasis can scarcely be placed upon this proposition. The needless, and I may say willful, giving way to

temper, jealousy, despondency, and other selfish emotions is one of the chief causes of ill health, early decay, social inharmony, vice and crime.

Energy.

Some children are by nature highly energetic and aggressive. Such must be kept engaged in doing something useful or they will get into mischief. These aggressive little folks cannot be kept quiet and whoever attempts to restrict them will have his patience sorely tried. The better way is to interest them in something they can spend their energies on; giving them sufficient variety to make it entertaining and to prevent them from overdoing.

Children deficient in energy should early be given little tasks to do, things not too difficult, and then be hopefully encouraged with the assurance that they can do them. As the energy increases, the tasks can be made more difficult. The lazy child can often be improved by having it work with other children; its self respect will induce it to keep up with, or do as much as the others. Out-door sports, which require activity and physical exertion, are highly beneficial in cultivating the energies.

Idleness.

An idle moment is a dangerous moment. Idleness restricts development. Idleness begets vice. An idle life is an unhappy life. An inactive mind is always susceptible to evil impressions. Activity gives life. Hard work gives strength of body; hard study gives strength of mind. Those who are constantly employed at something useful or beneficial are usually happy. Girls and boys alike should be taught to employ every conscious moment in some useful activity. The boy who does not learn to do hard, steady work rarely succeeds in life. Idle girls seldom become good women.

Frugality.

Every child should learn the value of a dollar, should be taught to earn money and to save it. No matter what may be one's condition in life, he should be able to be self-sustaining and self-supporting. Great wealth today is not positive assurance of wealth tomorrow; moreover, the child of wealth needs to learn the lesson of economy quite as much as the child of poverty. Extravagance begets vice, fosters pride, and degrades character. Some children are naturally highly acquisitive, having not only the desire

but the ability to make and to save money; in such, the instinct needs only to be guided aright. Others are quite deficient in the ability to make and to save; such should be given a chance and encouraged to earn money in early life. They should be required to save their earnings, to pay for their own clothing, or something in which they have a personal interest; thus they will learn the value of a dollar and the necessity of economy in spending it.

Continuity.

One thing at a time and that done well, is the secret of success. The child should be taught to complete whatever it begins. Scattered forces are rarely effectual. A moderate degree of intelligence and energy persistently applied to one business will accomplish much more than great mentality and energy badly scattered. The young child should be encouraged even in its play to complete everything it begins, to do whatever it does well.

Self-Respect.

Self respect strengthens character. Egotism is odious; but a good degree of self appreciation enables one to command the respect of others, and is a constant check against doing what is

unworthy. This quality should be cultivated in most children. It is unwise to call the child stupid, lazy, mean or anything calculated to lessen its self respect or self reliance. The better way is to encourage, to affirm that it is going to be what it should be.

Sensitiveness.

Many children are supersensitive by nature. They are easily wounded by a word and ever alive to praise or blame. *Such should neither be praised nor blamed,* but influenced through other channels until the supersensitiveness is outgrown. This unnatural approbation, or desire for the approval of others, frequently combines with a personal pride to that degree that expediency takes the place of conscience. The thought is not what is right or best, but what others will say. Unless this tendency is corrected it usually results in a haughty pride, or an artificial life.

Frankness and Candor.

A frank, candid manner promotes honor and integrity. Mental reserve is sometimes necessary in protecting self or others but if carried too far becomes deceptive. I have noticed that frank, communicative persons seldom lapse into vice or crime. Children

should be encouraged to confide in their parents, to hold no thought, desire or purpose that they would be ashamed to have written on their forehead. If all could realize that there are no secrets in the psychic world, that the All-seeing Eye penetrates the darkest soul, it would tend greatly to establish virtue and honor.

Habit a Law of Mind.

What we do or think repeatedly by choice becomes habitual or involuntary; therefore, good habits tend to make the involuntary life and impulses honorable and righteous, while bad habits make vice all but imperative. All children should learn this law and be steadily encouraged not only to avoid the formation of bad habits but to form habits of promptness, exactness, truthfulness, fidelity, etc., that these may become integral parts of their character.

Tact.

Every child should be taught to be practical. Many who have enjoyed excellent educational advantages fail in life from want of tact. To make a child practical it should first be taught to use its eyes. A close observing eye, a good memory, and a putting-things-together head teach the most valuable

lessons of life. When a child has learned to notice closely it should then be encouraged to use its wits in planning ways and means.

Politeness and Agreeableness.

True politeness is true kindness delicately expressed. A happy, agreeable, polite, sunny manner is of priceless value in the struggles of life. A rough, crude, or discourteous exterior blocks the way to success for many otherwise worthy men. The lady who is always refined, sunny, and agreeable, who is truly polite, courteous, and kind to all, is sure to become a favorite. It is a law of mind that whatever we express, we build into our own natures; therefore, the child that is taught to be polite and agreeable under all circumstances, is sure to develop into a beautiful, refined character.

The Affections.

Philosophers may be ruled by reason, but the masses are controlled by their emotions. Law reigns in courts of justice, but love governs human hearts. The affections of the child should be cultivated from early infancy and wisely directed. By parents manifesting a loving, tender spirit toward their children, not only when they are good

but when they are naughty, they will be able to create a wealth of affection in their hearts which will give them a charm and sweetness for life. *We are all influenced more by those we love than by those we hate.* Parents who are wise enough to take advantage of this law will be able to control and direct their children aright.

Home Influences.

The home life is perhaps the most potent factor in the formation of character. When on the streets or in public, all are more or less guarded and restricted and hence less susceptible; but in the home there is complete relaxation and therefore susceptibility. Every little jar or discordant note has its influence upon the developing child. Every sunny smile, word of cheer, or touch of kindness is like the touch of the artist on the canvas; it adds beauty and perfection to his masterpiece. Fortunate indeed is that man or woman who can look back to the old fireside and see in its flickering light the kindly face of a wise, temperate father and the sunny smile of a gentle, loving mother! Very few children who come from happy, sunny homes go astray.

Boys and Girls.

Boys and girls should grow up together. It is more easy to direct the emotions of those who have the constant companionship of the opposite sex than of those who do not. The girl who has never been allowed to associate with boys until almost grown, frequently falls in love with the first young man she becomes intimately acquainted with. Boys denied the refining influence of girls are more often uncouth or given to vice. It is unwise to tease a child about its sweetheart; the continual agitation only deepens the emotion. Boys and girls should be instructed as to what is proper but be allowed to play, study, and grow up together with as little thought of the matter of sex as possible.

Personal Purity.

Every child should be taught the laws of personal purity. Many require counsel before the age of six, if secret vices are to be prevented; others do not require it until twelve. Nearly all parents postpone these matters three to five years longer than they should. It is better to be a little in advance of the requirements than too late. Overly particular and prudish parents often

assume that because their child has been prevented from associating with the perverted, it needs no instruction in personal purity; a greater mistake could hardly be made. The spring source of vice is more often within. My experience in directing the lives of several thousand children has taught me two things: (1) only about one child in a hundred receives proper instructions early enough to protect it; (2) that the very nice boys and girls—whose parents have presumed to keep them innocent, by keeping them ignorant and protected from perverted children—are nearly all victims of secret vice.

Ignorance is a poor guide to virtue. Every child should be lovingly and wisely instructed relative to the uses and the abuses of the sex function. *A single warning is not sufficient and does but little good.* We continually instruct the intellect and repeatedly appeal to conscience to make the child honest; in like manner, we should thoroughly instruct and repeatedly encourage it to keep its every thought and desire pure. It should be taught that impure thoughts and unchaste desires are seeds of vice, which if planted in the head and heart are sure to have their fruition in conduct.

Self Protection.

Self preservation, or self protection, is the first law of nature. The surest way to protect self is always to be pronounced on the side of right; to manifest only the good and seek the same in others. By protecting self in all ways we protect others. Human nature is weak and therefore is to be trusted only within the bounds of reason. We have no right to tempt others or put ourselves under temptation. The child should be taught to be self protecting; should learn to be diplomatic and discreet; to keep its own counsel, and to be quick to discern an evil person or an evil influence.

Forethought.

Forethought and carefulness are not hereditary but acquired traits. Some children learn to be careful and thoughtful much more readily than others, but all require training in these qualities. A good plan is to point out to the child, after it has made a mistake, how it might have avoided the error had it noticed or duly considered the matter. By frequently referring to the child as being thoughtful, careful, and always reliable it will be encouraged to become so.

Order and System.

Order and system prevail throughout all nature; without them the universe would soon be reduced to chaos. One who would accomplish much in life must be orderly and systematic, not only in doing, but in thinking. The child should be taught to have a time and a place for everything; to be systematic, regular and orderly in whatever it does.

Self-Containing.

There are many who have never learned to be self containing. They must be entertained by someone or something outside of self, or they become restless and miserable. Often this condition leads men and women into doubtful company, or causes them to patronize low-class entertainment. The child should be taught to be self-engaging that it may not be dependent upon others for its happiness. Its mind should be directed to reading good books, to the study of art, literature and science, that it may have something with which to entertain itself. Meditation is the way to truth. Solitude has lessons for all—lessons that can be learned in no other school.

Expression.

The power of expression should be cultivated rather than restricted in the child. Even the most gifted linguist can give expression to but a fraction of his thoughts, desires, and aspirations. One-half of the world's best thought is lost because the thinker cannot express his ideas. The child should be encouraged to talk, should be taught to speak grammatically, and to express itself clearly and concisely. Concise expression promotes definite thinking. All slang should be eliminated and verbosity discouraged.

Imagination.

Imagination or creative fancy is the highest power of the human mind. It should be cultivated in most children. In some, however, it is so strong as to cause them to exaggerate. This tendency can usually be overcome by calling the child's attention to its mistake in the presence of the facts. Many children exaggerate through a desire to excite approval or surprise in others; such should be taught that the simple truth is always more interesting than the enlarged account. There is a vast difference between this tendency to magnify the truth, and real deception caused by selfishness, secretiveness, or

a weak conscience; the latter can be eradicated only by persistent moral training, the former is usually outgrown.

The Sense of Honor.

"An honest man is the noblest work of God." Deception is the most universal sin of the race. The paramount need of the world today is moral conviction. The sense of honor should be cultivated in all children; to do this the parent should be strictly honest with them. The common custom of telling children that the moon is made of green cheese, etc., of misrepresenting things in order to control them; of practicing deception with friends and neighbors in their presence; all tend to destroy their innate sense of honor. How irrational for a mother to expect her child to be honest, when she repeatedly requests the servant, in its presence, to inform the unwelcome caller that she is not in!

The child should be placed on its honor, and its word depended upon. It should be encouraged to be faithful, honest, and straightforward in all ways. If it deceives the parent and afterward confesses its error, it is not wise to chasten it for the wrong it has confessed, lest it be driven to further

deception. The better way is to forgive the present error, thank it for its frank confession, and give it such instructions as are calculated to prevent the repetition of the error.

Kindness.

Kindness is the most divine virtue of the human soul. Brotherly love with kindness toward all and malice toward none, is the cream of all religions. By example and precept the child should be taught to be kind to everybody and everything. No other training will tend so much to overcome selfishness in every form. It should know that it is unkind to complain, to find fault, to be selfish, or to destroy the happiness of others by the recital of its troubles, likes, and dislikes. The cultivation of this sentiment should begin in early infancy. When the child has been wronged it should be encouraged to forgive the wrong and return good for evil. It should be taught that by being kind and gentle to pets and playmates it will develop a beautiful character. If the element of kindness is thoroughly instilled into the child's nature, it will prevent its becoming selfish, harsh, or cruel in mature years.

Reverence.

A due sense of reverence for God, for old age, for superiors, and for law are indispensable to a noble character. The lack of true reverence and faith among the masses constitutes one of the great problems, not simply of the church, but of the state. No child's education is complete until its sense of reverence has been awakened and strengthened. The parent who neglects the child's religious training, neglects what is most important for its success, its usefulness and its welfare in this life as well as the life to come.

The little mind and heart are very susceptible to religious influences. If the child is told in simple language of the heavenly Father, His kindly interest, His watchful care, and His forgiving spirit, it will come to love Him and reverence Him. When this love has once been established, the child may then be told of the Father's will and the necessity of obedience. In this way the very essence of religion may be made a part of the young life.

Parents are often much alarmed about the morals of their children as they approach manhood or womanhood, and well they may be; but if the sense of honor, of kindness, and of

reverence are thoroughly established in a child's character before it reaches the critical period, it is not likely to go astray.

The True Ideal.

In character building a correct pattern, a true ideal is indispensable. From the lives of great men and women we can get much that is helpful; one is an example of courage, another of conviction, another of faith, another of wisdom, and another of self-sacrifice. By presenting the virtues of noble characters to the child it may be inspired to become like them. But there is a perfect pattern for all; one life which embodies all the virtues with none of the vices of great men. Nineteen hundred years ago, God through the gift of His son, revealed to humanity the ideal man. The perfect self-control, obedient will, kindly forgiving spirit, loving thoughtfulness of others, gentleness of manner, and self-sacrificing life which characterized the earthly career of Jesus Christ, should be presented in simple story to the young, and in so far as possible embodied in the character of every child that all men may become like Him.

The Spiritual Birth.

"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." "Except a man be born anew he cannot see the kingdom of God."

This is a simple statement of a biological law. Inception, birth and development are as indispensable to the spiritual life as they are to the natural life. As every child is quickened before its advent into the natural world, so every soul should be spiritually quickened during its physical embodiment; and must be so quickened before it can be born into spiritual consciousness. As the physical life is the gift of earthly parents through natural law, so the spiritual life is the gift of God through spiritual law.

Every child should be taught the laws of the spiritual birth and unfoldment, not as a traditional dogma, but as a sublime fact, a glorious experience to be realized by all who will surrender self to God. This higher life alone makes goodness *natural,* love the controlling motive, and righteous living possible.

No amount of intellectual culture will take the place of this spiritual birth

and higher life. Wholesome home influences are very helpful; correct habits are a power for good; proper suggestions will accomplish much in character building; Christ as an ideal is highly potential in shaping the lives of men; but whoever would become Christ-like must be born anew, must realize God within.

APPENDIX.

The Public Schools.

The public school is one of the several great fountains whose waters unite to form the stream of life. From no other source does the average person receive more of that which makes for happiness, intelligence, success and good citizenship. Whatever improves the public school tends to improve all that is highest and most valuable in human life.

Educators have just cause to be proud of the progress made in the art of teaching during the last twenty years; new appliances, improved methods and better results are observable in every department. Notwithstanding the progress made, all who are familiar with our educational system and the disadvantages under which teachers labor are painfully aware of the fact that there is still room for improvement.

The more we know of the child life and its requirements the more imperfect does the present public school appear. During twenty years of child

study, I have become acquainted with the inside workings of the schools of this country and know something of the labors and trials of the average teacher. I have seen the necessity of several radical changes, some of which we shall notice. These proposed reforms can only be brought about gradually, but must be realized before the public school can accomplish what it should.

School Funds.

More money is the first essential for the improvement of the public schools. Every department is restricted for the want of funds. More buildings, better equipment and more teachers are required for the proper carrying on of the work in almost every village and city. In order to supply this demand two things at least are essential:

(1) The masses must be educated to more fully appreciate the importance of the public school and the necessity of liberally supporting it. This will take time. It is largely a matter of growth. In the natural order of development, in the individual and in the race, the tendency is first to provide for the physical necessities, second for the intellectual life, and lastly for the moral and spiritual. Hence, in our

present state of development, we have dollars for appetite, dimes for education and pennies for religion.

(2) Corporations must be made to pay their proportion of taxes. If trusts and syndicates are to control the wealth of the country they must also bear its burdens. As capital consolidates there is a tendency to reduce the relative quantity of money available for school purposes. One hundred men worth $10,000 each do not hesitate to pay a ten mill assessment for the education of their children; but the man worth a million, three-fourths of which is invested in stocks and bonds at a low rate of interest, is loathe to pay the same assessment, or $10,000 per annum, for educational purposes. It is much cheaper for him to educate his children at a private school than to pay his proportion of school tax necessary to maintain a high grade public school. But he who owns a million can pay his assessment quite as easily as he who owns a thousand, and those who have the interest of education, or the welfare of the country at heart, should require him to do so.

Again, lawless corporations and licensed evils recognize in the public school their most formidable foe and are employing subtle means to restrict

its influence and counteract its moral teachings. Parents and educators should be cognizant of the situation and be prepared to defend the interests of the school against all unfriendly legislation, moral or financial restriction. Whoever cripples the public school by the needless denial of funds, or lowers its standard by the employment of cheap (?) incompetent teachers is an enemy to his country.

School Equipment.

Public schools are only half equipped for work. In most places there is need of as many more school rooms and three times as much in the way of helps and appliances. In addition to charts, maps, casts, mechanical devices, dictionaries and free text books, every school room should be supplied with an up-to-date encyclopedia and a condensed reference library covering the subjects taught.

In many country districts the entire equipment of maps, charts, etc., represent an expenditure of less than $25, while in the better grade schools it seldom exceeds $100 per room; whereas there should be an outlay of from $200 to $500 for each room. If school boards were prepared to pay for new devices and appliances, so that there

was a commercial demand for such things, inventive genius would soon supply the demand and thereby greatly facilitate study and progress.

More Teachers Wanted.

The number of teachers should be increased fully 40 per cent the country over and 50 per cent in the primary and grade schools. No primary or grade teacher should have more than twenty or twenty-five pupils. Why? Because every pupil should daily receive personal attention. The teacher should have both the time and wisdom necessary to become thoroughly acquainted, not only with the mental peculiarities and needs of each pupil, but his disposition, habits and tendencies and then be able to give him such personal instruction and help as are required for his proper development.

The most thoroughly educated mother finds enough to tax her head and heart in the education and management of three or four children whom she has studied from their birth; how perfectly irrational then to expect a teacher to properly instruct and wisely develop fifty or sixty children of whom she knows practically nothing!

It is a noteworthy fact that so many great historic characters received *pri-*

vate instruction from tutors who made a study of their every requirement. The nearer we approximate this personal work in the public schools the more helpful will they become. If students were properly assisted they would learn much faster with far less nerve strain and therefore be able to do more thorough work in shorter time.

At present most teachers have too many pupils to give each the individual attention necessary to know his requirements. Hence thousands slip through the grade schools, many through the high schools, and not a few secure college diplomas without comprehending one or more of their studies. If each received the personal attention he should, this would hardly be possible.

Human Nature Studies.

Teachers should understand human nature. A knowledge of the child mind is quite as important as a knowledge of text books. Every normal school should have a department devoted to the study of human nature, particularly the psychology of childhood. This course of study should be thorough, occupying at least one hour a day for two years. Among other

things it should include heredity, prenatal culture, organic quality, temperament, hygiene, dietetics, physiological psychology, and the practical application of its principles in brain building; a study of the primary impulses or elements of mind and character; methods and rules for directing, increasing or restricting all the appetites, emotions, faculties and sentiments; mental suggestion and how to employ it in discipline and mental development, together with special directions for awakening the mind of the dullard, governing the willful or vicious, gaining the confidence of the timid and reticent, and overcoming other eccentricities.

The course should also include self study for the teacher. No one is qualified to teach until acquainted with self. Our view point modifies our view. Our peculiarities affect our relation to others. The teacher that is by nature too firm, sensitive, aggressive, approbative, affectionate, positive or the opposite of these; or has any other quality that is above or below normal, should be cognizant of such faults and by proper training overcome them. One who has not learned the lesson of self-control, who gets angry on slight provocation, or becomes worried by noise and confusion, or is strongly under the

influence of some eccentricity, is not qualified for the school room. Moreover, if teachers had a thorough knowledge of themselves they could do much better work with far less effort and nerve strain.

This department of study should be under the supervision of an up-to-date phrenologist. Not a "bumpologist," but a man thoroughly versed in the phrenological system of mental philosophy, heredity, physiological psychology, psychic phenomena, and mental suggestion.

From this I do not mean that teachers should be expected to estimate character from facial expression or cranial development—only an expert can do this with sufficient accuracy to be of any practical value; but every teacher should be thoroughly versed in the subjects indicated, particularly the phrenological system of mental philosophy. This system is worth more to those who would understand children than all the others put together. It is the only system that analyzes human nature and explains the tastes, talents and peculiarities of the individual.

I am cognizant of the disfavor with which phrenology is held by many college men and realize that in recommending it I shall provoke their dis-

approval; therefore, I wish to discriminate between phrenology as a system of psychology and phrenology as employed in the art of reading character. It is the former that I am commending; the latter, however, is worthy of much more attention than has generally been accorded it. During many years of daily practice in reading character and child study, I have employed every system and method known to science and I cannot better express my estimation of the relative value of Gall's system than to quote the words of the late Mr. Gladstone, where he says, "As an explanation of mind and character the phrenological system of mental philosophy is as far superior to all others as the electric light is to the tallow dip."

Qualifications of Teachers.

Few teachers are properly qualified for their work. A thorough Normal training, with at least a two years' course in methods of teaching, physiological psychology and child study should be required of every applicant before a teacher's certificate is issued. Such a requirement would not only be of great practical value to teachers, pupils and the interests of the public schools generally, but it would tend to

elevate and give dignity and commercial value to the profession.

The profession of teaching should rank with law and medicine. At present most any one able to pass an examination in the text books and the simple requirements of pedagogy can get a certificate. The results are that many incompetent persons who are willing to work for half price enter the profession, while thousands employ teaching as a stepping stone to something more lucrative. As long as this condition exists there will be many poor teachers in the school room and wages will be low for all. Whereas, by requiring those already in the profession, as well as those who enter, to take thorough Normal training, none but persons of merit who expected to follow teaching as a vocation would qualify.

Teachers' Salaries.

The salaries of teachers should be increased from 25 to 50 per cent. It is unreasonable to expect men and women of character, culture and ambition to work year after year for half what the same amount of mind and energy commands in other professions and vocations. Only those who have a liking for teaching or feel that they

cannot do anything better or more lucrative remain long in the school room.

After a careful study of this subject, I am convinced that no one thing is more detrimental to the best interests of the public schools than the low salaries paid. Teachers should combine, first to raise the standard of the profession, and second to demand a price commensurate with their services.

Pensioning Teachers.

At present the idea of pensioning teachers is being agitated. As a means of reimbursing those who have worn themselves out in the school room for half pay the pension system is certainly commendable; but as a principle to be followed up, it is fundamentally wrong. First, because one decade or generation has no right to contract debts for its successor to pay. Second, because the pension system would tend to produce a lot of dependents, who instead of providing for old age would be content to retire and draw their support from the earnings of others. Third, because "The laborer is worthy of his hire," and all self-respecting men and women want the salary they are entitled to, preferring to be their own custodians, rather than pensioners.

Moral Training.

The principles of morality should be systematically taught in the public schools. In addition to simple, daily devotional exercises there should be a prescribed course of moral instructions calculated to develop the better elements of human nature. This course should include practical lessons in hygiene, cleanliness, temperance, personal purity, manners, self respect, self control, fidelity, honesty, gentleness, agreeableness, kindness and reverence for law, old age, and things sacred. It should be sufficiently thorough to eliminate as far as possible evil inherent tendencies, prevent the formation of bad habits, and establish the basis of a strong moral character in every pupil.

Great care should be exercised in the employment of teachers. No person should be engaged to teach whose life is not exemplary. The psychological relations existing between teachers and pupils make the latter peculiarly susceptible to the influences of the former. It is all but criminal to place young children under the tutorage of the morally delinquent.

The importance of the foregoing propositions will readily be conceded by all familiar with the sociological

problems of the country. History proves that intellectual training without morality is dangerous. An educated villain is a greater menace to the commonwealth than an ignorant one. In the cities of New York and Chicago less than 10 per cent of the school population receive systematic moral or religious training at home, while in other cities throughout the country the percentage is but little higher. Now, the cities control the balance of power in State and national legislation, therefore, it is of pre-eminent importance that the principles of morality be taught in the public schools.

No commonwealth can long maintain law and order that neglects the moral training of its youth; no republic can long survive whose citizens lack faith in God.

HUMAN NATURE STUDIES

The following list of books are recommended by Mr. Riddell as among the best on the subjects treated. Any of these books may be ordered by mail at the list price from the Child of Light Pub. Co., 6328 Eggleston Ave., Chicago.

Child Study.

A Study of Child Nature	Harrison	$1.00
Hints on Child Training	Trumble	1.00
From the Child's Standpoint	Winterburn	1.25
The Children's Health	"	1.25
Love and Law in Child Training	Poullson	1.00
Aids to Family Government	Meyer	.75
A Mother's Ideals	Proudfoot	1 00
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Science of Mind Applied to Teaching,	Hoffman	1 50
How to Strengthen the Memory	Holbrook	1.00
Children's Rights	Wiggins	1.00

Psychology.

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The Coustitution of Man	Combe	$1.25
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The Temperaments	Jacques	1.50
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How to Educate the Feelings	Sizer	1.50
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The Pathway of the Spirit	Dewey	.75
The Way, the Truth and the Life	"	2.00
New Testament Occultism	"	1.50
Life Beyond Death	Savage	1.25
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For Girls	"	1.00
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