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THE NEW PSYCHOLOGY

THE
NEW PSYCHOLOGY
ITS PRINCIPLES AND PRACTICE

BY

REV. S. G. McLELLAN, B.D.

Lecturer in Psychology to the Workers' Educational
Association ; author of "The Great Hours of Life,"
"What Is Psychology?"

*"The happiness of your life depends on the
quality of your thoughts"*

1939

NICHOLSON AND WATSON
LIMITED . . . LONDON

TO MY THREE CHILDREN
ARCHIE, NATHANIEL, CISSIE
all of whom,
having discovered the secret of true
happiness, are seeking to make life
better and happier for others, this
volume is affectionately dedicated.

AUTHOR'S PREFACE

THE increasing interest in psychology is evidenced by the constant stream of new publications on the subject. Unfortunately for the beginner, and also those who are not far advanced, many of these works are too academic and highly specialised, and consequently somewhat difficult to follow. It is to meet the need of the average man and woman that this book is designed.

In my work as a teacher and lecturer, I am frequently asked to supply a list of helpful books, and invariably I have included some of the standard works, only to be told that these were more suitable for the student preparing for some profession, and that, besides being somewhat remote from the practical problems of the everyday life of the world, they do not stimulate that interest essential to the continuance of the study of the science of psychology.

The book is written from my own experience as a lecturer, preacher and pastor. Some of the illustrations are drawn from other sources. I have not, always, been able to trace the source, and

should there be any infringement of any rights, I crave the indulgence of the authors.

I am deeply indebted to the Rev. W. E. Sargent, M.A., B.D., of Leeds for his help and advice on several points ; to Miss Gladys Wood of Thornton, Bradford, for typing the manuscripts ; and to the Rev. N. J. McLellan M.A., B.D., of Bolton for reading and correcting the proofs.

It is my earnest wish that these chapters may prove helpful to many who are suffering from fear, worry and depression, and may enable them to face life with a stronger faith, new hope, and a deeper consciousness of a power that will lead to health, happiness and success.

S. G. McLELLAN.

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FOREWORD

by

REV. W. E. SARGENT, M.A., B.D.

SOMEONE has said that psychology is nothing more than applied common sense. In the broad meaning of the word that is certainly what it is, and what Mr. McLellan has made it for his readers. His book is not written for those who wish to study the science of psychology, but for those who are eager to understand themselves more clearly than is possible without the help of such a book as this. To live at all, men and women must adapt themselves to their environment, and the more successfully they do this the happier and richer will be their personalities. Success here depends upon a knowledge of oneself, without which a man may break down nervously or at the very least lack efficiency. But man needs more than a mere knowledge of himself to live triumphantly ; an understanding of how he may replace the negative things of his mind with positive ones is also necessary. The author of this book has given considerable space and careful

thought to showing how we can know ourselves better, how the mind can be filled with positive ideas, and how a sense of direction can be given to our emotional energies. He has dealt very little with the psycho-pathology of human life because his purpose is not to explain the abnormal mind, but to show how the normal one can obtain the highest degree of efficiency.

Readers will find the author's illustrations illuminating and his quotations apt and choice. A careful perusal of this book will reward the reader and for this reason I heartily recommend it.

February, 1939.

W. E. SARGENT,
Leeds.

CHAPTER I

THE FUNDAMENTALS OF PRACTICAL PSYCHOLOGY

PSYCHOLOGY IS THE science of the mind, or the science of human behaviour. The condition of the bodily health can be indicated by the beat of the pulse, but the state of the mind can be known, only, by speech and behaviour.

What is science? Science is systematised knowledge, or knowledge of the laws, rules and principles appertaining to any given subject. Psychology, therefore, is simply a knowledge of the laws governing the mind.

There are two planes of consciousness, namely : the conscious and the subconscious. With the conscious mind we make our contacts with the world. The subconscious is below the level of the conscious mind and stretches from the fringe of consciousness to the lowest depth of the mind. The study of Psychology embraces the consideration of the various mental states in all these fields. It proves that every thought, feeling and emotion of the individual produces its own effect upon him for better or for worse. Constructive thought produces constructive results whereas destructive thoughts produce destructive results. Mind is the cause of action.

The three fundamental principles of Psychology

are feeling, knowing and willing. In every complete action these three attitudes are manifest. For example in the purchase of a new hat, a lady stands at a shop window. She sees one that attracts her. Now study her consciousness. She likes it—that is feeling. She wants it—that is knowing. She walks in to purchase it—that is willing.

Psychology is no new science, but the conscious application of its principles is new. Its history extends far back in the story of the intellectual evolution of the race. For a time it was regarded as merely a branch of the general subject of metaphysics, and partook of the general vagueness of that branch of thought. But emerging gradually from the fog it stood at last clearly defined as a scientific study rather than a branch of metaphysics or philosophy. Like any other science it is based upon ascertained facts and laws, rather than upon abstract theories. Leaving behind the conflicting theories regarding the ultimate nature of the mind, it concerns itself solely with the actual workings, activities and operations of the mind and the laws that appear to govern these. It relegates to metaphysics and philosophy the speculations regarding abstract mind and its relation to the soul, and devotes itself entirely to a careful and scientific examination of the working laws of the mind, their effects, consequences, conditions and general mode of operation.

The study of Psychology begins with the instinctive period. It lays much stress on instincts. Man carries with him the instinctive impulses, which he shares with the lower animals. He is heir to his

ancestors' instincts. The primary instincts are the herd—the rabbit runs back to its company, birds of a feather flock together ; the self-assertive, which appears early—the baby wants all he sees ; and sex.

What is an instinct ? An instinct is a specific form of response to a specific stimulus, which is innate and the universal possession of a species. By and by instincts become habits ; and later sentiments are formed. The work of the practical psychologist is to trace the development of human behaviour from its instinctive period, through the habitual to the sentimental.

Now contrast instinctive and intelligent behaviour. Take a timid rabbit from its hole, and put it in a green plot. Instead of remaining at rest, it will run back into its hole. Place an obstacle in its way and it will negotiate it. The rabbit remains at that stage. With a child it is different. In the course of time the child begins to talk, to walk, to think to reason and to control its behaviour.

How does psychology seek to explain such behaviour ? In the first place it suggests the existence of a subconscious region of the mind. That region is a vast area of activity of the mind, which lies beyond the conscious field. We are told that nine-five per cent. of our mental activities are performed on that plane. From the time a child is able to recognise the outer world, it begins acquiring new impressions, all of which are duly recorded in the subconscious region of the mind. Conversations by adults will leave their stamp. Obscene language will find a lodgment. Many

things will pass unchallenged into this region, and are reproduced in later years.

This region of the mind contains whole systems of knowledge, which, though in its normal state they have fallen into absolute oblivion may flash out into luminous consciousness when required.

In that region of the mind are to be found those strange impressions which have come down to us through the ages—the inheritances of the race, which manifest themselves in our instinctive feelings. Many things that were experienced by our ancestors come down to us in the shape of impressions that are reproduced in the field of consciousness with more or less clearness, as opportunity demands. Our “feelings”, likes and dislikes, prejudices, tastes, inclinations, and other mental states which rise up to the field of consciousness from time to time—the mental qualities which are in our sub-consciousness from our birth—come to us in this way. The individual has the benefit of all the experience of the race acquired through the ages, the essence of which is impressed upon his sub-conscious mentality. Besides this, each individual has a certain “natural character” which is his from birth, and by reason of direct inheritance, which is, also, impressed upon his subconscious mentality. It is, of course, true that the individual may alter and radically change this natural character by the methods of applied psychology, but the fact remains that the individual has a certain natural character of his own, independent of his training. Every one has his or her own natural tastes and preferences. Every

mother of a large family knows that no two children are alike in disposition or nature. Every teacher knows that each child has its particular personality. And the things that go to make up that personality are the impressions contained in the subconscious plane of the mind.

But these inherited impressions are only a part of the material of that wondrous mental storehouse. From the time that the child is able to recognise the outer world, it begins acquiring new impressions, all of which are duly recorded in the subconsciousness. Each little bit of experience gained by the conscious mind is passed on to the subconscious region—is impressed upon the mental phonographic records of that region. The subconscious region of the mind is something very similar to that which we have called memory—only it occupies a larger field and has greater activities than those formerly attributed to memory. The faculty or activities that we call “memory” are simply a portion of a greater field—a Greater Memory—that we call the subconscious region of the mind.

Another class of impressions is contained in this subconscious region—the impressions of habit. We know how we may acquire the habit of performing tasks, difficult at first, until at last we are able to do them “without thinking”. Take for example, the pianist, the typist, the typesetter and many other performers of tasks how, while at first they had to watch each step of the work, gradually they became more expert until at last they were able to perform the task with a minimum of attention, and often

while a portion of the mind was occupied in thinking of something entirely different. The subconscious mind has taken over the task and performs it almost automatically.

We must not overlook the fact that the subconsciousness also contains the impressions that manifest themselves in the operation of the physical functions of the body which are almost altogether performed involuntarily and along subconscious lines. The heart beats without our knowledge, consciousness, or volition. The greater part of the work of respiration is performed subconsciously and involuntarily. The work of digestion, the circulation, and the thousand and one other functions of the body are performed without reference to the consciousness. It is only when something goes wrong that the conscious mind becomes aware that the internal organs are there.

The activities of the subconscious region remind one of a workshop filled with active earnest tiny workers, willing and anxious to do the work of the individual, if they are only told what is needed. And it is in the directing of these tiny workers of the subconscious mind that practical psychology becomes so useful to the student. By the proper control of this region of the mind the individual's efficiency may be vastly increased.

Another psychological term of importance is auto-suggestion. Auto-suggestion is mental suggestion made by oneself to oneself. The expression of words imparts a vital force to the thought that it did not possess before. An idea constantly kept

before the mind tends to materialise into outward reality. A latent thought is static—an expressed thought is dynamic. Auto-suggestion of a positive nature, intelligently applied and faithfully kept up will assuredly produce changes in the character, personality, and mental quality of the person making it. It is possible for one literally to “make himself over”, mentally, by an intelligent course of auto-suggestion.

If a person will add to the suggestion a mental picture of himself acting in accordance with the suggestion he will have done much to make a mental path easy to follow. That is what the auto-suggestion does—it makes a mental path—it establishes a habit line of action. One may order oneself to be what he wills himself to be, along the lines of auto-suggestion with good results. For, after all, what is auto-suggestion, if it is not the assertion of the individual of his mastery and control over his mental states—of his ability to create new mental states, and build up new characteristics, powers and a new personality.

There are various other terms employed to denote the set of mental activities. Take, for example, emotion. An emotion is a mental state composed of a number of feelings, or the average of a number of feelings—a complex state of feeling. Like all other subconscious mentation emotion has its relation to something in the past—something that has been put into the subconscious region of the mind. It has been described as the driving force of the will. The study of psychology shows

us how an emotion may be controlled, and how to allow it full expression when necessary. In the work of the active ministry, I have heard mourners weep bitterly during the service, and have rejoiced in this expression of grief, because I knew that it would save them from repression in the days to come. Imagination is another powerful factor. The study shows how it can be developed along constructive lines. It is in imagination that Cinderella finds her prince. It is in imagination that invention operates. Desire is another element. Desire is the fire which produces the steam of action. It is at the bottom of all feeling. Before we can love or hate, there must be desire. Desire is also connected with the will. The will is the faculty by which we determine, choose and act.

The study of Psychology is essential to the harmonious functioning of the mind. "The mind is the measure of the man." Instincts, emotions, desires and volitions need directing. Happiness is the normal state of the mind. Despondency is due to a sick mind. It may be accentuated by environment or circumstances, but it is primarily a mental state, a disharmonious state—a morbid feeling brought about by brooding melancholy. This is the principal cause of insanity. No mind can be insane that is always happy. The chief causes of despondency are the exhaustion of nerve force or mental vitality; the misdirection of emotions; and disordered physical activities.

Every person is largely what he makes himself. "As a man thinketh so is he." Each of us is a

sort of composite person. There is the Ego and the Alter. The Ego is the self as it is ; and the Alter is the other (self) or the self as I desire it to be. Auto-suggestion may be defined as a conversation between the Ego and the Alter.

The questions which Psychology seeks to answer are : How can I build up a strong character ? How can I make my personality more efficient ? How can I become successful ? How can I make my life healthy, happy and harmonious ? In a word, how can I make the most of life ? The great cry to-day is for efficiency. What is efficiency ? Efficiency is simply the power of doing one's best in the easiest way and the shortest time.

I remember praying with a man, one day, and when I had finished he asked, not unkindly, if I thought that my prayer would help him. My answer was, yes if you have as much faith as I have. Like other sciences psychology has rules, and works according to cause and effect. There must be strong positive and persistent suggestion, such as, "I am going to conquer this tendency to worry." "I am and can be a success in life." "I can and I will realise my ambition."

Psychology teaches you that there is one thing in the world that is completely under your control ; one thing that will always obey you ; always respond to your needs ; always do exactly what you want it to do, and nothing else. That one thing is your mind. You are in absolute control. Nothing harmful or disagreeable can enter your mind without your permission. No past failure, or disappoint-

ment, can discourage you unless you allow your mind to dwell upon it. If you command your mind to be cheerful, it is cheerful. If you tell it to be happy it is happy. If you will hold success before it, success will come. But if you insist on its being sad and miserable and resentful to everything and everybody it will just as readily obey you.

You are the only person in the world who can harm yourself. No power on earth outside yourself can force you to be false to your principles, to be irritable or to be at the mercy of circumstances.

You have at your command a wonderful array of mental instruments, tools and machinery, which, if properly used, will create for yourself any kind of personality you may desire. You are that wonderful something—master of all these things. And this mastery, if wisely used, will open up for you an entirely new world of thought, feeling and activity.

To think what one wants to think: to be what one wants to be : to do what one wants to do—surely that is the greatest human achievement.

CHAPTER II

PSYCHOTHERAPY

THE TERM PSYCHOTHERAPY is derived from the Greek words *psychē*, which means soul, and *therapeia* which means treatment. Psychotherapy is the treatment of morbid conditions, both of mind and body, by means of mental processes. Since time immemorial men have healed by this method.

Amongst the disorders with which psychotherapy deals are "mental" conditions such as obsessions, worry, fear, morbid ideas, a sense of inferiority and lack of confidence; moral conditions like delinquencies, stealing, lying, bad temper and sex perversions. It, also, deals with symptoms of a physical order which it believes to be of a psychogenic nature ; hysterical paralysis, functional blindness and nervous dyspepsia. In scientific psychotherapy, only those disorders of mind and body are treated which are considered to be psychogenic, that is to originate in abnormal mental processes, and not those like cancer or tuberculosis whose cause is organic.

There are four aspects of the mind upon which psychotherapy has thrown some light.

1. The first of these is the dynamic nature of the

mind. Most of us have been brought up to think of the mind as a structure ; it is built up out of the various sensations and impressions, which come to us in a variety of ways. The mind, it is said, is passive, and its function is to receive these impressions, store them up and reproduce them in memory.

The more modern view is that the mind is dynamic ; it consists of a mass of potential forces. We hear less of impressions, and much more of instincts, impulses, tendencies and the like. The mind is not passive, and the instinctive impulses and tendencies of which it consists seek outlet and expression in life and activity. We are born a mass of plastic material to be moulded and influenced by the conditions of our environment. Every baby is a going concern. It is charged with potential energy.

This change from the structural to the dynamic view of the mind is of immense practical importance. Its influence has already been felt in education. In the old type of education, children were compelled to sit, passively, while information was imparted to them, or crammed into them. This was carried heavily and trotted out at examinations, and the pupil who was the most successful in this process won the scholarships, with their splendid opportunities for a successful career. But very often this method was a tremendous hindrance. For after all, there is a vast difference between remembering and assimilating.

Now the most modern educationists, adopting the dynamic standpoint recognise that the child's

mind is a mass of impulses, of natural instincts, of powers seeking expression ; and the function of the educator is to liberate, develop and direct these tendencies to right ends.

The dynamic view is strongly supported by many leading psychotherapists. McDougall, for instance, holds that the innate instincts are the driving forces of our life and character, and insists that striving is the fundamental element in mind. Freud's view is that the wish is the fundamental fact in psychology ; and he has called into being a new set of terms—all of which are dynamic in nature—"libido" as a form of psychic force, "conflict" between opposing mental forces, "repression", a term signifying the active checking or inhibition of other dynamic forces in the mind, and even the process of forgetting is no longer regarded as a passive fading of mental experiences, but an active suppression of wishes and desires incompatible with our conscious adaptation of life. Adler lays much stress on power and describes it as the fundamental motive in life, and its exaggeration the chief cause of psycho-neuroses. These psychologists, in their endeavour to discover the origin of psycho-neurotic disorders, have all been forced to the conclusion that the mind is essentially dynamic and its abnormalities due to the misdirection of its force and impulses.

Take, for instance, an obsession—a fear of poisoning someone, or an impulse to throw oneself in front of a train, or from a two or three storied window. The view of the old psychologists was

that the idea came into the mind, and gave rise to the impulse or the fear. This view is shared by the patient, also, who recognises only what is conscious in the mind.

But deeper investigation into these conditions shows that the reverse is the case. It is the tendency, the impulse which was there first, and it is the impulse which thrusts the idea into the mind. The fear of poisoning is really the fear of the impulse to poison. I had a lady who came to me for advice on certain matters. She had had a nervous breakdown. One day she told me that she had a haunting dread of the water she was using to boil the tea. The hot water tank was very old, she said, and sometimes coloured the water, and after she had served tea to her family she was haunted by the thought that she had taken the water from the wrong tap. She asked if I thought she ought to give up cooking altogether. I said no, you must conquer and control the impulse which suggests to you to use the wrong tap. How can I do that? she asked. I advised her, as far as possible, to treat the impulse lightly, and not to create a conflict by opposing it in thought, to ignore it, and to determine, each time she was about to fill the kettle, to lay hold on the proper tap, until a new impulse manifested itself. She ceased to struggle with the idea, and she got over it.

Of course this is quite different from the case of a criminal, whose impulse is not a fear but a desire to get someone out of the way for his own selfish ambition. The impulse is there, but it is master.

There is no desire to control it. It craves for expression, and conquers the mind and becomes a criminal obsession.

Sometimes people have been afraid lest they should commit suicide. They have asked for certain poisonous ingredients to be removed lest the impulse should overpower them, and in a moment of self-forgetfulness they should be tempted to take them. A young lady, who is a typist, came to see me one day, and told me of this fear. She worked at a window, on the second floor of the office and, frequently, the idea of opening the window and throwing herself from it would suggest itself. She asked if I thought she ought to ask to be removed to the ground floor. I advised her to face up to her fear, that the solution did not lie in running away from it, but in overcoming it. She is making a brave effort with great promise of success.

As with the obsessions, so with the hysterias. There is a school of thought which holds that an individual gets paralysis or blindness because the idea was suggested to him : and hysteria has been defined in terms of suggestion. There may be something in that suggestion, but I think it would be more correct to say that it is not primarily the idea suggested that is the cause, but rather the tendency in the patient to suggestibility which is the fundamental factor.

I heard of a famous surgeon who gave a lecture designed to educate the general public on cancer. In the course of this lecture he is reported to have made the impressive statement that of the eight

hundred people present one hundred would die of cancer ! Statements such as that would be better left unsaid. The harm that such a pernicious suggestion will do depends upon the tendency to suggestibility in the minds of some of his audience.

It is important, however, to recognise that no suggestion can have any effect whatsoever unless there is a tendency already present in the mind to receive a suggestion.

2. We shall now pass on to consider the determinism of the mind. The mind is governed by law, but its own law, and not the laws of physiology. We agree with the physicist as to the atomic constitution of matter, but his formulation does not help us much in specific psychological problems. As in other sciences so in the science of the mind, we begin by the recognition that the mind is subject to the laws of cause and effect. Indeed psychology could not be regarded as a science unless we accepted this fact.

It is a common belief that some thought may have come into consciousness on its own and without relation to any previous thought. If we restrict ourselves to consciousness that is true. But a further investigation into its predecessors shows that every thought has some causal relation with every other thought, and that a thought cannot emerge into consciousness from nowhere, anymore than a fish can appear on the surface of the water without coming from the depths. Now that we can investigate the subconscious processes of the mind, we can easily discover in each case what is the preceding thought, which determined its successor.

We cannot start a train of thought absolutely fresh : it is always found to have some relation to previous thought or suggestion. For example walking down the street, one day, you hear someone whistling the song : " It's a long way to Tipperary " and immediately your thoughts are of the great war, in which this song gained popularity.

Dr. Ernest Jones gives an amusing illustration. It is that of a young man, who was very deeply in love, and one night he and his fiancée began to talk so seriously that suddenly the young fellow felt, that he must pull himself together or he might say too much. He asked himself, what shall I talk about? And, seeing the moon, he determined to change the subject, and quite naturally turned his thoughts to astronomy. He surprised his young lady by abruptly asking her if she could name the planet farthest away from the earth visible to the naked eye. She could not, and then he told her it was Venus.

Our investigations in psychotherapy teem with illustrations. There is no habit, trait of character, idiosyncrasy, or peculiarity of thought or feeling which has not its roots laid in previous processes of the mind. These roots are almost always discoverable, and invariably we find that the " motives " behind them are of a dynamic nature. We believe then in psychic determinism, namely, that cause and effect operate as much in the mental as in the physical sphere. If we did not believe that we could have no science of the mind ; we could not study laws in which there was no uniformity.

3. Another aspect to be considered is the autonomy

of the mind. The opinion that the mind can affect the body as well as the body affect the mind is, of course, the deduction of common experience. It is a fact of experience that our minds are autonomous—that is self-governed—and every one acts upon that supposition. The mind is capable of initiative and of independent action by means of the function we call the will. That the mind governs the body seems to me a common sense view based on experience.

Let me give an instance of psychotherapy. A man is carried into a consulting room, having suffered from paralysis of both legs for two years. He has been the round of Neurologists, whose treatment along physiological lines has had no effect whatever. He is treated along psychological lines, is induced under hypnotism to recall the experience in which he was buried and nearly suffocated under a huge tent in a storm, and in about half an hour he gets up and walks out of the room. That is what psychotherapy seeks to do—to unearth or reveal the cause that has produced the effect. Now in such a case the pure physiologist who holds to the physical theory is in a dilemma. Either he must accept the fact that the patient's physical condition, being cured by mental means, was psychogenic—that is to say due to mental causes—or he must assume that mental treatment can affect and cure a physical condition. In either case we are compelled to the belief that the mind has power to influence and change physical processes.

Several experiments, scientifically conducted, have

been made to prove the influence of the mind over bodily processes. McDowell, a lecturer on psychology in King's College, London, tells of a patient who was hypnotised, and an onlooker touched his arm with the suggestion that he was touching him with a red hot iron. The subject immediately winced as though badly hurt, and in a varying period of time in different experiments a blister with all the signs of inflammation was formed. Conversely it was stated, that a patient's arm had been touched with a hot iron and produced a blister, with the suggestion that no pain should be felt, and no pain was felt, which shows that consciousness does not follow stimulus in the mechanical way that some physiologists would have us believe.

We conclude, therefore, that the mind is not a mere secretion of the brain, but a potent force which, while being conditioned to a large extent by bodily processes, has an autonomy of its own and is able to exert a powerful influence in determining the voluntary movements, automatic functions, and emotional responses of the body.

The epiphenomenalist view is that the mind is a product of the brain. But that fails to explain the vast array of facts that go to prove that mental processes can dominate and control physiological functions. My own opinion is that in some mysterious way, that only the Creator can explain, mind superseded matter ; and the body is only an instrument through which the mind expresses itself, and fulfills its temporary function in the world.

To carry this discussion further would be to enter

the realm of philosophical speculation, which is outside the province of psychotherapy. Psychotherapy does not deal with the origin of the mind, but with the origin of mental disease—which in many cases is the precursor of physical disease. It goes further than psycho-analysis. Psycho-analysis gives a diagnosis of disease. Psychotherapy shows how it should be cured.

For example there comes to my mind the case of a very efficient officer in France during the war. It was during a shell barrage, and his brother officers tried to persuade him to remain in the dug-out, but without avail. While home on leave he consulted a physician, who was also a psycho-analyst, with the result that the cause of his trouble was soon unearthed. It was discovered that, as a boy, he wandered down a long dark entry leading to a cellar under his home. While he was in the cellar the wind swept through the entry and banged the door closed. He could not open it, and, as his light had gone out he became terrified. It was several hours before he was discovered. The doctor pointed out to him, that that incident had subconsciously dominated his life, and, until it was removed, he would always be afraid. He went back to France, entered the dug-out without the slightest fear.

4. The fourth aspect is the expansion of the mind. A healthy mind continues to grow and develop. It should ever be out to conquer new territory. There are vast areas of arid ground around the borders of the narrow compass that encloses the mind. The

mind can become stagnant, or it can be like a running stream, ever new and refreshing.

Let me illustrate what I mean. In the history of the Roman Empire, there is a story told of a great Roman General, who had a magnificent mansion. He had a large estate, which was becoming thickly wooded with trees. This greatly annoyed the owner. He decided on a plan to restrict the growth of those trees. He engaged a blacksmith to make iron rings, and instructed him to put those rings round the trees. His purpose was to keep the trees from expanding. The more they expanded the less space was left between them, and thus his view was becoming more obscured. His idea was that the irons would hinder the trees from growing in circumference, but he thought they might grow taller. He went to the wars and was absent for a considerable time. But on coming home he found to his amazement, that his idea did not work. On examining the trees he discovered that many of them had burst their iron bands, and those that had not burst their irons were in a state of decay. The latter hadn't sufficient energy to overcome the hindrance.

Now this is the lesson, a healthy mind will overcome its environment. It cannot develop upwards without a corresponding development outwards. The tree grows by adding a new ring to the circumference each year. It is always adding. And the mind grows and expands in a similar manner. People talk about cramming the mind. You cannot cram the mind. You learn a language which has

taxed all your mental energy. You feel that it cannot contain anything further. But very soon, if you were to begin a second language, you would discover that it was much easier to acquire than the first, and so on and on as to continue to learn. Knowledge acquired systematically does not cram the mind, it expands it. There is no limit to what we can know. Knowledge is infinite, and the mind is capable of absorbing it by degrees.

To keep the mind healthy, we must use it. Perhaps you have heard the story of Paganini's great violin. He presented it to the museum of Rome on one condition. That was, that it should never be played again. After several years another great violinist visited the museum, and as he looked at Paganini's violin he exclaimed, with a sigh, "What a sin, that that which once made melody will never gladden the heart of man again; no one, however accomplished, could play it now." The dust had corroded the strings, and the wood was rotting away.

And that is the danger of a disused mind—that greatest faculty of all. That which distinguishes man from the lower creation, and gives him affinity with God, if not used may atrophy; but if used will grow and expand—bringing joy to the owner, and adding its quota to the development of humanity. And just as the tree develops and expands and beautifies the landscape so shall the growing and well-ordered mind engender health, true wealth and happiness freeing the owner from morbidness, melancholy and worry, and enabling him to see the good in life, and making life worth living.

CHAPTER III

THE CAUSES, CHARACTERISTICS AND CURE OF THE INFERIORITY COMPLEX

COMPLEX IS A very familiar term to-day, but I wonder how many, of those who use it so freely, really understand its meaning. The briefest definition is, that a complex is a system of emotionally-toned ideas gathered around one central or dominant idea.

Everybody has complexes. To say that a certain person has a complex is to make no very striking remark. If you are travelling any considerable distance in a tram or a bus and will set yourself to watch any two passengers you will very soon discover the nature of their complex. I remember being on a motor tour in the Lake District. We were a party and the bus was full. Two gentlemen members of the party were most interesting. One was asking the driver all sorts of questions about the car. He was watching him change gear, slow down, and would frequently look at the speedometer. The other gentleman was lost in wonder at the beauty of the countryside and kept repeating : " I wish I had my camera." The respective dominant ideas were " car " and " camera." A complex is something

that reveals itself in, and also, modifies our behaviour. The man whose hobby is stamp-collecting has a complex. I have a preacher's complex. If I hear a good story, I say : that will make a fine illustration. Or if I have an experience that is singular, I weave it into a sermon.

But it must be remembered that there is a vast difference between a necessary complex and a repressed complex. A repressed complex is a system of emotionally-toned ideas that become pushed down, not always consciously, into the unconscious part of the mind, because its presence in the conscious mind is disturbing to the personality, but which functions in the unconscious, producing all kinds of morbid results.

Every mind is full of complexes : systems of ideas, the central concept of which is disbelief in oneself, in one's value to the community, and in one's ability in this or that direction. There is a feeling of utter helplessness and fear which drives one from this or that situation : making one dislike going into company, and being afraid of meeting strangers.

One continually hears people bewailing the fact that they have an inferiority complex. Some write to daily or weekly papers seeking a cure for it. But seldom does one see any mention of the success that has been due to an inferiority complex. Cases have been known of men, who had a sense of inferiority due to the early habit of stammering, and who being conscious of their failing were spurred to great effort. Many a puny youth has been so conscious of his physical inferiority that he has

concentrated on physical culture, and achieved athletic renown. I don't think that it is an exaggeration to say that ninety per cent. of financial success has been due to a sense of inferiority due to early poverty. Napoleon's urge to power was undoubtedly due to his early inferiority complex. He had no outstanding physical appearance to commend him.

The deciding factor, in whether a man becomes successful or not, is the use he makes of the urge. If, as he should do, he organises himself to acquire superiority in some direction, then he can hardly fail to succeed. If he becomes an introvert—that is seeks refuge in dreams and phantasy—he is doomed to failure. Dreaming is good if it leads to action. So, really, an inferiority complex, if used wisely, may be a blessing, and can provide that divine discontent which so often leads to success in life.

1. CAUSES. The inferiority complex is a by-product of our civilization. Those who travel in the east and study the behaviour of Easterns tell us that melancholia, the extreme manifestation of a sense of inferiority, is practically never met with among orientals. In our land melancholia is one of the commonest types of insanity. Of course I am not suggesting that there is any connection between a sense of inferiority and insanity, and yet I suppose if one were to analyse the statistics of insanity one would be surprised at the number whose decline began with a sense of inferiority, or at least a feeling of uselessness. Every slight deviation from the normal, of which the ordinary sane person is

commonly conscious is displayed, as one would expect, in its extreme form by those who are suffering from definite insanity.

It may be said of the average Englishman that his mind wobbles almost always in the direction of humility. The oriental, though his mind wobbles no less often, does so in the direction of an intense exaltation. He knows himself to be a splendid fellow. He is king among men, in a world made for his pleasurable dominance, and while the Englishman bemoans his unhappy lot and assures you that he has committed the unpardonable sin, the oriental is so carefree and joyous as almost to excite the envy of the average sane observer.

Why is this? In the first place it is the price we pay for our civilization. We have bartered our freedom in exchange for the benefit of drains, wireless, home comforts (these things have made us soft) and the reasonable assurance that when you take your dog out for a walk on a Sunday afternoon you will not be stabbed by a stranger.

Again, we are always signing forms of one sort or another, which are checks on our liberty. We never feel secure unless we are insured against all sorts of risks. These things are not, in themselves, wrong. The wrong is in the fact that, in so many cases, they are allowed to rob us of that carefree spirit so characteristic of an age of less securities, and consequently of greater risks.

The savage has no sense of inferiority. He hunts for his food, and enjoys the hunt as much as the food. The struggle for existence with him is a pleasurable

exercise, with many of us it is a constant source of anxiety.

A petted dog develops the habit of dropping its tail more quickly than one that has to rough it. And it is so with men. The self-assertive instinct, formerly a wild and fearless animal to whom the struggle for existence was a pleasurable exercise, is now no more than a petted lap dog who sneaks through life with his tail between his legs.

From sheer force of habit many have acquired this gesture. I saw a petted dog, one day, drop its tail and run on to the centre of the road when it saw its own shadow on the wall. But some of us highly-civilized creatures are quick to drop our tails in the presence of actual shadows. A title, for instance, or a larger bank balance, or even a larger volume of voice is enough for many of us. We take stage fright.

Another cause is the attitude of the parents to the child. A strict disciplinarian attitude can do much permanent harm to the child. Elizabeth Barrett might have developed an inferiority complex had it not been for Browning's strong and dominant personality. Her mother was cowed by her stern husband ; and all the family feared him : some never rose above this sense of fear, but Elizabeth was rescued—although she had to pay the price by disinheritance.

Then again there is the spoiled child, like the petted dog to which I have already referred. Over-fussing, and doing everything for a child sometimes makes him unfitted for life.

The wrong type of teacher may engender in the child a feeling of inferiority. I am glad that teachers are now studying "Child Psychology". A modern writer has said that the only part of his education which he regrets is that which he received at School. The picture of the school master with the cane has done more in this respect than any other. Dr. G. F. Morton in his book, *Childhood's Fears*, says :
"Teachers are unaware of their own complexes, and of how unconsciously, even the best of them, are projecting their own feelings of inferiority on to their pupils."

Unemployment (something over which most men have no control) after a certain period causes many to lose heart, and develops in the individual a sense of uselessness to the community.

Repeated failure disheartens some of the strongest souls, and robs a man of his early confidence. It is only the few who can make their failures stepping-stones to higher things.

These, then, are some of the causes of the inferiority complex ; but the power that develops this sort of complex is repeated auto-suggestion of a negative nature. The molehills assume the dimension of mountains. The imagination plays an important rôle here. You may have the will to do, but when the imagination comes into conflict with the will, it is always the imagination that wins. Try to do something while you are repeating : "I cannot do it," and you will see this truth confirmed. The mere idea of inability to accomplish a thing paralyses the will power. And where there is a cause, that cause

can develop into functioning and inhibit action. And so, to repeat "I can't" is to register failure on the delicate film of the subconscious mind which by and by controls the conscious.

Anyone who suffers from an inferiority complex has built it himself. He has accumulated ideas which the mind has put on permanent record, and the inferiority feeling is the result of ideas that he has entertained probably over quite a long period. Very likely the sufferer compared himself, his chances, or his performances with those of other people and is dissatisfied with the result. He tries to stop thinking about it, but in so doing he only represses it into the subconscious, where it goes on working and growing until it dominates the whole attitude and poisons the mind.

2. CHARACTERISTICS. The inferiority complex manifests itself in various forms. The main characteristics may be grouped under the following divisions :

1. The bullying type of individual.
2. The person who adopts superior airs.
3. The individual who manifests a feeling of uniqueness.
4. Social timidity and a desire to avoid others.
5. Extreme sensitiveness and self-depreciation.
6. A cynical hypercritical attitude toward others.
7. Exaggerated conduct.

Wherever bullying, tyranny, domination, arrogance over-assertion are found, they are

evidence of a lack of personal self-confidence and of inadequacy.

The person who adopts superior airs and talks in a superior manner is making a false compensation. Sometimes individuals of humble birth and limited education will endeavour to create the impression that they are very intellectual. In ordinary conversation they will often introduce latin or other foreign quotations. If in addition to these seeming accomplishments, one can simulate the "Oxford accent" there is given a feeling of being removed from the common herd.

The feeling of uniqueness belongs to the spoiled child. The spoiled child has been brought up in the belief that he, or she, is unique. A child will, quite often, grow up in body without making any very great progress in emotional development, and will adopt the same emotional attitude towards the world, as that which he adopted towards his mother. This unique person can never bear to be anywhere but at the centre of things. They will brook no thwarting of their wills in their boasted uniqueness, and when they feel that they are not getting the subservience from others they expect they become arrogant and begin to slander the race.

The chief characteristics of social timidity are shyness bashfulness and self-consciousness. In most cases this is due to a distinct feeling of being despised or unwanted, either through childhood or adolescent experience.

The tendency is to avoid going into company. At some time the individual has been rebuffed or

socially depreciated, and, as a consequence, self-confidence has been undermined. Some experience in the past with friends has resulted in an emotional repression which now works itself out in the form of inferiority and diffidence in making advances toward others.

Allied with social timidity is the tendency to self-depreciation. This feeling is the result of having laboured under a deep sense of guilt or of having passed through an experience in which hate, depreciation and ostracism have predominated. When the emotional tone of self-depreciation has been established in the unconscious mind the individual will express it in all his contacts with others and in his own opinion of himself.

A cynical hypercritical attitude is another indication of the inferiority complex. The worthy socially-minded person indulges neither in cynicism nor over-criticism. If he does criticise, it is always of a sympathetic nature, and with a desire to help.

Exaggerated conduct is due to a sense of inferiority. For example there is that person, in the company, who, instead of contributing his own views, will quote some learned writers. I heard of a certain man who, because a distinguished preacher was coming to spend a week-end at his house, borrowed some books and placed them in a revolving bookcase in the drawing-room, in order that the visitor might be impressed by his learning.

Now, if one goes into the presence of a real scholar, one need never feel uncomfortable. In my college days, it was my privilege to have many

talks with a very learned professor. You could not find anywhere a more humble-minded man. He would discuss things with the humblest student as though he were his equal ; and his interest in another's opinion, was genuine and sincere, and not assumed. Whereas the man who, to cover his inferiority, wishes to make you think he is a scholar, and takes every precaution to impress you because he needs to, not having the real thing itself.

We have a similar compensation in the person who overdresses. The woman who is not prepossessing may overdress in order to mitigate the plainness of her face or the unattractiveness of her figure.

Another woman will boast of the number of maids she has ; refer to the "under-gardener" so that you may realise that there are two ; and will bring as many important people as she can think of, into her conversation.

These, then, are the chief characteristics of the inferiority complex. As, you will observe, the feeling, in effect, is due to a wrong attitude to life on the one hand, plus a thwarted emotional development on the other.

3. THE CURE. (i). The first exercise in the cure is the control of the subconscious. This method is quite simple, but must be persisted in. All that is necessary is to place oneself in a condition of mental passiveness, silence the voice of conscious analysis, and then suggest a happy idea which one desires to be realised. A good idea is to go into a dark room and sit down for ten minutes before going to bed,

take each worrying thought one by one and cast them out, then when the mind is absolutely passive make one or more of the following suggestions : “ I shall sleep soundly to-night, and shall awake healthy, happy, confident and fit for anything ” : “ I have perfect self-control, am strong and can be a great success in life ” : “ I can do all things through Him which strengtheneth me ”. But what good will this do you ask ? It will set in motion, in the desired direction, the stupendous forces of which you may be master if you will. The general suggestion that everything in every way is going well is quite sufficient to set up the procedure which will carry its effect to the different organs and improve every function.

(ii). Don't concentrate too much ; just leave it to the subconscious to take over the idea. Avoid all effort. When you recite your phrase, you must relax all strain and tension. Concentration is very valuable and necessary when conscious reasoning is to be done, but too much of it is fatal to the success of auto-suggestion.

(iii). Face reality. We need to know ourselves, not only our assets, but, also, our limitations. Limitations of some kind there must be to every life. Perhaps the easier alternative is the permanent acceptance of them—but that is fatal. There are thousands of people in our Mental Institutions to-day because they have taken the easier course. Sometimes people say : “ If only my circumstances were different, my powers of mind and body, and my family, I should be able to accomplish this or that ; but, as things are, just look how I am handicapped.”

And then every hampering element in the setting of that individual life is noted and strengthened, and the energy expended over this is just so much lessening of power to make a full use of what scope there is.

The true escape from this continued acquiescence in life's limitations is not to be found in the opposite extreme of refusing to recognise that they have ever really existed. The policy of insisting that you are not ill, not maimed or suffering in any way, not hampered by past failures, is splendidly effective in so far as it is true ; but when, unhappily, it does not square with the actual facts of the case, the best it can do for you is to encourage you to " bluff " those facts.

What is the next step ? Find out what you can do, in spite of your limitations. Explore the realm of possibility. Faber has a beautiful verse which runs :

" When obstacles and trials seem,
like prison walls to be,
I do the little I can do,
and leave the rest to Thee."

" The little I can do " ; yes, but the whole of it ; and the less it is, the more vital is the importance of not missing the smallest possibility. You have no right to bewail your limitations until you are certain of having exhausted all your possibilities.

(iv). With the knowledge of your limitations and assets, seek the way of achievement. Nervousness, timidity, lack of confidence can all be eradicated by strong suggestion. It may be comforting to know that some of the world's greatest benefactors have

overcome physical defects which had they not fought with courage might have disinherited them in the battle of life. We are all familiar with the story of Disraeli's failure in his maiden speech in the House of Commons. As he struggled to find words the members filed out ; but the day came when Disraeli could hold them spell-bound by his magnificent oratory. Helen Keller, in her infancy contracted a serious illness as a result of which she was rendered blind, deaf and dumb. Instead of giving way under her affliction, she set herself to make the best of her maimed life. She learned to speak and hear by touching the lips of the speaker. She learned also to read by the Braille system ; acquired a knowledge of four languages, and a science ; took a university degree and made a name for herself as a scholar and a writer. Beethoven, also, suffered from a peculiar form of deafness, and it was the striving to rise superior to this sense of deficiency which intensified the inner capacity and appreciation for music. Sandow and Roosevelt were both delicate children, but by sheer grit and tenacity overcame their sense of inferiority.

The whole question of inferiority, in its final analysis, is a religious question. In books on Psychology we very frequently come on the phrase : " Within you is the power ". That is true, but we must never forget that the source of that power is God. Within the personality of every man God has planted certain possibilities. It is the duty of each one of us to find out what these possibilities are.

We are slowly coming to realise that we are continually defeating ourselves by our want of faith in the ordinary power with which God has endowed us. But the moment we have the daring to exercise this faith, and to turn the switch that connects us to the Power-house we shall begin to live that fuller, richer and more glorious life. All the power that man has acquired, down the ages, has come by understanding the laws of nature ; and it is through knowledge of the laws of mind and spirit, the powers that dominate matter, that man shall yet realise that higher life of which the poet was absolutely sure when he sang :

“ High is the rank we now possess,
But higher we shall rise ”.

While you do your job, dream your dreams, concentrate on your vision, act the part ; and one day the dream will become real, the vision substance, and the result, glorious achievement.

CHAPTER IV

HEALTH AND MENTAL CONTROL

IT IS NOT generally realised that the control of the nervous system is almost the most important thing to every human being, more important than the various foods and beverages he eats and drinks in order to keep alive. Nor is it fully recognised that the state of one's health is a reflex action of the condition of the mind.

We hear a good deal to-day about nervous breakdown. What do we mean when we speak of someone having a nervous breakdown? We mean that a person has lost control over his mental activities. And the loss of control here is vital, since personality itself is a mind under the guidance of that mysterious entity we call "self". When a person finds that his memory has become fitful and unreliable, that he cannot attend, that he cannot keep his mind focussed on a given point for long he is in a serious plight. A gentleman came to see me, recently, who had some sort of rash out on his body. He asked me if I had any idea of the cause of it. I told him that, not being a physician, I could not say, exactly, but suggested that it may be due to some sort of nervous disorder. He looked at me,

rather sceptically. I advised him to see a doctor immediately. A few days later, he returned and told me that the doctor had informed him that he required a nerve tonic. I asked if he had been on holiday, and he said, yes ! Then I suggested that the different water, different food and different air had caused his system to get out of order, his nerves got frayed, and that he had commenced to worry, and this gave a fillip to his illness. I gave him some advice about rest, diet and fresh air, and also a few suggestions to provide a fillip of a positive nature to the mind ; and in a few weeks his care-free buoyancy made it a pleasure to meet him. Worry was at the root of his breakdown. The rash would have passed, but his whole nervous system was undermined by his tendency to dwell upon a passing malady.

Let me at this point give some definite suggestions as to the importance of good health. In all cases of nervous breakdown, of course, the first thing, that should be done is to consult a physician, especially one who takes due cognizance of the psycho-analytical side of the malady. There are many doctors, nowadays, who recognise how important this side is, and whose wise sympathetic understanding is an invaluable aid. Such doctors always inspire hope, and while there is hope there is life.

Again, early morning deep breathing exercise is an indispensable aid, and one of the most effective remedies for nerve troubles. The chest is the central part of the human frame ; and the most vital

parts of the body are located there. We are told that the whole of the blood in our bodies passes through the heart and lungs twelve times every hour, and by this process it is vivified and redistributed throughout the body.

The breathing exercises should be accompanied by the movement of the arms. The arms should be extended at right angles to the body, then they should be brought to meet, and brought back, with the chest being well expanded. Five minutes of this every morning, followed by a cold bath (for those who can stand it) will bring surprising results. The idea is, to inhale through the nostrils, and to exhale through the mouth.

Good health is almost impossible without due regard to some form of exercise of this kind. It would be good for most people, if they walked more than they do. When you are walking, you are filling and emptying your lungs, and exercising every muscle in the body, in a mild form that all can stand. Of course, I don't mean that one should tire oneself. There is no sense in trying to see how many miles one can walk.

Diet, also, is of great importance. I don't think there is any special diet regime for nerve troubles. Nevertheless it is very important that due regard should be given to what one eats.

The concensus of expert opinion leans to the view that the food taken is usually excessive, especially among the so-called better classes. Mr. Gladstone attributed his splendid health to the fact that he took twenty-five bites to every piece at a meal. Mastication

of each mouthful of food, until all sense of taste is gone, is held to be one of the prime factors of longevity.

When I was on holiday, I spent some little time on a farm. One day, I thought I might render a little service at the crunching machine. I was given the task of feeding the machine, and being anxious to get the work done as expeditiously as possible, I kept pushing as much straw in as possible, only to find, very frequently, that the belt would slip and then the machine stopped. That is just the fault with many people. They are always in a hurry at the table. They are inclined to eat too quickly and too much. If some people eat half-a-slice of bread less than usual at a meal, they run to the doctor to say that they are off their food. A good maxim is :

“ Go to your banquet then, but use delight
So as to rise with an appetite ”.

Now a word may be said about the danger of tobacco. I am not, exactly, a non-smoker, but, at times, days often pass in which I have no desire to indulge. I, often, abstain in order to exert my will-power. There is something to be said for a smoke after meals. It has a psychological effect. Under certain conditions it has proved to be a comfort. For example, after unusual strain, or mental excitement, its soothing effects have often proved beneficial. It is the excessive use that is dangerous, especially where the habit of inhaling has been acquired.

Regarding alcohol, I affirm emphatically that it is distinctly harmful. There are times, such as heart-weakness and faintness when it does provide a temporary stimulus, but it should never be resorted to by people of a nervous disposition except as an expedient. The only safe road for people suffering from nervous ills is to flee alcohol entirely.

In passing it is necessary, at this point, to say something about the brain. The brain is an elaborate system of nerve centres, and it is as these centres work harmoniously together that the brain functions in a normal and healthy manner, and the mind thinks and feels in right proportions and relations. It is the lack of harmonious working between the nerve centres, which probably accounts for the lack of balance and proportion, so commonly found in cases of nervous breakdown. The hypersensitiveness, the touchiness, the annoyance at trifles, these, along with the gloom, which settles upon the mind, from time to time, are the results of derangement in the nerve centres.

In regaining the control of the mind, the first requirement is to practise the habit of constraint. In the special connection with which we are dealing, it means the bringing about of diminished activity. Dr. Harris, in his book on Nerves says that "a person, no matter how highly educated otherwise is a neural monster if he has not inhibition". Inhibition means an economy of energy.

How can we practise this restraint? A simple illustration is the impulse to cough. It is called a reflex action, that is an action which takes place

without the interposition of the brain. The same thing may be said regarding the tendency to laugh in company, where there is really no cause for laughter. Another example is the tendency to be moved strongly by some emotion, on hearing bad news. The initial effect, of whatever nature, may be corrected by the action of the will. The reflex action, whether of a conscious or unconscious kind may be modified, at least, by determined control. This habit of control can be cultivated.

The Neurasthenic, or the person suffering from nerves, who has completely or partly lost the power of seeing and remembering detail, should begin to attend, for attention is the first rung on the ladder of concentration. He should begin by developing the powers of sight and hearing, since it is chiefly by these two means that attention is acquired.

How frequently some people, when spoken to, exclaim, "What's that?" when they know quite well what has been said to them. The mind, in such cases, is away on a journey, whilst the eye, or the ear, only is attending. And what one has to strive for is the perfectly harmonious working together of mind and sense, so that the act of seeing and hearing shall be complete.

Again it must be remembered that most chronic diseases are the result of fear. More worry and apprehension arises in the hearts of the people from this cause than from any other. It is the cause of many physical disorders to-day. One thing is certain, happiness flies when the soul is filled with fear and apprehension, and when happiness flies

health cannot long remain. The fear of germs or bacteria, contagion, of colds and disease generally opens the door for their entry.

A young man went, in great anxiety one day, to see his doctor. He looked very pale. A thorough examination showed that there was absolutely nothing wrong with his digestive organs. His stomach had the proper gastric juices, and its movements were normal. From an organic point of view he was in a perfect state of health. Yet he was full of complaints. When his doctor told him that there was nothing the matter with him, he became indignant, and walked out of the consulting room. Another doctor told him the same thing. A third doctor's diagnosis was in accordance with that of the other two, but he very sympathetically assured the patient that if he would carry out his instructions he would soon be all right again. The idea that there was something wrong got fixed in his mind, and it required treatment to move it. Psychoanalysis revealed that it was fear, fear of tuberculosis. The doctor laid down for him a definite course of treatment, solely directed to strengthening his willpower, to ignore the gloomy forebodings, and to escape the depressing thoughts, and assured him that life would soon take on a brighter hue. After a few months' treatment the depressing and worrying fear departed, and his whole nervous system became strong and full of vital force.

The first great exercise in gaining, or regaining, mental control is right thinking. Right thinking, is thinking positive thoughts instead of negative

thoughts. It means entertaining thoughts of health instead of sickness, success instead of failure, cheerfulness instead of gloom, optimism instead of pessimism. By this means one is changed inwardly, and one's actions become altered, transforming his life and circumstances. There is a beautifully suggestive text in St. Paul's epistle to the Philippians which reads : " Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report . . . keep thinking on these things, or keep suggesting these things ". It is vital that we should have the mastery of our thoughts. What we continue to think about, that we gradually become, as a dyer's hand is discoloured by the stuff in which he works.

In his remarkable meditations, composed in moments snatched from the arduous labours of the camp, Marcus Aurelius has inscribed this sentence : " As thy habitual thoughts, so will be the character of thy mind, for the soul is dyed the colour of its thoughts ".

A well-known painter once declared that he dared not look upon a bad picture, because for days afterwards it influenced him so tremendously that he could not paint well. And someone has said that men act out dramas in the theatre of the mind which would horrify them if they were transposed to the theatre of conduct. Perhaps a feeling of horror might come to them if they could but realise that they are directly responsible for the things they imagine and

that as a general rule, "that which is imagined afterwards becomes".*

Right thinking carries with it a message of health. It asserts that what we call life is in reality a manifestation of God, and that it is only by going right back to the first Cause, the Source of all life, and adjusting our lives into harmony with Spiritual laws, that we can find true healing. When once this is done, it is amazing what a change is wrought in our bodily condition.

The immediate effect of thought upon our body, soul and spirit, upon our work and in fact every department of life is so obvious that it seems hardly necessary to touch upon it. Emerson said : " Great men are those who see that spiritual is stronger than any material force : that thoughts rule the world ".

To show the power of the mind over the body, irrespective of the power of medicine, let me relate the experience of a certain sportsman, who, at one time, was feeling queer. He consulted a doctor, who prescribed claret, and plenty of it. A month later, the old gentleman, who was a little deaf, returned brimming over with good health. " Splendid ! splendid ! " said the doctor, " I see that diet of claret worked the trick." " Claret ! claret ! " exclaimed the patient, " I thought you said carrot, and I have been eating two pounds of these things every day for the last four weeks."

What is faith-healing? Faith-healing is just a firm belief in the potency of certain methods which, if adopted, will effect a cure. Now there must be

* cf., Walpole. The Building of Personality, 72.

an atmosphere of confidence. Take, for example, the case of the person going to Lourdes. Even before he reaches the town, he will be influenced by the general sense of expectation that surrounds him. If it is the busy season, he will find himself in company with other pilgrims of many nations, and they will nearly all be exhaling a spirit of hope and belief. This is but the beginning. The tensivity of expectation will steadily increase as the time approaches for the supreme moment, when he shall drink, or bathe in, the water of the Grotto. On entering the domain, he enters an atmosphere charged with religious emotion, and before he comes to the Grotto he will have been further stirred by the powerful religious service with its moving invocations and confessions of belief.

Cheerfulness is another great factor in mental control. We must desire and will to be cheerful or all the advice in the world is useless. Professor Henry Drummond said : " All nature is on the side of the man who tries to rise ". Nature within and without comes to our aid when we rise in protest against ill-health, more than anything else. Some people nurse depression. They are like the white knight who carried a mouse trap with him, wherever he went, lest he should be plagued with mice.

We must acquire the habit of definitely thinking cheerful and staying thoughts. Two thoughts cannot occupy the mind at the same time, no more than can two pieces of matter occupy the same place in space at one time.

A state of the blues is often the result of empty

shadows, and shadows are simply the absence of light. When a room is dark and unoccupied it becomes the haunt of all kinds of creeping things. But when the blinds are drawn, the windows opened, and when the room is really occupied it becomes a place of warmth, of cheer and comfort. It is so with the mind.

Cheerfulness must be cultivated and maintained by keeping amongst cheerful people, and reading cheerful books. Companions or books which tend to turn the mind in upon itself are bad.

By cheerfulness I do not mean mere light-heartedness, the state of mind which ripples because it is shallow. No, it is that happy condition of mind which, while seeing all the facts of life, holds firmly to the conviction that the meaning and end of all things is universally good. St. Paul was confident of this, when he wrote : " We know that all things work together for good to them that love God ". And the Master Himself was ever exhorting His hearers to " be of good cheer ". When our life is in harmony with the Good, or as Trine puts it : " In tune with the Infinite " there is nothing to fear.

But, what is, perhaps, most important of all in mental control is the strengthening of the will-power. The principal functions of the will are : to initiate, to control, to direct, to desire, to act. The person who is half-hearted is weak of will and never accomplishes anything very great. A strong will is continuous and persistent. It calls into action your entire individuality.

“ O well for him whose will is strong,
He suffers but will not suffer long.”

What is needed is a steady patient, daily ordering of our thought life. Let there be a deliberate determination to get and keep the mind fairly in hand at the beginning of each day. Resolve upon rising that to-day shall be your day, and that nothing shall surely turn your mind away from the right thing. As the day proceeds see that that you feel cheerful and are inwardly composed. And at the close of each day ponder over what has been agreeable and good, casting out of the mind the unpleasant and the bad, and go to rest in that attitude of mind.

“ So take joy home
And make a place in thy great heart for her
And give her time to grow, and cherish her ;
Then will she come and oft will sing to thee.”

Practical exercises in mental control :

1. Put a check on the tendency of the mind towards aimless wandering ; and keep a firm grip on the reins of your mind.
2. When the effort of sustained concentration leads to confusion, give the mind a rest and resume the effort later.
3. When concentration seems hard, and almost impossible, do not lose hope and confidence, but keep reminding yourself that the real cause is illness at the nerve centres, and that renewed health is possible and likely.

4. Face your fears and you will discover that, usually, they are spectres of the mind having little basis with reality.
5. Train your mind to think health, happiness and success—for “As a man thinketh so is he.”

In conclusion let me say, psychology is a great science. But we are becoming increasingly convinced that the problems involved in man's mental and moral life are not such as can be solved along psychological lines only. Psychology needs to be supplemented by religion. It needs faith in the power of the Ultimate and the Unseen ; for all the powers inherent within us originate there. Such faith eases the strain of living ; generates hope, and gives promise of a new and better day. Physical control, mental control, and moral control, all play their legitimate part in restoring and maintaining the nervous system, in yielding inward repose and in bringing back hope and cheer to those living in the valley of the shadow.

CHAPTER V

I

NERVES AND SELF-CONTROL

IN THE PREVIOUS chapter a good deal was said about nerves and nervous breakdown, but this subject seems so inexhaustible that it demands more adequate treatment.

The extremely high pressure at which we have to work to-day, is the direct cause, in thousands of cases, of what is commonly known as nerves. Every hoot of a motor horn, every screech from the hydraulic road-hammer, every blast from the whistle of a train, and a hundred other noises which we are compelled to suffer, create a constant succession of shocks to the nervous system. Only those who are in a high state of physical well-being can withstand these shocks without suffering some lowering of the vitality.

Again modern conditions have given us the jazz band of the dance hall, the night club ; and writers of fiction have created a certain type of story with a highly suggestive sex theme, which the publishers pour out as fast as the printing machines will run. Here we have suggestion, which, in nine cases out of

ten, leads to repression. And repression, especially, sex repression, is as dangerous and devastating to the nervous system as is a match to the flames arising from gasoline.

After a time all these voices and influences affect the subconscious mind and the brain, and, unless something is done to throw out this bad and worrying thought, or this worrying mind condition, the entire nervous system is bound to be affected, and from this cause we get the hundred and one ills with which so many of us are afflicted.

The nervous system of the body controls everything that happens within us—every thought, every action, the functioning of every organ in the body, breathing, digestion, circulation of the blood, sight, hearing, speaking and touch. Is it then to be wondered, that this system, which rests only when we sleep, and then not always completely, should often show signs of weariness or of giving way? Speaking generally, the nervous system is that mechanism by means of which we acquire our knowledge of the world. The numerous kinds of sensations which are necessary for the birth of a thought, the formation of a sound judgment, the forming of a resolution, or the making of an important decision, all come to us by means of the nervous system.

The principal part of the nervous system is the brain, which consists of nerve cells, nerve fibres and nerve end organs. The nerve cells, for the most part, are located in the brain and the spinal cord. The nerve cells related to the thought-life are of special interest. Millions of these are stored away

within the convolutions of the brain. It is very largely to these that we are indebted for the extent and richness both of our conscious and subconscious life.

Every movement of the mind has its corresponding movement of some part of the nervous system. Or to use a psychological phrase : there is no psychosis without its corresponding neurosis. Our thoughts, feelings and deliberations are severally accompanied by characteristic movements in the brain cells. It is like a vast telephone system with endless wires and connections. The brain is like a great "exchange" through which passes an almost infinite number of calls and messages.

We are told that the brain and the spinal cord contain something like 3,000 millions of nerve cells ; thus we get some idea of the immensity and also, of the complexity of the nervous system generally. In consideration of this, one is reminded of the words of the Psalmist : " I am fearfully and wonderfully made." Can you wonder at the serious results which, so often, follow, when through exhaustion, its natural efficiency is impaired ? A nervous breakdown, therefore, cannot be treated lightly, for it is the breakdown of the most marvellous machine in the world. Thus we understand the significance of the words : " A sound mind in a sound body."

But what, actually, does nervous breakdown mean ? Apart from the actual experience of those unfortunate people who come under its spell, we have to admit, that very little is really known.

I referred to Neurasthenia in the previous chapter.

Let me just supplement what I said there. Loosemore in his book, *Nerves and the Man*, says : “ The term neurasthenia has been explained as ‘ A generalised irritable weakness of the entire nervous system, characterised by hyper-sensitiveness of the sensorium, loss of mental and bodily vigour, inaptitude for work, disturbed sleep, and irritability of temper ; and by muscular weakness, restlessness, nervousness and vague pains ; and usually accompanied by various phenomena referable to the vaso-motor and sympathetic system.’ ”

Causes. I suppose we may assume that neurasthenia in one form or another existed, more or less, in all times, where the stress and strain of life have been especially severe. We all know that, as a result of the world-wide war, life has become keener and faster, and that the race seems to be to the swift and the battle to the strong. In view of this fact it is of the highest importance that we know what dangers are in front of us, and, if we are not watchful, what the new pressure of a new age is going to bring in its train. It is therefore very essential that we should not be hindered and handicapped by nervous disorders.

Neurasthenia may result from overwork. A long period of hard work, with long hours ; or a long spell of nursing a sick relative, very often, precedes the final breakdown.

A friend of mine told me that he had not had a holiday for five years. He was a man in the prime of life. He was anxious to build up a very successful business, which is quite a legitimate ambition. But

his one thought, morning, noon and night was his business. I warned him, several times, of the risk he was running. I advised him to have a rest, and a change of scenery, and thought, but he courteously smiled. The breakdown came, and after a long illness, that cost him a vast sum of money, he died. There is an old saying that "at forty a man is either a fool or a physician".

Of course, it must be remembered that it not so much the hard work, that causes nervous breakdown, as the worry that accompanies it. In fact, in such cases, worry may be said to be the primary cause.

Let us look, for a moment, at a typical neurasthenic. There is a sense of chronic fatigue, brain fag, lack of concentration, and insomnia. There is usually gastric disturbance, constipation and palpitation. He is easily upset and irritable. He may become so depressed as to think of self-destruction.

Sufferers from nervous breakdown, when asked what has been responsible for their condition, invariably, indicate some nervous crisis like an emotional disappointment, or a bereavement, or anxiety. Some people imagine that it is possible to date a breakdown in this way.

Although an emotional disappointment, a bereavement or anxiety, of some kind, absorb a large amount of nervous energy, the thoroughly healthy person, as a rule, can face up to them and remain healthy. In reality, a nervous breakdown is the result of prolonged strain ; it is repressed anxiety persisting over a long period and brought to a head by a sudden painful demand on the person afflicted. There has

been a good deal of worrying beforehand, which has left little or no energy to fall back on. Nothing saps vitality so much as chronic anxiety.

Take for example, the man who is afraid that he may lose his job. He has not lost it, mark you, but all the same a great many of his waking, as well as his sleeping hours, are concerned with what he is going to do should his fear be realised. Thus a period when he should be happy and contented, and storing up a reserve of nervous energy is a period of severe strain worrying over something that may never happen. I believe in some cases where it has happened, the cause is inefficiency brought about by anxiety. Job, in the Old Testament, must have experienced something similar, when he wrote : " The thing I greatly feared has come to pass."

Fear is another contributing emotion. It makes a person timid. Some people are over anxious about their appearance and the impression they make on others. Such people are apt to become nervous and fidgety, and make everyone else uncomfortable.

Many nervous people suffer from morbid fears, such as the fear of closed spaces (claustrophobia) ; fear of open spaces (agoraphobia) ; fear of disease, (pathophobia) ; and fear of all things, (pantophobia). Very often, the victim, himself, will recognise the absurdity of the fear, but cannot conquer it. The attempt to drive the fear away only makes it worse. The tendency therefore is to avoid the situation that gives rise to the fear.

Worry is the result of fear, in fact fear is the basis of worry. Worry borrows trouble from the

future which otherwise might not come. The worrier pictures calamities of every description, and dreads the worst. Many neurasthenics, who are supposed to suffer from nervous exhaustion, lack energy in one direction only—the one they are afraid of. A doctor tells of a commercial traveller, who in an incessant talk which lasted an hour, eloquently explained to him the misery he suffered from the state of his nerves and consequent general ill-health, which incapacitated him for his work. When he had finished the doctor told him that if he had used the same amount of energy in offering him his goods he might have succeeded in selling him some, and that he was not suffering from lack of energy so much as from misdirected energy.

Memory, conscious and unconscious, is another factor to be taken into account. It plays an extremely important part in determining the nervous condition of the individual. It should be remembered that a great part of the nervous system is concerned with functions of the body of which in health, we are not quite conscious. The healthy man does not realise that he has a stomach, intestines, liver or kidneys. These organs work without his being aware that they are working. Yet this nervous system is capable of storing up memories and of forming habits. That quality of our nervous system, that very important quality of storing impressions without our being conscious of the fact, plays a very important part in the causation of all nervous disorders.

The subconscious is the storehouse in which the

key to most nervous troubles may be found. Every moment of waking life, we are aware of a constant stream of stimuli of great variety, which reaches us through the different organs of the senses. For example, we are constantly aware of our surroundings. We see, hear, taste, smell and touch. We have pressure sensations on different parts, and we have thoughts, ideas and images. All these stimuli flow almost continuously and make up associations. Beyond the threshold of consciousness there lies a vast store of mental food into which we can dip whenever we wish. The store is made up of records and facts of the past ; influences, hopes, fears and wishes. We pause a moment and then we are able to recall what we were doing yesterday. We remember the people we met, what they were doing, and as a result a whole stream of associated memories flood into consciousness.

The nervous individual is often one, whose trouble really depends on unhappy depressing or terrifying effects produced in his early years. He may have forgotten all about the things. But the influence is there, although buried, and it works and is the cause of the trouble, and because the person is unconscious of its working, it is difficult to convince him. Help can only come through the digging and exposure of the cause, and once it is recognised and acknowledged by the nerve sufferer, the trouble is easily overcome.

Of course, damage may arise from an insufficient blood supply or from an accident, or from poisons circulating in the body, or from growths arising as

they do in other parts of the body. The organical disease may result in some form of paralysis or in various kinds of mental disease. In such cases of poison in the blood, the first duty is to consult a physician.

Repression is another and very serious cause of nervous breakdown. It takes place in the depths of the unconscious mind. Repression is the purposed thrusting down into the unconscious mind of something which, so long as it is conscious, is distasteful to the personality. But in most cases the person is unconscious of it. For example a child has a fright, or a man has a bereavement, or a woman has a great disappointment. All three instead of facing up to these disturbing elements in a healthy way, push them down into the depths of the mind. They become unconscious, and the persons cannot believe that these are the causes.

II

THE PRACTICE OF SELF-CONTROL AS THE CURE OF NERVES

It must, always, be remembered that the mind, both conscious and subconscious is the force through which any functional nervous trouble, or any attack of what is called nerves can be cured.

First of all, let us look at that huge class, of people who have not the least idea that what is wrong with them is really not a bodily defect, but a mental

defect. They are convinced of the purely physical nature of their complaint. It is the stomach, or it is the liver, or it is the bowel.

Here is a typical story as told by one of these sufferers. "I wake up each morning with an odd taste in my mouth, doctor, and feeling tired. I cannot digest anything. All meat gives me pain, and I have given it up long ago. For some time I have depended mostly on fish, but, now, that is treating me just as badly, and all I can take is milk pudding. At night I go to bed dog tired, but cannot get to sleep."

Now a thorough examination shows that there is absolutely nothing wrong with the digestive organs. The stomach has the proper gastric juices and its movements are normal. Liver, bladder and kidneys are normal. In other words, the person, organically, is in a perfect state of health. Yet he is full of complaints. It is clear, of course, that the trouble is in his mind, and not in his body. It is his "nerves" that are wrong, and the essence of their wrongness is want of confidence in himself. The man has no feeling of vigour, and no trust in his capacity to do his duties. He is beset by anxiety and obsessed by depression. His thoughts are all of failure, illness and poverty. Tell such a man that there is nothing the matter with him and he will lose faith in you. Such a person must be dealt with sympathetically. He must be assured that there is nothing wrong with any of his organs, and that it is his nerves that need treatment, then he will listen hopefully.

Lay down for him a definite course of treatment solely directed to strengthening his will-power, to teaching him to ignore his gloomy forebodings and how to escape from depressing thoughts, and life will soon take on a brighter hue. Hope, cheerfulness and health will drive away despair, depression and dread.

Will-power is a normal and natural quality. The training and strengthening of the will are rendered comparatively easy by the fact that every successful demonstration of will, no matter how slight, automatically increases its efficiency because it adds to its power by the memory of the victory won.

Impulses also should be controlled, but not always resisted. Sometimes they provide the only likable side of a dull personality. Many impulsive acts are good. Many, however, are bad in themselves, and indicate a feeble will. A common confession is: "I never gave it a thought, or I would not have said it" ; or, "I did it on the impulse of the moment." The need is for balance, and this can only be attained by the habit of deliberation.

When you find yourself acting or speaking straight from your feelings, stop and think. Look before you leap. It is not that your feelings and impulses are necessarily wrong. They may be mostly right, and spring from purest motives. Still, we should not be ruled, even by our best feelings or our most generous impulses. We do well to take heed to the words of the inspired writer : "He that ruleth his spirit is greater than he that taketh a city."

Many of us could learn self-control, if only we

could cultivate the gift of humour. Two women, whose relations were somewhat strained, met each other one day. One of them, was glad to have the opportunity, as she said, "to speak her mind". She went on and on telling the other what she thought about her. The woman who was being told off never moved a muscle. The one who was doing the telling off shook her, in fury, and said : "speak, speak." Then the other broke the silence by calmly saying : "I quite agree with all you have said, so there is nothing I wish to add," and she walked on, as the one who had lost control looked after her in astonishment, no doubt feeling what a fool she had been.

A preacher was once asked how it was that he had such self-possession, and he replied : "I always think of my father, for I have seen him in many a tight corner, and he was always calm, and never suffered from nervousness. He inspires me."

I think of One who lived on this earth in bodily form two thousand years ago : One who was perfectly human, who was tempted in all points like as we are, yet He never gave way. The word humanity is not big enough for Him. Tennyson says of Him :

"Thou seemest human and divine,
The highest holiest one art Thou."

And thinking of Him brings faith, hope and inspiration. He who knew the secret of the untroubled heart will impart it to us according to the measure of our faith in Him,

III

AFFIRMATIONS

The principal which must be applied is that of crowding out the evil by bringing in the good.

1. I will check the tendency of my mind to wander, and will hold the reins of my mind firmly in my hands.
2. I will train my mind to think only of health, happiness and success.
3. My nerves are mine ; I can master and direct them.
4. I will be master of myself ; I will keep myself under control.

The suggestions contained in these affirmations, must get hold of the mind. They must sink down into the subconscious life, and become part and parcel of ourselves. It is only in this way that we may hope that they will influence body, mind, and spirit.

CHAPTER VI

WORLD MASTERY THROUGH SELF-KNOWLEDGE

MAN'S BIGGEST PROBLEM, and, perhaps, his only problem is himself. The world of his, is the world he makes. Shakespeare said : " There's nothing either good or bad but thinking make it so." All our problems are the result of bad thinking. Our present state is the result of past thinking.

There is a story told of a father who was trying to solve a puzzle. He had about two hundred pieces of cardboard on the table in front of him, which when put together should constitute the map of England. He tried over and over again to put these pieces together in their proper order, but each time he failed. His little son, who was sitting opposite to his father at the table, started turning over the pieces of cardboard to examine them. He noticed that there was also a picture on the other side. "After putting several pieces together he observed the face of a boy forming itself. "Let me try," said the little boy to his father. He set to work and in a very short time he had completed the boy. Then turning the whole thing over he said to his father : "Father that is how it is done, you get the boy right and you have got England right." And it is so in

life. When you get the man right his world is all right. Man's mind is an inner kingdom. It is there he is either master or mastered.

The Normal Mind.—What is the essential characteristic of the normal mind? It is integration of the personality. This may sound rather technical, but it is just another way of expressing what is meant by the use of such terms as mental unity, wholeness, and wholesomeness; for when a man loses his mental health we say that "he has gone to pieces", when he loses it temporarily we say "he pulls himself together".

The common aim of education is adjustment. We are all, more or less, familiar with the idea of development as adjustment. We refer to the evolution of the physical organism as adjustment. We think of normal living as adjustment to one's environment, physical and social. And educationists to-day tell us that education means adjustment.

In a similar manner we may say that mental health means adjustment; and that all forms of mental disorder and the like are what may be termed as cases of maladjustment.

What is the essential characteristic of the normal mind? We must think, first of all, of the kind of organism that must take this adjustment to its environment. The human body is a commonwealth of cells, or, perhaps, we might think of it as a commonwealth of individuals. The number of these cells, or "individuals", we are told is 5,000 times greater than the total population of the earth.

Sherrington, an American writer, in his book : *The Integrative Action of the Nervous System*, says that : “ Day-long, night-long, in this commonwealth that constitutes each one of us, there goes forward as in the body politic the subservience of many individual purposes to one, the sacrifice of individual lives for the advantage of the many, and the birth of new units which replace the dead . . . And each of these living commonwealths began its individual existence as a single unit, whence arose the myriads that compose its adult being. Division of labour went on and with it differentiation of structure. A plan informed the mass that otherwise were a mere congeries of cells. There come thus to co-exist the lime-hardened tissues of our bones, the contractile cells of our muscles, the conductive cells of our nerves, and so forth.”

All the units in the human structure must work together for the common good. We see, therefore, that integration is the primary condition of health. Only in disease do some of these cells set up a warfare against the commonwealth, or form a separate revolutionary faction. This can be seen in the case of cancer, where a rampant and malignant individualistic growth occurs. The growth of the cancer cells has been described as the most disorderly process conceivable.

Another illustration of bodily integration is furnished by the reciprocal functioning of closely related organs, especially of the endocrine glands. Although our knowledge of these glands is rather limited, their significance in relation to personality

seems apparent. The diseases of personality, are generally regarded, by those competent to express an opinion in this connection, with slight exception, as somatic, at the foundation of which lie disturbances of the reflex co-ordination of the glands and tissues of internal secretion. These disturbances, we are told, lead to such a toxæmia of the organism as is characterised in the sharpest manner by a disturbance of the higher association reflexes which form in their totality the chief constituent part of the reciprocally related activity of the organism.

Integration is the function of the nervous system. Sherrington says : "The nervous system is that bodily system, the special office of which, from its earliest appearance onward throughout evolutionary history, has been more and more to weld together the body's component parts into one consolidated mechanism reacting as a unity to the changeful world about it. More than any other system it has constructed out of a collection of organs an individual of unified act and experience."

Speaking of the mind in relation to the nervous system he says : "The portion in this system to which mind transcendently attaches is exactly that where are carried to their highest pitch the nerve-actions which manage the individual as a whole, especially in his reactions to the external world. There, in the brain, the integrating nervous centres are themselves further compounded, inter-connected, and recombined for unitary functions."

The Evidence from Psychology.—When we consider the mental processes correlated with the neural processes, we find an equally great complexity. We naturally think of the mental processes as being as many and diverse as the neural.

The processes of the mental life are not static and permanent. They may be described as a series of phenomena which appear momentarily, and in an infinitely complicated causal relation, succeeding each other in meteoric fashion as the manifestation of force between millions of elements, that is, the nerve cells, affected by an inconceivable number of influences, such as pulse and breathing, practice and fatigue, peculiarities of attention and the infinite series of emotions. Although all this seems varied and very complex, in spite of its complexity closer study will reveal an underlying unity and relative simplicity of the mental life.

Forms of Disintegration.—There is a great literature on mental conflicts, complexes, repressed ideas and feelings, and the like. All these reveal various forms of disintegration of the personality, and, indirectly, illustrate the great need of that co-ordination of the physical and mental abilities which we have considered.

The following are a few examples :—

1. The dissociation of some involuntary or unconscious function of the organism.
2. The ability to move one side of the body, or to make the movements of speaking may be lost,

the cause being the paralysis of the muscles that make these movements.

3. Ideas may manifest themselves in a variety of ways, without the main personality being aware of them.
4. The personality may have lost control of the organism affected, which is then dominated by a system of ideas split off from it.
5. Externalisation projection, as for example, when a person complains that the "voices" hurl insults at him. Of course, he does not recognise the voices as coming from himself.

Besides these pathological forms of disintegration, there are many minor forms, which manifest themselves in individuals who are quite normal. Among these the more important are emotion and passion, especially fear and worry, the effect of drugs, bad diet, indigestion ; and a vast number of minor distractions and annoyances that beset everybody.

Perhaps the most serious of all are the distractions of uncontrolled emotion and passion, childish attitudes of selfishness, envy, fear, jealousy, and the like, the origin of which, in most cases, can be traced to early childhood.

For example we may study the behaviour of two children at school. The normal child is the one who can give close attention, can choose his own tasks and work attentively in performing them. The other lacks the power of concentration. He cannot

give undivided attention for any length of time. His tasks have to be chosen for him, and even then he cannot perform them satisfactorily.

A certain lack of integration is characteristic of the child mind ; and a considerable amount of confusion and conflict is common. In very early life, the child is dominated by native impulses. Control of emotion has not yet been attained, and it is necessary that those who have to deal with children at this stage should remember that the higher integration of the personality found in the normal adult life of those who have been properly trained, is, of course, lacking in the child.

Miss Dorothy F. Wilson in her book : *Child Psychology and Religious Education*, says that : “ The study of the psychology of childhood, and especially of childhood’s religion, is a difficult and delicate one : difficult because those who make the study are adults and find it hard to look into the child-mind, or to look at some things with the child-mind ; delicate because it is so easy to lay coarse and heavy hands on these tender lives, ‘ to offend one of these little ones ’. Yet the genetic interest of modern science insists more and more on a really scientific study of childhood.” It is well for us to bear this in mind, and to endeavour to see life from the child’s standpoint.

Evidence from everyday life.—The ordinary words poise, self-control, self-possession and the like, which we use to express a normal condition of harmony are, none of them, adequate. Integration seems to

be the best and most comprehensive term in mental hygiene.

The derivation of the term integration is familiar. An integer is a unit. And, again, when we speak of a man of integrity, we think of one with no break in his character, whose reputation is unsullied. Thus, it seems quite clear from our study of the evidence from psychology, normal and abnormal, that integration is the essential characteristic of the normal mind.

The ancient Romans believed that if a general, when leaving his home to enter a campaign, stumbled on the threshold of his house, it was a bad omen. Freud, commenting on this, says : “ True enough, for the stumbling was evidence that the man’s mind was not clear and united for the purpose in hand, but some hesitancy and doubt prevailed.”

Defence Mechanisms.—In everyday life, we come across people who, in order to explain their actions, are always putting up defences. We are strangely sensitive to anything that may suggest blame or criticism. On the plea of illness, some people will shirk responsibility. In an endeavour to protect the personality, and save the individual from the disintegration that inevitably results from failure, some kind of defence seems to be necessary.

Thus integration of the personality may be considered as the essential characteristic of the normal mind. In the case of those with disintegrated or disordered personality, integrity of personality should be aimed at by proper training.

Other inhibitions.—There is the question of heredity. Is a person dominated by heredity? Dr. Adler very emphatically says that : “ No person is dominated by heredity unless he allows himself to think he is.” The tendency may be there. It can either be entertained and nourished, or it can be ignored. Every newborn child is a new creation. Every life is self-determining and self-directing. Tendencies and dispositions we may, indeed we often do, inherit ; but that is a different matter from assenting to the easy-going philosophy that a man’s destiny is in other hands than his own.

There is, also, the question of the individual and his environment. Are we conditioned by our environment? The answer is, yes, and no. I know a man who is, and who, definitely, says that he is. He does not believe that he can alter his life, and, of course, as long as he adopts that attitude he cannot. It is not his environment that is conquering him, it is his reaction to it. The answer is no, if a person is determined to reshape his environment. Our environment was made for us before we arrived, but it is within our power to remake it.

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

The Way of Mastery.—If one can know himself and the various determining tendencies innate and

acquired, bound up in his own personality, and, if, further, one is able to provide the right stimulus, he can touch off these determining tendencies quite as well as another individual can do. How can this be accomplished ?

This leads us to the consideration of that most powerful principle in psychology—"auto-suggestion". In fact Professor Coue asserted this as the way to "self-mastery". His marvellous book, *Self-mastery by Auto-suggestion*, is a revelation of the potency of this method. When asked : What are the limitations of auto-suggestion ? Coué's reply was : "I really do not know."

What is auto-suggestion ? In an earlier part of the book reference was made to this factor, but because of its vital importance to all psychological study, writers keep referring to it again and again. Auto-suggestion is a method by which one tries to produce some change in one's mind by saying to oneself a form of words. It is a method by which a negative attitude to life can be changed to a positive. Fear gives place to faith ; weakness to strength, and nervousness to self-confidence.

Auto-suggestion should be strengthened by our willing. Let us be quite clear as to what is meant by "willing". It is perfectly simple. If I move a finger because I choose to, or if I get up to walk to the door, or if I decide to start thinking about my summer holidays, these are willed activities.

Now there is a difference between willing and wishing. I read an occult book recently which gives as an exercise for developing the "astral body,"

that one should sit in a chair and, with eyes closed, "will" oneself to be out of it. What the author means is that one should think intensely of oneself as out of the chair. But that is not willing, it is merely a particular kind of wishing. If you sit in a chair and really will to get up, you get up. Sitting in a chair and thinking strenuously of getting up without sending the necessary nervous impulses from the brain and limbs, whose movements would get you up, is the most fatuous substitute for willing that can be imagined. And the willing must be of the nature of purposive activity.

The need to plan life carefully.—Many people become unhealthy-minded because they do not plan life carefully, or because there is no plan at all. Suddenly they discover that everything is wrong and they wonder why. Think of your life then. Have you planned your work sufficiently? Do you know exactly what to expect from it?

One of the great problems that assails men and women, to-day, is the problem of finding an adequate and satisfying plan of living. Many people who have reached maturity are only too conscious that their lives are disorganised, lacking any clear goal which harmonises their energies and gives life point and purpose.

We must have a purpose which will attract our instinctive emotions and use them in service. This brings harmony. And it must, also, be a purpose which is so attractive to us that it stimulates the will into activity and gives us the zest of conflict.

For example the making of a success of our work, or of our home, provides us with a much more satisfactory plan of living, provided we see the full implications of these activities and bring a proper spirit to bear on them.

We should consider our work as a service we are able to render towards building up the fabric of the world, and our home as a place where we most directly radiate the graces and gifts of our personalities. The purpose we achieve in our daily work is that of putting something into society, something which society needs and for which it is willing to pay us.

Healthy mindedness is never obtained by thinking of ourselves, alone. In the book of Job we read : " And the Lord turned the captivity of Job, when he prayed for his friends : also the Lord gave Job twice as much as he had before." Someone has said : " We only get from life that which we give." If we give in the right spirit and with a pure motive we get more than we give. The happiest people in the world are those who are giving daily in altruistic service. The Master said : " It is more blessed to give than to receive."

There is a very close connection between inward harmony and outward philanthropy. We are not here to dream, or even to build up in grace and beauty our individual life ; we are responsible, each in our own little way, for trying to leave this sad world happier, this evil world better than we found it.

We are essentially social beings, and we must learn the art of social adaptation. On the whole

it is true to say that the person who can mix easily and pleasantly with others is healthy-minded. We must see the needs and problems of others. Thinking only of ourselves, often, leads to morbidity.

No being can ever touch greatness which evades the purpose of its existence. The purpose of our existence is to serve. Thus alone do our human powers fulfil themselves, and, in the harmonious working of our faculties to noble ends, integration is attained, and, for us, world-mastery is achieved.

In rendering unselfish service, ingenuity is quickened, sympathy is enlarged, charity grows more radiant, ambition is transfigured, hope smiles on our own path like an angel, and with the increase of strength life becomes more beautiful and attractive. Bacon says : " One of the chief characteristics of moral health is a constant quick sense of felicity and a noble satisfaction." And Goethe says :

" Would'st lead a happy life on earth ?
Thou must then clothe the world with worth."

Selfishness is death by isolation, and consequent contraction and deterioration of nature. The selfish man virtually says, " I will be a centre to myself. All things shall flow to me, but, as far as I can order things, nothing shall flow from me. I will avoid the entanglements of what the world calls friendship, for they involve certain claims upon my time, my sympathy and my money." Such a life is disastrous. By separating oneself from one's fellows manhood is withered and destroyed.

The need of a religious outlook.—Jung, one of the greatest living psychologists to-day, says that among his psychological patients over 35 years of age, he has not met one whose problem in the last resort was not that of finding a religious outlook on life. He further says that every one of them fell ill because he had lost that which the living religions of every age have given to their followers, and that none of them has been really healed who did not regain his religious outlook.

I used to be very diffident in introducing religion in my conversation with people who came to consult me. But one day I ventured to do so to a patient. I linked a few suggestions on to that faith in the power of God which is the substance of the Christian confidence and hope, and, immediately, I saw that I had given that man hope. That patient soon became strong.

In seeking this mastery that, we all desire, you will do well to mould your life after the pattern of the Son of God. This can only be done, by allegiance to the faith that was His faith, the truth that was His truth, and the love that was His love ; and also by making your personality as responsive as His was to everything in human experience that has upon it the touch of the living God.

To live so is to find in life not only conquest, but health, happiness and harmony.

CHAPTER VII

SELF-REALISATION

What piece of work is a man ! How noble in reason !
how infinite in faculties ! in form and moving, how
express and admirable ! in action how like an angel !
in apprehension how like a god ! the beauty of the
world ! the paragon of animals !

SHAKESPEARE.

WHAT IS YOUR estimate of yourself ? What we think of ourselves, and how we regard ourselves is a matter of vital importance. Life is noble or ignoble, lofty or debased, just as a high or low conception of it is cherished in the mind.

The thoughtful student of his own being will not fail to discover that there are many elements in his own constitution which separate him from the creatures whose life is spent in the automatic workings of sense and instinct. The mere beast looks down to the earth from whence he came, but man looks up to the heavens, from whence he came, and whither he returns.

Man represents the culminating work of creation. In his physical form, he combines all the excellences of the lower animal creation. Animal, mineral and vegetable are all in him. He is the summary of all

things, the world over again. He is, also, lord of all he surveys.

But the great significance and glory of man is in the fact that he is a thinker. Pascal said : " Man is a reed and the weakest reed in nature, but he is a thinking reed. He was the first being to ask : whence came I ? what am I here for ? whither am I going ? " A German thinker says : " God sleeps in the stone, dreams in the animal, and wakes in the man. "

God placed man on the earth with a mind to think, and with materials to work with. His task was, and is, to replenish the earth and subdue it. And what has been the result ? The forces of nature obey him. He measures the heavens with a span, and comprehends the dust of the earth in his balance. He communicates with the fixed stars, and they tell him of the substance of which they are fashioned. By wireless telegraphy he is making the world a neighbourhood ; and, because of the marvellous and rapid advancement in the conquest of physical things and physical forces, man is the chief marvel of his age.

But to-day we are hearing much about discoveries and conquests in the mental realm. Explorers in this realm to-day tell us that there is within the human mind a marvellous realm of wisdom and power which is but little used, and of which everyone with the average intelligence may make greater use. We are, also, being told that he who draws upon this power and wisdom within gets ahead in the world much faster than he who does not, that he moves

towards becoming what he wants to be, obtaining the things he desires, and accomplishing that which he wishes.

Has it never occurred to you that the power to be what you want to be, to do what you want to do, and to accomplish what you wish to accomplish, abides within you, and that it is within your ability to bring that power forth and put it to work? Your entire future success or failure, health or sickness, happiness or misery depends upon your realisation of this wonderful power.

Let me ask here, what does self-realisation mean? For example, we speak of realising our hopes, or ambitions, and in so speaking we have in mind the coming into possession of something or acquiring some status. When the farmer sows his seed he realises that that act will bring him many sheaves of corn. He realises that in this process of planting there is the natural preparation of a harvest.

But I want to speak more especially about mental realisation, and to show you how step by step you can be many things that you are not at present; do many things that now seem to be beyond your ability; and possess many things you do not now possess.

1. **YOUR INNER SELF.** The power to be what you want to be, to do what you want to do, and to get what you desire, is within you. It is not in your circumstances. So long as an individual thinks that his life is governed by his circumstances and his environment, so long will he be dominated by them.

We did not determine the circumstances and environment into which we were born, but we can be creators of new circumstances and environment. It has been said that a strong man of action does not wait for opportunities, but creates his own. The strong man of action believes in his power to overcome difficulties and adverse circumstances, and this confidence enables him to accomplish, often, the seemingly impossible. The weak type, on the contrary, has no belief in his own power, therefore he succumbs to his circumstances and environment. The overcoming of life's handicaps and difficulties is not accomplished by fighting them but by learning the lessons of experience and working with the good purpose instead of against.

Dr. Hadfield tells us that the great psychologists have tended more and more to the view that the source of power is to be regarded as some impulse that works through us and is, not of our making. Janet speaks of "mental energy", Jung of "libido" or "urge", and Bergson of "élan vital".

And so it is with the "power within" of which Coué constantly speaks. This power is an incalculable force which resides in each one of us. Inevitably one comes to identify this force of incalculable power, with the "élan vital", the "urge", the "life-force", and through these with the transcendent power which is the gift of the immanent God.

Most people pass through life without ever discovering the vast areas of potential ability, capacity and power within them. It remains unrealised, and therefore undeveloped. A few great souls in every

generation emerge from obscurity, and sailing over uncharted seas discover much of the hidden realm ; but the great masses remain in comparative obscurity.

In these days when we are hearing so much about "keep-fits" campaigns, physical culturists are constantly urging us to utilise and develop our untapped physical resources. They tell us that the race is fifty per cent. efficient because of our imperfect physical development. This is a tragic waste ; but when modern psychologists reveal that the race is only ten per cent. efficient because of failure to discover unused reservoirs of mental power, surely this waste must appear to us more tragic still.

2. THE CRAVING FOR POWER. Everybody desires power. It is a universal craving. One's ambition may lie in the direction of a big business, or one's dream may envisage a colossus of commerce and finance. Nobler souls long for the power and opportunity of doing good in the world and leaving it better than they found it.

I am convinced that certain definite psychological laws and principals, properly understood and consciously applied, can transform men and women and make their lives easier, better and happier. What are these rules ?

Self-introspection.—It is this self-comprehending power that separates us from the brutes who give no evidence of looking into themselves. Endowed with self-consciousness, we are able to reflect upon our life, and to understand what is within us. We learn to understand our capacities,

our powers and the meaning of our actions. By this process we can discern not only what we are, but what we may become.

Associated with this power of searching ourselves, is that still nobler power of shaping and moulding ourselves. We can concentrate and direct our energies to self-chosen ends. We can guide our thoughts, curb our impulses and put a check upon our passions. It is this ability that makes us architects of our fate and masters of our destiny.

The real you.—The real you is within. In the language of psychology, it is the master mind, usually called the subconscious mind. The subconscious is that realm of mind lying at the back of the perceiving and reasoning mind. The fundamental postulate of modern psychology is that such a mind functions in every human body. This mind, or phase of mind, is infinitely wiser and more powerful than the little objective mind which knows nothing except what it has more or less erroneously sensed through the five physical senses. The individual can make contacts with this wonderful indwelling mind and draw upon it for guidance in thinking and doing the things that bring health, harmony and happiness.

The subconscious mind never interferes with the individual's personal affairs unless it is invited to do so. He may go on believing a falsehood and will be allowed to do so. He may do things and think things that make and keep him ill, but the subconscious mind will never suggest the real cause, nor the remedy. It will dwell in the same body with the objective

mind that is constantly thinking, saying and doing things that bring disappointment, failure, want, misery and sorrow, without the slightest suggestion as to what ought to be thought, said and done. But it is always ready and willing to act when called upon.

3. SELF-SUGGESTION. How can we call upon the subconscious mind? This can only be done by powerful auto-suggestion. It means suggesting to one's subconscious mind. Every person is largely what he is by reason of the things he has said about himself, or else acquiesced in what others said about him. He has been filling himself with auto-suggestions since childhood, and his subconsciousness is filled with these impressions, and is constantly passing them into the field of consciousness, and manifesting them in action. Just as the suggestions of others have registered themselves and then played their part in character building, so have the opinions expressed about oneself had much to do with the formation of one's character. Of course, people are not always that which they say of themselves, nevertheless what they say of themselves, or to themselves, has had its formative effect and creative action. After all, a man does not always say to himself, about himself, that which he says to others about himself. Many a man does not hold himself as highly as his outward statements would indicate. Many a blusterer has said to himself, when alone : " Jones, you are a coward and a fool " and this suggestion was impressed on the mind according to the degree of belief in it.

We, all of us, do a considerable amount of talking to ourselves. We form our thoughts into words, often, and say them to ourselves just as truly as if we were to speak them aloud. We can suggest weakness to ourselves, or we can suggest strength. We should treat our mind always as if it were capable of great things, and by so doing we should soon become conscious of an increase of efficiency. We should tell the mind what we want it to accomplish ; what results we expect from it ; and, in other ways, treat it as does the wise employer in the case of an efficient employee. A good straight talking to the mind, without abusing it, would not be amiss at times. We must never tell the mind that it is worthless, but must always hold up to it the ideal of better things that are possible to it.

All this may seem futile and absurd to those who are unacquainted with the psychological principles involved. It is a matter of the employment and treatment of the subconscious mentality, first, last and all the time. It means the bringing to your aid those tiny workers of the subconscious region, who are always ready to work for you, if only you will instruct them and inform them what you want done.

The secret of a healthy, harmonious and happy life is in the power we have of controlling our feelings, our thoughts and our actions. As the mainspring of one's life is thought, every effort should be made to control it. Self-suggestion is such an attempt.

Few people seem to realise what an enormous influence our thoughts have upon our health. A

large amount of our happiness may be traced to our thoughts ; and many are tensed and anxious and overwrought, not because they are overworked, but because they have allowed innumerable unhealthy thoughts to root themselves in the mind, as weeds infest the gardens, from we know not where. Like weeds, these thoughts choke up the stuff of the mind, and, like weeds, they become rank and poisonous. Our fears, our anxieties, our apprehensions and worries are, often, nothing more than the uprising from our subconscious selves, of thoughts and imagination which we, in the first place, permitted to enter our conscious experience. Self-suggestion is one of the best means of crowding these weed-thoughts out of the mind by introducing, through the conscious mind, other healthier and positive thoughts.

If intelligently and persistently practised, it will do much to :

“ Raze out the written troubles of the brain,
And as some sweet oblivious antidote,
Cleanse the stuff'd bosom of the perilous stuff
Which weighs upon the heart.”

Ignorance of the power and existence of the subconscious mind has been responsible for much of the failures and half-successes in the world. Hopes have given place to despair, plans have been frustrated, strivings, to get ahead in the world have ended in failure, all because of wrong methods of thought and attitude of mind. The remedy is to be found in a discovery of the cause and nature of the trouble, and the building up of a new subconscious by powerful positive and purposeful suggestion.

There is an indwelling wisdom, upon which we can draw, for counsel and guidance in the business of solving our problems and fulfilling our desires. We have seen that in the matter of building up and operating a body it is possessed of vastly more wisdom than the objective mind ; and a brief moment's thought makes us realise that the building and supervision of a body require a knowledge of chemistry, radiology, biology and a number of other sciences far in advance of anything the objective mind has ever approached. Here we must go deeper than the objective mind, and, in our search, we shall discover that the subconscious mind is possessed of vastly more wisdom than the objective mind.

In the parable of " The Prodigal Son " there is a sentence which reads : " When he came to himself, he said I will arise." That is self-realisation. A man always begins to rise when he realises his true self. The revelation to a man of what he is, is always accompanied by the revelation of what he might be.

The positive and persistent suggestion of some little formulae will work wonders. Take for example the one used by the prodigal : " I will arise " or that of St. Paul while in prison : " I can do all things through Christ which strengtheneth me," or again the well-known suggestion of Coué : " In every way every day I am getting better and better." These simple formulae will introduce you to your subconscious mind, and provide you with a passport to health, happiness and success.

Don't use up unnecessary energy in the application

of these suggestions. Whisper them slowly, putting the emphasis on the words health, happiness and success. When you are asleep, the subconscious mind will operate with these toward the desired end. In the morning, when you get out of bed repeat them two or three times, and then go quietly and confidently about your business. You will soon observe a marked change in your feelings and outlook upon life. Your mind will be clearer ; you, yourself, will be brighter and more cheerful, and your whole future will be more promising than before.

Within you is the power ! You are something more than body, senses, or even mind—you are that wonderful “ Something ”, master of all things.

There is a story told of a huge misshapen block of marble, which lay in one of the yards belonging to the public buildings of Florence. The marble beneath the surface was white and fine, and the block a noble one. But a hundred years earlier, an old sculptor, who was not too clever at his trade, had tried to turn this block into a statue, but had only succeeded in spoiling the stone. So there for a century, the block had lain—every year becoming more chipped and scarred, and every year more stained and soiled. At length it occurred to the commissioners of works, that it was a shame that so fine a piece of marble should be wasted. The time had come, they thought, when an attempt should be made to turn this noble block into something worthy of itself. Those wise men turned their thoughts to Michael Angelo. If any one could help, surely it was he. The great sculptor, already famous, came and looked

at the block. He measured its size, and observed its form. He saw that in itself it was noble and good, but he saw too how sadly it had been misshapen and spoiled.

The old artist of a hundred years before had so deformed it with his blundering efforts that now it was no easy thing to fashion it aright. But Michael Angelo was not a man of despair. So he proceeded to model in wax something which he thought he saw within the block—something which, by work and patience, he believed it was possible to bring therefrom. This he showed to the commissioners. Then, obtaining their approval, he prepared to undertake his task. In the great square of the cathedral, under the shadow of Giotto's Lily-Tower, he constructed a shed. Then having caused the great block to be removed inside the shed, he began his task. Day after day, for close on three years, with chisel and mallet, did he continue his labours. Now knocking and carving the huge block as with the blows of a giant ; now carefully shaping the outlines of his figure ; now delicately fashioning each feature and each line. Thus slowly and surely did the great work advance beneath his hand, until at length there appeared the thing of beauty which his artist eye had seen at the beginning. Then throwing down his hoarding, Michael Angelo invited his fellow citizens to come and examine the work which he had wrought. And lo, there, in place of the deformed, unshapely block, all chipped, and scarred, and stained and soiled, was a fresh white figure cut in loveliest marble. The figure was "David",

young, beautiful and strong. His sling was in his hand, and in his youthful strength and grace he stood ready to go forth to meet the giant. Underneath the figure was the word "Resolute".

There is a "David" in each one of us, waiting to be revealed. You may be marred by mistakes of the past and discouraged by past failures. Do not despair. There is within you something strong and beautiful. If you will but hearken, you will hear the voice, of One greater than Michael Angelo, whose work is not yet revoked, which says, "Behold I make all things new." However misshapen or useless you may appear to yourself to be, remember that the strength of a great resolve can be the beginning of a great transformation.

" Not in the clamour of the crowded street,
Not in the shouts and plaudits of the throng,
But in ourselves are triumph and defeat."

CHAPTER VIII

SELF-DEVELOPMENT

THE AIM OF every man should be to secure the highest and most harmonious development of his powers to a complete and consistent whole. Ignorance of our dormant powers, failure to realise the vastness of the possibilities that have been implanted within us and that only await development, a timid shrinking from asserting our right to possession of the highest things, which the Creator has destined for us—these in many instances are causes as potent as sloth and indifference in preventing men and women from raising their values.

It is easy to urge people to believe in themselves, but before they can do this they must know that there is something inside of them to warrant their belief. Most of those who take stock of themselves are not lacking in ability, but in self-knowledge ; they are victims of self-depreciation, because they do not know that they have ability which they are not using. With the realisation will come self-confidence and the release of their dormant powers.

1. THE INITIAL STEP. Self-discovery is the initial step in the development of human possibilities. To

make the most of life and its opportunities, before starting on our career, we must, first of all, find out what assets we have. Every one has some talent or ability which an earnest examination will reveal. They may not be great or brilliant, but they have in them the possibility of limitless expansion. And that is what we are here for—to develop our talents ; to co-operate with the Creator in taking hold, with all our might, of the stuff that He has given us, and raising it to the very limit of the divine capacity for growth infolded in it.

True education is a system of self-revelation, a plan whereby one is assisted to take an inventory of one's resources. It does not matter how brilliant a youth may be, how many talents or gifts nature may have showered upon him, this does not relieve him of the necessity of working to develop his talents. Gold mines are developed by digging into the lower parts of the earth. If men did not excavate and blast and drill, work laboriously and intensively to bring out the hidden treasure, the gold never would come out of itself. So the ability of every human being, brilliant and talented, dull and plodding, must be mined by self-effort, intensive and persistent work, or it will amount to nothing, accomplish nothing.

If every child could be impressed at the beginning of life with the marvellous possibilities of life, with the wonderful power and success that await him, if he would only dig into himself and make the proper struggle to attain his special ambition, a lot of human gold that is never mined, would become available to the great benefit of mankind.

Unfortunately, many people seem to think that, no matter what they do, or what they leave undone, their own will come to them. They have got a vague sort of belief in destiny, and hold that, in any event, life will yield its own to each. No greater delusion ever took possession of the human brain. If life will yield its own to each, how is it that so few carry off its prizes, that so many live with longings unsatisfied and leave the world, from the standpoint of personal value, as poor and as insignificant as when they came into it?

It is true, that some people are born with a silver spoon in their mouth, and others with a wooden one, but no man is the puppet of a blind fate or destiny. However poor his lot, or however handicapped he may be, he has that in him which makes him master of destiny. Emerson gives us the secret of every success, of every human triumph over obstacles, when he says : " It is only as a man puts off from himself all external support and stands alone that I see him to be strong and prevail."

The prodigal son, in the New Testament, to whom reference was made in the previous chapter, was a spoiled child. He had been brought up with every comfort. Everything had been done for him. Everything came to him without any effort. He grew up selfish, and thoughtless of others. But he went to the far country. And after wasting his money and his physical strength he began to be in want. Then he came to himself. That experience, I think, made a man of him. He had been a pampered child, but now he had to work. He was

on his own initiative. He had to do things, which he never thought possible for him to accomplish. And he came back to his father's farm a better man.

We are told by those who study bird life, that there comes a time, in the life of the young eagles, when the mother stirs up her nest and casts all her young ones into space. It is an amazing sight to see the young taking the wing. The mother eagle hovers round ready to fly beneath and spread her wing, should any eaglet fail. As long as the young ones had been allowed to remain snugly in their nests, they would never have discovered the powers of flight.

It is good for young people to have to rough it. When put to the test, they may rise and reveal talents, that might never have been discovered.

No stories are more eagerly devoured by the normal boy (and the normal man retains the appetite) than stories of search for hidden treasure. Usually there is a clue in the shape of a mysterious cipher, perhaps given to the hero of the story by a dying old sailor to whom he has done a good turn. Sometimes there is a rough map or a diagram, with indications as to where the treasure is located. So in Robert Louis Stevenson's *Treasure Island*, an errand boy at the *Christian World* office, at the time when *Treasure Island* was appearing, in weekly instalments, in a boy's paper, was so enthralled in following the adventure of the ruffianly John Silver and his crew that, on the publication days of the paper, instead of hurrying with the manuscripts to the printers and hurrying back with the printed proofs, he hid himself

in some alley, or under some arch, and read the latest instalment. He was dismissed. But, in due course, he became head of a famous publishing firm. And who can tell what treasures may lie hidden in our apparently commonplace boy and girl? Presidents of the American Republic have risen from the most unlikely starting-points. Mozart, Schubert and Mendelssohn were very ordinary persons, but what treasures were hidden within them.

But all of us have genius if, only, we knew it. Genius is the "I myself" as distinct from a standardised everybody else. There is a story, which may illustrate this point, of a young student who, towards the end of his college course, went to preach as a candidate at a Church, which was seeking a minister. In the preparation of his sermon he had taken his first two points from a sermon by the Rev. C. H. Spurgeon, while the third point was his own. He preached with earnestness and eloquence. At the close of the service a deacon of considerable experience who was, also, a good sermon taster, went to talk to the young man in the vestry, and in the course of the conversation he rather startled the young man by saying that if the first two points of his sermon had been as good as the last point, he would probably have been invited to be their minister. The last point was his own. The stamp of his genius was upon it.

The trouble with many people is that they are too much at the mercy of other people. It is very nice to be able to quote from some of the great writers, but there is always the danger of becoming

too much dependent on them. Their great saying should be used to their enlargement, and to lead us into wider realms of thought and expression ; but one's own contribution is worth more than a dozen quotations from others.

We do not as yet know our assets. I read, quite recently, an article dealing with the Australian Aborigines. It told of how the early settlers looked upon aboriginal tribes as little different from the brute creation. In fact at one time they thought no more of killing an aborigine than a kangaroo. And only very slowly have European settlers discovered the potentialities of these people. They began to take an interest in them. They are providing facilities of education for them. And the report states that, for three years in succession, the highest honours in education in Australia have gone to the aboriginal schools. There are only some 70,000 of those people left. They were slowly dying out, but now the Australian government has recognised that they are worth preserving, and still greater efforts are to be made to encourage that race to grow and develop.

We, still, hear a good deal about evolution. But let me ask, What is evolution ? Evolution is nothing more than a mechanical unpacking of what was there all the time. Beethoven, Haydn and the great musicians of the world were never really taught how to compose or play music. The music was in their souls. They were taught how to produce it. Poets never had genius engrafted into their lives. It was there awaiting the appropriate stimulus to bring it

to light. An external object made its appeal, and set the heart of the poet asinging. There, deep down in the subconscious region was the genius and the song. Perhaps, no better illustration of awakened genius can be found than in the tribute Dickens pays to Shakespeare in *Bleak House* in one brief verse :

“ The poem hangs on the berry-bush
Till comes the poet’s eye ;
And the whole street is masquerade
When Shakespeare passes by.”

2. DEVELOPMENT IN RESPONSE TO NEED. Sir Oliver Lodge tells us that the human eye began very low down in the animal kingdom, surprisingly low down. It began as a sensitive spot on the surface, and that spot responded to ether waves, and in the course of time a lens was formed and a cavity, like the paper we used to burn, which left the figure of an animal or a house or some other object. And evolutionists affirm that from that plain surface matter evolved its sense of sight. There was an inner urge which responded to the stimulus of the light of the sun.

The same may be said in regard to all our senses. I read of a boy of eight years who had never developed speech. He was examined by many physicians, but they could not discover any defect, or give any reason for the failure of speech. But, one day, an eminent surgeon, after examining the voice box and larynx, exclaimed : “ This boy ought to speak. There is a contributory cause to his dumbness.” Then he examined his ears, and discovered that a

thin skin had grown between the recording part of his brain and the ear, stopping the sound of human voices. An operation was performed, and this skin was removed. The boy had never learned language, but he spoke, and the first word he uttered was "mother". By the stimulæ of human voices he developed into a ready speaker.

3. WELL ORDERED THINKING. One of the greatest difficulties in life is to get people to think. W. M. Paxton says : "Thoughts are mightier than armies." And you will remember the old proverb : "As a man thinketh in his heart so is he." It suggests that a man's character, disposition, activities, and general personality are dependent in some mysterious way upon the character of his thoughts. The happiness of our lives depends upon the quality of our thoughts. A man cannot, at the outset, choose his environment, but he can choose his thoughts, and so directly, and yet surely, shape his circumstances. Our destiny changes with our thoughts ; we shall become what we wish to become, and do what we desire to do, when our habitual thoughts correspond with our desire. The divinity that shapes our ends is something within us. The dominant note of the "New Psychology" is that the thought is the life. It is one of the most firmly established facts of science, that every brain and nerve cell—every cell in the body—reflects our state of mind at any given time. According to the influences operating in the mind, we are glad or sad, depressed or joyous, in harmony or discord ; and

all of the millions of tiny cells composing our bodies respond to our emotions in kind.

The term "man" is derived from the Sanskrit, "manu", which means "to think". Man is a thinker ; it is essential to his nature, therefore, that he should rise above the animal and cultivate his mind ; and what abundant opportunities there are to-day for mental culture !

An essential factor in mental culture is reading. "Books," says E. B. Browning, "are men of higher stature and the only men that speak aloud for future times to hear." Here again we must be careful what we read. Low and vicious thoughts make low and vicious men. Great and pure thoughts make great and pure men. For this reason let me exhort you, especially the young people who may read these lines, never to read a book that you feel would taint your mind or make you feel worse rather than better. Seek in literature, as in other pursuits, the things that are lovely and true and noble and virtuous. Turn with contempt and loathing from books which pollute and degrade. Avoid those books which treat crime and sin lightly, by representing wicked men as heroes, which suggest unclean thoughts, arouse unholy passions, or are profane and irreverent. Such unworthy books influence the subconscious mind, and are often the cause of mental disharmony in later life.

4. **GOOD HABITS ESSENTIAL.** Again the cultivation of habits is another means of self-development. We must not confuse the term "habit" with

“instinct”. An instinct is something we inherit, a habit is something we acquire. There is an old proverb which says : “ Sow an act, reap a habit ; sow a habit, reap a character ; sow a character, reap a destiny.”

The faculty of habit is acquired by constant repetition. People are often heard to say, lightly, that they have fallen into a bad habit, and they do it in such a way as to suggest that they had no responsibility in the matter. No habit was ever formed in this way. Every habit, that has ever been formed since the world began, has been formed through a long succession of acts terminating at last in a settled disposition. Many of those acts were trivial to begin with, yet each one was registered within, and each contributed its share in the result.

I remember walking through an “ Art Gallery ” one day, and being arrested by a wonderful piece of sculpture. It represented a strong athletic man, with two children, one on either side. Entwined around every limb of that strong man is a long python, and by the expression on the man’s face the python is crushing him to death. Not only so, but it has stretched the hinder part of its long body around the children. Slowly but remorselessly that creature wound its way round the strong man, and we know what end it indicates. The habits, that men form, live after them. The two children are suffering for the sins of their father.

But I wish to speak more directly of the necessity of developing good habits. Good habits are formed by exactly the same process. A long

succession of good acts will terminate in enrichment of the inner life, and these, if persisted in, will create unassailable buttresses for the upbuilding of noble character.

It is not easy in an age such as ours to cultivate the good. But nothing really worth having is easily acquired. Take, for instance, a child learning to play the piano. At first the exercise of the fingers, and the reading of the music are painful and difficult. But watch the child after a year or so of diligent practice, what a change! The fingers, once stiff, now glide over the keys, almost automatically, and the result is sweet music, that fills the air. Then there is the typist as she searches for each letter, by and by she can find them without even a look. Carlyle said: "Habit is the deepest law in nature."

Our future is in our own hands. We are the architects of our fate. We have, all of us, the same material with which to build the human structure. We can build what we choose. Take any two men, and give them a pile of bricks and mortar. They have both the same material. One man builds a palace, the other builds a slum. And it is so with the building of character, we can make it beautiful or ugly.

5. CHOICE OF COMPANIONS. The subconscious mind is extremely sensitive to suggestions and impressions. Such suggestions develop and extend, influencing the conscious thought and the general conduct of the personality to a degree. We are very often what our companionships make us. However

far we have advanced we are still children. Scientists tell us that the human race is still in its infancy ; and like infants we are the prey of our impressions, and are prone to do what others do.

We cannot get away from the power of example. It must shape us either for good or evil. " He that walketh with wise men shall be wise, but a companion of fools shall be destroyed." Every strong man we meet is a sculptor, and we are, in his hands, as clay in the hands of the potter.

Choose the company of your superiors, whenever you can have it ! A man may have the advantage of us in wealth, or in brains, and yet be most undesirable as a companion. We must rise in our friendships above the mean homage which some men pay to money or to cleverness.

Seek the companionship of those, however lowly, by whose fellowship you are ennobled, who shame any semblance of baseness in you, who steady your tottering feet, who lift you into a purer air, who make virtue venerable, who open your eyes to the majesty of duty. Such men exert a potency of life which invigorates and purifies. They bring heaven down to earth. It was bad company that ruined the prodigal in the New Testament. He had been brought up in a good home, but, in the far country, when the restraints of home were gone, he was carried by the stream of evil companions.

A city magistrate one day had before him, a young student from one of our universities. He was there on a charge of forgery. He had used a friend's name, when his allowance was finished. He

had frequented racecourse and night club. The sympathetic judge said to him : “ My young man, I am sorry for you, but more sorry for your good parents. You have intelligence, refinement, and the qualities that make a gentleman, let me ask what was the cause of your downfall.” “ I am afraid sir,” said the young man, “ it was bad companions.”

Walk in the company of the noble and the true that love you for yourself, and not in that of the fair weather friends, who leave you when the storm is appearing on the horizon. In sickness they will linger by your side, in loneliness the memory of them will provide fellowship, in sorrow and misfortune they will not desert you. Cultivate, also, the presence of the invisible—make the invisible visible. Walk in the spiritual companionship of the noble dead ; cherish the memory of some beautiful life or lives, ever remembering that :

“ Lives of great men all remind us,
We can make our lives sublime,
And departing leave behind us,
Footprints on the sands of time.”

My last thought is that in the development of real self, there is need of co-operation with the great “ Creative Power ”. When we realise our at-onement with the “ Infinite ”, life will take on a new meaning.

The late Canon “ Dick ” Sheppard once told a story of a certain minister who was visiting a member of his flock. When he got to the house, he found him busy in his garden. The minister looked at

the well-kept and fruitful soil, and, then, remarked : “ Isn’t it wonderful, what can be produced when man works in co-operation with God ? ” “ Ay ” replied the man, “ it is minister, but you should have seen the mess this place was in when the Lord had it all to Himself.” In the economy of things God needs man’s co-operation, and man needs God’s. We plant and water, but it is God who gives the increase. God will not plough the farmer’s field, but He will reward the farmer’s labour. Latent within the soil is the strength of the plant. And just as that beauty and strength are potent in the hidden seed, of the soil, so within the soul of man there is that seed of human greatness awaiting development. Therefore let us examine ourselves, study ourselves, dig deeply into that great mine of wealth, which providence has buried within us, discover our treasure, and in co-operation, with the great “ Divinity that shapes our ends ”, we shall see that new, strong, glorious, resolute self appear, bringing with it harmony, health and happiness to ourselves, and through us great blessing to others.

CHAPTER IX

PERSONALITY—THE SECRET OF SUCCESS

WHAT DO WE mean by personality? The word is derived from the latin *persona* which meant a mask, the name given to a garb worn by an actor playing a part upon the stage. By and by the mask is off, but the impression remains. Personality means the sum total of those differences of an individual kind which separates one man, or one woman from others.

Character denotes personality. It is built up by strong moral sentiments ; a sensitive self-respect, and an ideal which hold our allegiance through all the vicissitudes of life. When we speak of a man of integrity, we mean a man of sound character, that is one who has no break in his character, whose reputation is unsullied. Perhaps a word should be said about the word " Integrity ". An integer is a unit, it has not been broken into fractions.

Now character is the result of habits. There is a quaint old story told of a father who, realising that his life was fast ebbing, called his sons around his bed, to give them his last counsel. He took a twig, and placing it in the hands of the eldest, he asked him to break it. Next, he placed two twigs in his

hands with the same request. When the son had successfully obeyed, he placed a bundle of twigs in his hands and asked him to break the bundle, which the son found far beyond his strength. "By this learn wisdom," said the father. "Evil can be destroyed at the beginning, but when it becomes a habit of one's nature, all one's efforts to break it become unavailing." Every time we do a thing we make its repetition more natural and less difficult. Repetition not only makes a thing easy, it makes it agreeable. The habit thus formed sets up an increasing desire to repeat it.

This is true, also, of things, even that, at the beginning, we radically dislike. The most repugnant things will lose their repugnance if we continue doing them. Shakespeare suggests this in his famous graveyard scene in which Hamlet and Horatio hear the grave digger singing at his work :

Hamlet : "Hath this fellow no feeling of his business—he sings at his work?"

Horatio : "Custom hath made it a propriety of easiness."

Force of habit can even make chains less galling. You will recall, in this connection, the lines which Byron puts into the mouth of Bonnivard, the prisoner of Chillon :

"At last men came to set me free ;
I asked not why, and recked not where ;
It was at length the same to me,
Fettered or fetterless to be ;
I learned to love despair ;

And thus when they appeared at last,
And all my bonds aside were cast,
These heavy walls to me had grown,
A hermitage—and all my own. . . .
My very chains and I grew friends,
So much a long communion tends
To make us what we are.”

But we must remember that we are not born with habits. We are born with instincts. Habit is an acquired facility. Habits, therefore, whether good or evil are the results of a long preceding accumulation of acts, issuing at last in a fixed determination of character. People talk of falling into evil habits in such a manner as to suggest that they had no responsibility in the matter, and as if it had suddenly dropped upon them from heaven. No habit was ever formed in this way. Every habit has ever been formed through a long succession of acts, terminating at last in a settled disposition. At the beginning, no doubt, many of these acts were so trivial as to have been swiftly forgotten by the doer of them, yet each contributed its own share to the result.

Habits, however, need not be permanent. They may be broken in two ways : first, by substituting by repetition another habit antagonistic or compensatory ; second, by setting up a new habit by a single intense initial reaction. In forming a new habit it is always desirable to begin with a strong initial reaction. This is what Professor William James means when he says: “You must launch out on a new course with as strong an initiative as

possible.” Never suffer an exception till the new habit is securely rooted in your life.

Attributes of Personality.—Your height, the colour of your hair, or the shape of your nose have very little to do with it. Isaac Watts said :

“ Were I so tall to reach the pole
Or mark the heavens with a span
I must be measured by my soul
The mind’s the measure of the man.”

Magnetism.—This is the first attribute. What is magnetism? It is a force we can learn to employ, to govern, as we have learned to employ electricity without understanding its composition. We all know the type of magnetic man or woman. The first effect that such a personality has on you is that of rest. He is not nervous. He is not fidgety. Following this sense of rest, there comes to you a recognition of a reserve of strength in him somewhere ; you cannot localise it ; you cannot place it. It is not exactly in his look, nor in his speech ; nor in his manner ; nor in his actions ; but it is there, and it seems to be part of him. The mysterious thing about it is, that, a few minutes previously it was part of you. A little of that strength of attraction which he displays, and of which you are conscious, went out from you to him without your knowledge.

Let us examine this man a little more closely that we may get at the secret of the fascination he exercises upon you. First watch his look. His eyes hold you,

but, you will observe, that he is not staring at you. His glance is not offensive. Notice, also, he does not look at you when you are speaking ; he waits as it were until he receives your message, and then he sends his to you. When he speaks, he looks at you in that intent, masterful, yet kindly way, and you like him. What is it about other people that attracts you at first glance ; that makes you feel at home in their presence ? It is something very simple, which we can all cultivate—a liking for our fellow human beings, and a genuine interest in people.

Charm.—You sometimes hear it said he, or she, is a charming personality. When that can be said of you as you enter into company, you have triumphed. What is charm ? Charm is a strange supernatural force that casts a spell. It is the power of attracting and pleasing people. It is perhaps, the chief element in personality. Several factors are employed such as a gracious manner, a sympathetic tone of voice. I remember, some years ago, going to hear the rendering of the Messiah by the Glasgow Choral Union. Before commencing the oratorio, the conductor announced, greatly to the dismay of the vast audience, that the leading soprano was indisposed, but he had secured the services of another lady, who, although not gifted like the one who should have taken that important part, would no doubt give of her best. It soon, however, became evident that this young lady had gripped the audience. At the close she received a tremendous ovation. The conductor was delighted,

and explained to the audience, that, although she had not the vocal powers or the experience of the one for whom she had deputed, the secret of her success was that she sang from her soul. She charmed the audience because her whole soul was in it. It is the feeling we put into the voice that matters.

By training ourselves in certain mental dispositions and attitudes we can do much. If, for example, we pride ourselves on calling a spade a spade, telling people our minds, the probabilities are that we shall be disliked. You have, no doubt, heard people say : “ Now that I have told so and so my mind I feel better.” But such people have not much regard for the feelings of others. There is a story told that on one occasion at a banquet, a local preacher drew Wesley’s attention to a lady who was luxuriously adorned with necklets and bracelets. Wesley turned, and looking at the lady for a moment exclaimed : “ What a beautiful hand ! What a lovely neck ! ” He said nothing about the adornments. The charm and grace of his reply revealed the gentleman. What a lovely world it would be, if people would always look for the best in others.

Tact.—This is another factor. What does it mean ? It means putting truth in a pleasant form. No wonder the shop assistant who told a lady that one foot was smaller than the other got an order. The assistant at the previous shop lost both sale and customer, because he insisted that one foot was larger than the other.

Again in conversation with a very talkative person it is very tasteful to let the other fellow do the talking. It is a very effective means of making friends. T. E. Lawrence of Arabia says that in his meetings with the Arabs the method he adopted was to direct his own talk to light the trains of their buried thoughts. In that way he added new tribes to his strength.

The late Earl Beatty was very popular among his men, because he had a smile for all irrespective of rank. He took pains to let each know that he was important.

Some people say things in such a downright fashion that anyone who holds a different view from them feels that they have been slapped in the face. The tactful person is the person who, while holding his own opinion, has the most profound respect for the opinion of another.

Force.—By force I mean mental energy. It is that quality of the mind which fuses all its other qualities into a unity and so issues in attractive personality. However highly educated a man may be, if he lacks force he is not attractive.

Some of the dullest people are to be found in this class. They are dull because they lack sufficient egotism to make them interesting. In many cases they have no use for the opinions of others, and their own point of view dominates the entire situation. Similarly a woman may be beautiful in face and form ; she may be refined and well dressed, but, lacking the power of being able to gather up and

fuse her various qualities into a unity, she is bound to be unimpressive and wanting in attractiveness.

People of arresting personality are usually those who are easily interested. They are people whose interests are as broad as they are deep. If we think of personality as being, more or less, the power of attracting or pleasing people, it is easy to see that to take an interest in people and things is a considerable part of the secret.

Cheerfulness.—This is another grace. It is sad to observe how some people lay on life layer after layer of blackness. They nurse grief and wrongs till they have no pleasure but in brooding over darkness. The great note our Lord struck in His preaching was that of cheerfulness. He was ever exhorting men to be of good cheer. He saw life as we see it, and He saw the whole of it. But He was ever seeking to reassure those with whom He came into contact that, if only they could believe that all things were working for the good of those who had faith in the Divine purpose, there was nothing to be afraid of. It means sunny-mindedness, and what a tonic it provides !

Optimism.—To be optimistic, does not mean that we must close our eyes to facts. It, rather, suggests an attitude of mind which deliberately looks at facts in the light of hope and not in the gloom of despair. Its psychological value is that it acts upon the mind as a stimulant, refreshing and brightening it. Pessimism acts like a clog on the mind.

The rain had come down in torrents. During a lull, a little boy was seen angling in the flood that poured turbidly along the gutter. "Well sonny," exclaimed a gentleman, "Have you caught anything?" "Not yet, sir," replied the boy, instantly and cheerily. Mark that "Not yet, sir." In it, in spite of environment, there is a dauntless certainty of success. This is the spirit that conquers. It has been said that "You can get what you want in this life, if you want it badly enough". Jesus said: "Whatsoever things ye desire when ye pray believe that ye are receiving them and ye shall have them."

Self-confidence.—You must have unwavering faith in your ability to accomplish your task. There is no law by which you can achieve anything without expecting it, assuming it, demanding it. Cause and effect is the great fundamental principle of science.

Perhaps you are saying, as you read these lines, "Oh! it's no use, my life is a failure." It is just here that the study of psychology helps. You can be your own "psycho-analyst". In analysing the phenomenon of failure, ask yourself whether you are motivated, in the main, by negative or positive emotions. Are you influenced by such negative elements as fear, worry, anxiety or resentment; or are you guided by faith in yourself, respect for others, courage and hope? Tell yourself that you are going to be negative no longer, but that in future you are going to think along positive and constructive lines. The cause of whatever comes to you

is within you. Carlyle said : “ We conquer fate by our thoughts.” There is only one way in which you can build up this strong magnetic personality and that is by using the mind aright, and well ordered thinking.

Right thinking brings accuracy and precision into the life. It makes life certain and secure. It brings everything down to a system—without making one a slave to a system, for right thinking is the thinking of a free mind—a system which, if followed, gives mathematically certain results. By working steadily, persistently, and daily through the avenue of directed and controlled thought one is enabled, every day, to subtract some evil from his life, and, every day, to add some good, with the inevitable result that the life is gradually transformed, built up and made beautiful. At first old troubles and evils persist ; with some they even get a little worse, but after a time the attacks become less severe, the trouble less acute, and from thence onward a steady and gradual improvement takes place, until the whole life and circumstances are transformed.

It is necessary, also, that you should know something about the people with whom you come into contact. The secret of success in life is, that, when you have cultivated charm, force, optimism, self-confidence ; and have built up a magnetic personality, you have to study others and their interests, and find a means of access in which you can bring all these qualities into play. A great general during the war had a dance given in his honour. It was reported that he was a most

difficult man to interest. The ball was overrun with feminine beauty. Several had tried to attract the general, but had failed ; then one girl was observed to be in deep conversation with him. She was not brilliant, and the hall teemed with the learned, neither was she pretty. What is so attractive about that girl that she can hold the attention of so brilliant a personage, they asked of one another. When the favoured one had taken a most cordial leave of this one who had interested him, the other girls gathered round this humble girl and said : " Tell us, how did you and the general find so much to talk about ? " The girl flushed a bit, hesitated and then replied, " Well ! it was rather simple. As soon as I learned that the general was going to be here I made a trip down to the library and secured all the information about him that was available. I made a note of all the important events in his career, his hobbies, likes and dislikes. Then when I was well prepared, it was easy to interest him and keep the conversation flowing."

Here was a woman who had found her way. She was far more clever than her friends had given her credit for. She knew the value of preparation and study. She went ahead and dressed up her brains while her thoughtless sisters sat back and merely preened their plumage.

Have a look round and note the individualist as compared with the rank and file. The individualist leads, the others follow. He gets the ideas—Edison, Marconi, Simpson, Lister, Ford, Freud, Adler, Hitler, Mussolini—and the crowd accept

them. One man formulates a policy, but no committee ever invented anything, and no crowd ever did constructive work, that was not, in the first instance, an idea in the mind of the individual. The Biblical language is, "Knock, Seek, Ask." You are unique. Think for yourself, train your faculties, exercise your wits, on many of the problems of to-day, and test your ideas in real life to see how they work. If they work stick to them in spite of anyone and everyone ; you may make money, or you may not, but you will be making a true man or woman of yourself. You will be helping the growth of your soul, and in the long run that is what eternally matters.

Being attractive is an art. It is a talent that can be cultivated by anyone. It is not accomplished by acquiring a mere bag of tricks. Something more substantial than that is required. It is brought about by studied training of the individual in every deed, word and gesture throughout every moment of life. Heredity, environment and circumstances, have little, or nothing to do with our success. "It is," as Cassius said, "Dear Brutus, not in our stars, but in ourselves, that we are underlings."

CHAPTER X

HOW TO ATTAIN EFFICIENCY

WE ALL WANT to make the most of life. It is the desire of every right thinking man to get to the top. How to get there is not easy, but it is, always, possible. Nothing worth while, in life, is ever attained without effort. As Emerson says, you must "Hitch your wagon to a star." Or, perhaps you prefer Browning's great saying, "A man's reach should exceed his grasp, or what's a heaven for?"

An attitude of mind.—There are three dominant mental factors required for success ; they are, dissatisfaction with things as they are, ambition to rise above them, and faith that it is possible to do so. The sparks that set up this state of mind in a man are necessity and emotional excitement. Either a man works for an end because he must, or because he desires it so much that he feels he must.

Life, we are told, is what a man makes of it. That is true ! It is a law of nature that every individual must build his own condition. There is not a person in the world to-day who cannot determine to a large degree the general tenor of life and fortune by constructive thought and well-

planned effort. The elemental fact remains that existence in its present undeveloped state may be viewed as a vast mass of raw material out of which the clear, strong and positive thinker may build or create a condition of life that shall largely correspond with the ideal.

It is a law of life that we cannot attract that which we do not create. To achieve efficiency we must work for it. To advance on life's highway we must make the effort to rise. To rise above our troubles and overcome our handicaps and to move forward from year to year to greater and greater success, so as to make existence thoroughly worth while, we must organise our thinking along constructive lines to the best and largest ends.

Paint the ideal picture—the thing you long for—on the canvas of your mind. Dwell on it at odd moments ; think much of the higher and the better side of everything. Enlarge your conception, by the study of truth. Give of your best to all that you do. Remember the injunction in holy writ : “ Whatsoever thy hand findeth to do, do it with thy might.”

A simple and very effective method to adopt when you are about to engage your mind with serious thoughts concerning any matter is (1) decide upon a clear, definite purpose ; (2) direct each thought towards that end. For instance, we will assume that you are in a dilemma of some kind. Now, the fact that you have found a way into a difficult situation is sufficient evidence in itself that there is a way out. It has been said, that a problem to be a problem must contain its own solution. There are

no problems in nature. Man alone has problems to solve. The mind is the great originator of problems, and as all the elements of the problem are contained in the mind, it must necessarily include the factor of solution. Therefore the method of approach to a problem should be that of proceeding to master the dilemma by focussing the attention upon the various elements or phases of your problem in the conviction that therein you will find the solution.

This practice will give your thoughts stability and directness ; and will guide your thinking into orderly and proper channels, producing effects that will coincide with the nature of your purpose. Then you have only to persist in such action to achieve your aim.

It is true to say that, even in this advanced age, few people know their own intrinsic capabilities of mind, for due attention is not given to it in the curriculum of our schools. This is where practical psychology helps. As distinct from the purely academic study of descriptive and analytic psychology, it is intended to be applied by the ordinary individual to everyday life. Its principles, when properly applied, should ensure a finer physical health, a more robust and capable intelligence, and an understanding attitude to life which makes for happiness and success.

There are certain attitudes of mind that must be conquered before efficiency can be attained. The first is self-consciousness. Thousands of people suffer agony from this. The main cause of self-consciousness is fear. The self-conscious person

fears crowds. He fears an audience if called upon to play, sing, act, or speak in public. He fears interviews with employers or those whom he deems to be superior. He fears ridicule and the unexpected. He fears himself owing to the constant habit of depreciating his own abilities.

In seeking the cure we must first find the cause. I have in mind a young lady who came to me suffering from self-consciousness. She had got that she dare not venture into company. At one time she loved to associate with other girls, but now she dreaded entering into a circle of friends. After a long and careful examination of what led up to this condition the young woman related an experience which she had as a girl of nine years. As she rehearsed to me that experience of so long ago (she is now twenty-nine years of age) I could see light breaking. I asked her to make it as descriptive as possible. When she was nine years of age, she, along with some other girls, attended classes for physical exercises. The instructor was subject to fits ; and one evening he had one while instructing the class. This girl being smaller than most of the others was placed in the front row. The instructor was quite close to her one evening when he had one of these fits. In falling his fingers grazed her face. There was confusion in the room, as all the girls rushed for the door. In the confusion one of the girls came into contact with the electric switch and the lights went out. It was some considerable time before they all got outside. That was the beginning of her fear. Ever after she had a dread of closed spaces (Claustro-

phobia). A little explanation of the cause of her fear, and some guidance as to how to face¹ up to it soon put her on the road to recovery.

Bashfulness is another hindrance to efficiency. It is more a state of feeling than habit of mind. Its main characteristic is the downcast look—a failure to meet frankly the gaze of another. This may be attractive in a young and beautiful girl, but in men it is rather sheepish. The bashful, or shy person, does not so much fear others as himself, for when roused he can often fight others well in debate.

Fear, or a sense of inferiority, is another inhibition. This is due to self-depreciation. Anyone who suffers from an inferiority complex has built it up himself. He has it may be, at the outset, unconsciously, by strong auto-suggestion developed this attitude of mind. He, probably, has compared himself and his chances with those of other people, and is dissatisfied with the result. He believes himself at a discount, and finds he truly is so. He quickly grows into a pessimist.

The cure of self-consciousness, bashfulness and the sense of inferiority : Many self-conscious persons make their defect worse by avoiding social life. Now the cure is to force oneself into social circles until it becomes easy. In order to do this you have to go against the grain, do what you wish you could avoid doing, although you know it is the right thing to do. A good plan is to associate oneself with a Church, a choir, a literary society, a tennis club or some organisation that will draw out and develop one's latent powers and so enable one to become a good

mixer. If the first few attempts fail and cause you some mental misery, a time will come when, instead of shrinking from social contacts you will positively look forward to them and enjoy them.

If you feel bashful assume courage. Erect posture, well-poised head, steady gaze, a firm even voice, leisurely unhurried speech, are all excellent physical aids to self-control.

To cure the inferiority complex, the first thing is to stop thinking inferiority ideas, and to practise strong healthy auto-suggestion. In other words, put healthy thoughts, and success thoughts in their place. Say : " I believe in myself " : " I am going to live up to my true powers " : " My thoughts shall build me stronger and bigger," not only reaffirming it over and over again in mind, but also thinking it, picturing it, imagining it, and living up to it ; then in quite a short time you will recognise a marked improvement.

Self-confidence.—You must have unwavering faith in your ability to accomplish the task you have undertaken. There is no law by which you can achieve success, in anything, without expecting it, demanding it, assuming it. There is no room for chance in God's world of system and supreme order. Cause and effect is the great fundamental principle of science : a great result must have a great cause. No matter how great the ability, how large the genius, or how splendid the education, the achievement will never rise higher than the confidence, and " he can't who thinks he can't ". This is an

inexorable, indisputable law. Emerson said : "With the exercise of self-trust, new powers appear."

But perhaps, as you read these lines, you are saying to yourself : "I am so different from everybody else ; my life is an absolute failure." It is just here that the application of the law of psychology helps. You can be your own psycho-analyst. In analysing the phenomena of failure, ask yourself whether you are motivated, in the main, by negative emotions or by positive emotions. Are you influenced by such negative elements as fear, worry, anxiety, envy, criticism of others, intolerance or resentment ? Or are you governed and guided by faith in yourself, respect for others, courage and hope ? Tell yourself that you are going to be negative no longer, and that in future you are going to think along positive and constructive lines. In fact, don't leave it to the future, begin right now ; and you will be astonished at the powerful awakening you will feel.

Your great objective must be to build up your shattered self-confidence. A self-confident outlook is what you must establish, if you are to succeed, to conquer and to be happy. You must fight back the sense of failure that seems to be dominating you. A man called to see me one day, very depressed. He was in his fifties, and had just lost a situation he had held for about forty years. For twenty years he had earned a very good income. As he sat in my room he kept repeating : "I am a failure, I am a failure." I asked him about his financial position,

and he told me that he had as much capital as would keep him for the next five years. His chief worry was what he should do after his money was finished ; and because he could not see beyond that period he was about to end his life. I was able to get that man to think sanely. I told him that I could take him to homes in the slums, where many of the people there did not know where the next meal was coming from, and yet life was sweet to them. After giving him some scriptural injunctions about not being over-anxious for the morrow, and a few positive suggestions of success, I watched him go out to be brave, and to face life again, and, I am glad to say that in a few months he found work to do and has never looked back.

Whatever your situation in life may be trust yourself. Self-reliance is the secret of success. Self-depreciation is a mental poison. It saps mental energy, destroys initiative, and kills imagination. No man ever gets through life without having to answer yes or no rapidly and decisively to important questions. To answer correctly and wisely you need imagination. It also, helps you to see the alternatives that present themselves, and to trust in your ability to sustain the course of action you decide on.

The man who finds life dull is a queer fellow. He usually thinks that it is life that's wrong, he cannot see that it is himself that's wrong. A famous author says : "The world is so full of a number of things, I think we should all be as happy as kings." And all things are at our disposal, if we will only stretch out a hand and lay hold on them.

The alternative to this is to seek the easy way through life. That old world master of the human heart, Bunyan, who by his keen instinct and shrewd observation knew more psychology than books could ever have taught him, portrays very vividly the easier way and its consequences. On the way to the celestial city Christian and Hopeful were much discouraged by reason of the long journey. Christian looked over a wall, and said to Hopeful : “ Here is the easiest going,” and pointed out a way that seemed to run parallel with the main road. Bunyan let his pilgrims take the path, that they and others might learn that the end of all such strayings, such parallelisms, is a horrible mauling at the hands of Giant Despair, in the nasty and polluted dungeon of Doubting Castle.

The need of will power.—Will power is neither force nor fury, but knowing exactly what you want and going out for it. You can get what you want, providing it is humanly possible, if you want it keenly enough. You must first of all thoroughly make up your mind as to what you want and go all out for it. Half wanting one thing to-day, and not wanting it to-morrow will lead nowhere. When a decision is made resolve to stick to it through thick and thin. Every successful display of the will, no matter how slight, automatically increases its efficiency, because it adds to its power by the memory of the victory won. It has been said of the President of a great and successful world-wide organisation, that, in the early days of the business, he worked so late that on his

way home he met himself coming back in the morning. That is an example of the will to win. Persistency is just another name for it.

“The man who once most wisely said
Be sure you’re right, then go ahead,
Might well have added this, to wit
Be sure you’re wrong before you quit.”

Efficiency and salesmanship.—There are many personal qualities essential to success in business. A salesman must cultivate the quality of making friends. An unfriendly attitude has lost many a customer. A traveller called to see me on day. He was, as we say, down in the dumps. It had been a hard week for him. It was Wednesday and he had not booked a single order. I asked him what his manner of approach was to a would-be-customer. He said that he simply presented his samples and asked if anything was required. I pointed out to him that, according to my experience of human nature, his method was wrong, and would only bring the desired order where the need was urgent. I advised him to evince an interest in the person he hoped to do business with, to enquire after his welfare, also of his family, the present state of business, and, also, to talk over his particular hobby or interest. I, also, suggested that he should get to know a little about his would-be customers beforehand. Then I advised him to watch for the psychological moment to present his cigarette case or tobacco pouch, and during a friendly smoke to say a

word about his favourite brand. Then, when he had become very friendly, and perhaps intimate, I said, he could talk business ; and although the man may have no immediate need of the traveller's particular commodity he would more than likely say: " Well seeing you have come I'll give you an order, and you can have the goods sent at your convenience." A few weeks after I had given this advice, the traveller called again. On this occasion there was a different expression on his face, and he informed me that the suggested method of approach had proved very effective.

Tact is another essential quality in salesmanship. Then again the salesman must know his goods, and look at them from the customer's point of view, and not, merely from his own. He must be able to study human nature ; and to express himself politely and mannerly. Whether he is selling a cap or a car he needs these qualities.

The questions that each must ask himself are : How can I begin ? How can the immense potential power of my mind be developed to something of its worthiest capacity ? How can I add more telling force to my character ? How can I make my own personality more efficient and thoroughly satisfying ? And in the endeavour to answer these questions new powers will manifest themselves.

Efficiency is the power of doing one's most and best in the shortest time and in the easiest way to the satisfaction of all concerned. Efficiency training can be applied to every walk of life, whether it be in more efficient house-keeping, in business, in profes-

sional life, in games, in public services, in art, in music, or in literature.

The need of power.—Within us there are untapped sources of power. This power can only be released by strong, vigorous perpetual thinking along the line of ambition. All the great achievements in the world began by longing, and dreaming and hoping which, for a time, were nursed in despair, with no light in sight. The cause of whatever comes to you in life is within you. The Creator would not have mocked us with yearnings without giving us the ability to realise them.

Carlyle said : “ We can conquer fate by our thoughts.” Thoughts are powerful. “ As a man thinketh . . . so is he.” There is no fate outside your own thoughts ; and no luck outside your own mentality. We are our own fates ; we control or ought to, our own mentality. Great men have usually great confidence in themselves. Dante predicted his own fame. Cæsar in a ship in a storm said to the frightened pilot : “ Fear not, thou bearest Cæsar and his good fortune.”

Over fifty years ago a man was tinkering around with electricity, trying to make a machine that would talk. He was laughed at, and called a crank. He was Thomas Edison. The same may be said of Henry Ford while trying to make a carriage that would travel by means of motor power ; and of Marconi in his experiments with wireless. These and many others were sure that they had discovered something that would be of tremendous value, not

only to their own generation, but to all generations, and that inspired them to continue in spite of the sneers and criticisms ; and they have gained a place and a name among the immortals.

There is something you can do. You have your dreams and ambitions. Bring all your powers into action, and direct them along the channels of your desire until through efficiency your endeavours are crowned with success.

CHAPTER XI

I

THE PSYCHOLOGICAL RELATION OF THE PHYSICAL, MENTAL AND SPIRITUAL

WHATEVER VIEW MAY be held as to the relation which exists between the mind and the body, it is generally agreed that, for practical purposes, the mind acts only through the body. It is at once evident, therefore, that personality, which may be regarded as the mind in action, is ultimately connected with one's physical life. Indeed, the body may fairly be considered as the ground basis of personality.

Three theories.—Regarding the relation of the mind and the body, there are three alternative possibilities. They are, inter-action, one-sided action, and simple concomitance. On the inter-action theory a cerebral process may produce a state of consciousness, just as a nervous process may produce a muscular contraction. There are many difficulties in the way of accepting this theory—difficulties which would involve a long discussion. One of the main difficulties is to ascertain which is the origin of the other. My own belief is that neither is the origin

of the other, but that some factor outside both to begin with sets both in motion.

The second alternative is one-sided action either of matter on mind or mind on matter. The hypothesis that matter determines mind or consciousness, without itself being determined by consciousness, is known as the doctrine of materialism. To take one example, the physiologists would try to explain the function of digestion as being purely physical. They tell us that it is a function of the alimentary canal ; that breathing is a function of the lungs.

On the other hand those who believe in mentalism affirm, that our actions are conscious actions ; that what was once called conscious movement is now known to be subconscious. As Professor William James says : “ All consciousness is motor. When a man lifts his finger, he either consciously or subconsciously does so.”

The third alternative is known as psycho-physical parallelism, which simply means that modifications of consciousness emerge contemporaneously with corresponding modifications of nervous process. Or, in other words, the physical causation runs parallel with the material but is not itself material.

Now, there are eminent scholars of all three schools. I am inclined to favour the idea, that mind dominates matter. That, if the mind evolves out of matter, before it was revealed it was using matter as an instrument of evolution and revelation. The three fundamental elements in psychology are, feeling, knowing and willing—or to describe them in technical terms, conation, cognition, and volition.

To feel implies sensitiveness, to know implies consciousness, to will implies action.

Personality may then be described as the mind in action. History affords many examples of striking personality in those who possessed indifferent health, indicating that a happy and well ordered mind can rise above physical disability.

Mental development.—Mental states react upon the body, either favourably or adversely. Dr. Tube, some years ago, said : “ There is no sensation, whether general or special, excited by agents acting upon the body from without, which cannot be excited also from within by emotional states affecting the sensory centres, such sensations being referred by the mind to the point which the nerves terminate in the body.” And Dr. John Hunter said : “ I am confident that I can fix my attention to any part until I have a sensation in that part.”

The troubled mind.—The mentally depressed man or woman—and their name is legion—is one of the commonest types met with in the twentieth century. The man in the street who is afflicted with the “ tired feeling ”, or the woman in the household who finds herself, through an absolute absence of energy, unable to cope with ordinary domestic duties, are each victims of a depressed mind, and should we ask them the cause of their troubles, the answer is invariably one and the same ; overwork ! They are convinced of having ruined their nerves by overwork. But they are mistaken. They ought

to realise that there are thousands of people near them who have been working just as hard—in many cases even harder—without having become “nervous” or “run-down”, and without having lost their energy. The fact is, that these latter people are healthy.

A healthy man doesn't often overwork himself. Having done all the work he can physically and mentally afford to do, he will become naturally tired and sleepy, and will cease to work.

The trouble is often due to mental confusion, or depression. Mentally depressed people, almost without exception, complain of the wretched state of the nerves. They are nervous, they feel nervous ; their nerves are broken down, overstrained and shattered. In short, they sum up and describe all their complaints as a distressed condition of their nerves. And yet we know that their nerves are not in the least afflicted, that they are completely healthy, that even the most neurasthenic has not one injured nerve in his whole system.

For instance, a man who gets up in the morning ill-tempered, in a bad nervous condition, weary and disgusted with everything in his life, and, especially, with his work, complains that he is quite unfit to perform his duties. Yet his body performs its function correctly ; he can walk to his desk ; he can write ; his whole nervous system is regulating normally all his movements ; not one nerve is injured or in a sickly condition, and yet he is not able to work.

To simplify the expression, it is only necessary to

refer to the brain, although it is a fact that the whole nervous system is involved—viz., the brain, the spinal cord, and the sympathetic nervous system. We must, therefore, never allow the symptoms of mental depression to divert attention from the main object—to seek the causes of mental depression, solely and exclusively in the brain. Mental depression simply means a disordered brain.

Mental suggestion is a great factor in overcoming this depression. By believing oneself to be master of one's thoughts one becomes so. Every one of our thoughts, good or bad, becomes concrete, materialises, and becomes in short a reality. What we are we make ourselves, and not what our circumstances make us.

Madame Leon, a disciple of Professor Coué says : “Whoever starts off in life with the idea ‘I shall succeed’ always does succeed because he does what is necessary to bring about the result. If only one opportunity presents itself to him, and if that opportunity has, as it were, only one hair on its head, he seizes it by that one hair. Further he often brings about, unconsciously or not, propitious circumstances.

“He, who on the contrary, doubts himself, never succeeds in doing anything. He might find himself in the midst of an army of opportunities, with heads of hair like Absalom, and yet he could not see them, and, therefore, would not be in a position to seize a single one.”

Coué used to give this advice to his pupils : “As long as you live, every morning before getting up,

and every evening as soon as you are in bed, you should shut your eyes, so as to concentrate your attention, and repeat twenty times, moving your lips and counting mechanically on a string with twenty knots the following phrase : Every day in every respect, I am getting better and better.”

II

THE SPIRITUAL

Psychology is the science of the mind. Its field is the scientific study of the mind—its functions, its laws and its activities. F. W. Pym describes it as “The science of human behaviour”. Its field of enquiry is human nature. I remember, some years ago, in a crowded meeting at Eastbrook Hall, Bradford, Miss Maud Hallam was asked if Psychology had any place for God. Her reply was that “Psychology being the study of man, no one could study man without studying God.” The Psalmist said : “I am fearfully and wonderfully made,” and then he goes on to exult in his Creator. When you are gripped by a picture in the Royal Academy your mind immediately turns to the artist. For there on the canvas is the realism of what once was the idealism of the artist’s mind. Paley, the great agnostic philosopher, was once crossing a heath and found a watch. It was in perfect condition, and going. In the stillness with no one near, he gazed at it. Then he said ; “Someone must have

made it, someone must have set it going." Then he looked round on the beauty, magnificence and mysteriousness of creation and said : " There must be a God."

And so the relationship of the physical, mental and spiritual is here. We examine the functioning of the body, the working of the mind, and we say : " Someone must have made it, someone must have set this wonderful machine in motion. Who was it? It must have been God." And there we must search for the true origin of psychology. For without a spiritual dynamic there can be no true happiness or real victory. One of the greatest sages of ancient times wrote these words : " With all thy getting, get understanding." What does it mean? It means just the power to succeed, the power to conquer. The whole universe from centre to circumference is full of energy and power. But if that Infinite power were not harnessed to Infinite wisdom the universe would be chaos instead of cosmos.

Even so must the seeker after the power to conquer, to succeed, to become victorious in this life, not only learn where power resides, and how to use it when he has discovered the secret, but he must also learn the secret of true wisdom.

Science, to-day, is confirming the truth of the marvellous inwardness of things, and of the wondrous power latent in the small and minute. The atom is now seen as a centre of wondrous energy and force, yet the body is composed of millions of these very atoms. How to unlock their energy is the quest of

the seeker. There is a great text in St. Paul's epistle to the Philippians which says : " I can do all things through Christ which strengtheneth me." A young lady was sent to me for psychological treatment. She was a drug addict, and for some weeks she practised auto-suggestion under my guidance with great benefit. She was a lonely soul, and on one of her visits she told me that she had become very depressed through the loss of a temporary situation. I managed to get her a post in an infirmary. After she had been there some time, I telephoned to the assistant matron to enquire regarding her health and welfare. I informed the assistant matron that I had given her several suggestions, and I shall always remember the clear sympathetic voice that came over the phone saying : " Don't you think that Christ is the best suggestion ? " I was glad to hear it. Then I informed the questioner that the first suggestion I gave was : " I can do all things through Christ which strengtheneth me." These words were uttered by one in a prison cell, with one hand chained to a Roman sentry and one ankle fastened to a staple in the wall. His body was imprisoned but his mind was free.

Every soul needs the consciousness of this indwelling something, call it by what name you will. The artist, the painter, the mechanic, the miner, indeed all the workers who desire to climb the ladder to mastership, need this consciousness of a mighty invisible force behind and within their life.

As I plant a seed in the little garden round the lawn, I find a parable. Each seed is a potential

plant, nay scores of plants with wondrous colours, fragrance, beauty and form involved. Within the seed lies concealed, in germ form, all this formless glory. How to make that potency dynamic and alive was the problem. Yet how simple was the solution. I had to bring the seeds into harmony with the Divine life of the universe, expressed in the mother earth, the light of the sun, the electricity of the clouds, and the gentle rain, and lo, the problem was solved. In effect, I did very little. It was the universe which was going to work on the germ in the seeds. The universal life speaks to the power hidden within the seed and says : "Wake up and live ! Be alive ! Put on a new robe. Burst the bounds of matter, and let My life, My power, My wisdom express themselves through you." And so they obey the law of life and live ; and grow and beautify the garden, giving food and pleasure to every beholder.

It is even so with man ; man, the offspring of Eternal Power ; men the potential sons of God ; man the half animal and half divine in whose nature there lies buried the creative force of the Infinite.

The spiritual power within us is the power that enables us to say : "I can." Everything worth doing has been born in the spirit that says : "I can." Mr. Weatherhead tells of a well-known psychologist who once tried an experiment. He got three men to grip a dynamometer or gripping machine. When the three men were tested, it was found that their average grip was 101 lbs. Then they were brought into a condition in which the

mind is highly suggestible and tends to accept any idea presented to it. The psychologist said to them : " You cannot grip, strength has passed out of your hands," and their average grip fell to 28 lbs. Then he suggested to them : " Now you can grip, your strength has returned. You can, you can, you can," and their average grip went up to 142 lbs. When he said : " You can't," their minds accepted that idea, and they could not. When he said : " You can," and their minds accepted that view, they were literally drawing on resources of energy which were not previously accessible.

Now some scientists say : " Why talk about God's power? We can explain creation by the process of evolution." But such scientists often forget that the magic word evolution implies, not an explanation, but only a description of the method God uses. A battle has probably yet to be fought. There are those who say : " Why talk about prayer? It is only auto-suggestion." Such people forget that they have got it the wrong way round. For after all auto-suggestion is nothing more than a form of prayer. Or they say : " Don't talk about faith ; it is only imagination." Such people forget that imagination is only a name for a spark, which may kindle a mighty faith.

You remember when Joan of Arc said to Captain Robert : " I hear voices. They come from God." Captain Robert replied : " They come from your imagination." Joan said : " It is through the imagination that God speaks."

Health, happiness and success depend on imagina-

tion. All social progress depends on imagination. We are enjoying certain amenities, to-day, because somebody began imagining steel and combustion engines and harnessed electric energy, imagining aeroplanes sailing through the skies and the sounds of the human voice travelling at incredible speed through space linking up continents. Everything that man creatively does starts somewhere in the chambers of his imagination. And conversely, most of the failures and catastrophies of life are due to the lack of the development of the faculty of imagination. The way we react to and handle any situation depends upon how we picture it to ourselves.

In one of O. Henry's stories we read of a girl who was kept steady and strong through difficult temptations by a picture of Kitchener. "She knew," said O. Henry, "that Kitchener was far away leading his army against the savage Turks." But that strong disciplined face of Kitchener looked at her from the gilt frame on her dressing-table and kept her steady.

A greater than Kitchener has captivated the minds of multitudes of every generation during the past two thousand years. Jesus had only a few fleeting years to accomplish His work. In matchless stories that we can never forget, He haunts us still. And as in our imagination we picture that strong Son of God, we become steady, strong and confident.

CHAPTER XII

PRACTICAL PSYCHOLOGY AND RELIGIOUS FAITH

I

EVERY AGE SEEMS to throw up some special catchword, bespeaking its bent and enquiry. Not so long ago, it was Evolution, with many an extravagant claim, not a few of which further research has shown to be untenable. To-day the term is Psychology, and, already, extreme claims are based upon it, similar in gravity to those of the former.

Making all due allowances for inevitable extravagances, I think one may safely assert, that, as an interpreter of faith and life, psychology is doing much to clarify many things that hitherto seemed vague and shadowy. A great Scottish theologian once said : “ It is of the nature of faith that it should be tried. If there were not appearances against it, it would not be faith, it would be sight.”

One of the best gains in recent psychology has been a freer classification of its definition, due to the research of such eminent psychologists as Jung, Freud, Adler, Tansley, McDougall and Driver—to mention only a few relevant and popular names. Despite the diversity among them, together they

have made psychology a truly living science. As a result, the academic method of defining it as the science of the soul, or of the mind, or of consciousness, has given way practically to that of purposive behaviour characteristic of all sentient being. McDougall, who came to the intensive study of psychology by way of medicine, has done much to popularise this conception.

Psychology, therefore, interprets all sentient life as a thrust, an urge, purposive though not necessarily conscious. The change in conception has been brought about by comparative psychology, that is by observing how animals live and express themselves in accordant behaviour. Not many years ago, it was assumed that the animal was governed by instinct, minus intelligence or reason, and that man was governed by intelligence, or reason, minus instinct. It is now seen beyond all controversy, that both animals and men are governed largely by instinct, and that a measure of intelligence must be predicted of the animals. That is, there is an endeavour on the part of all life, animal and human, to come to terms with environment, to achieve ends of being, implicit in origin and nature ; especially in man to attain the goal of fullest self-consciousness.

The specific task of psychology is to lay bare, in man, the emergence and interplay of the varying instincts making for self-preservation, for reproduction, and for society, and especially to reveal the factors in the awaking and growth of intelligence ; to show life at least flowering and coming to fruition in the " I am " of self-conscious human soul.

Modern psychology forwards the work of sane religion by showing the inner havoc wrought by the misuse and misdirection and unwise repression of life's instinctive forces ; for it is these that drive life on to its appropriate goals. It shows the evils that follow on a betrayal of conscience, the wastage of peace and happiness through self-indulgence, and the trenchant harm done by vicious and licentious thinking to the higher centres of consciousness and life. All alike are mercilessly laid bare by the newer apparatus now available to psychological science, with the result that the old word of Paul : " The wages of sin is death," is dramatically demonstrated. To hear a chronic sufferer speak of " the hell of neurasthenia," consequent upon breaches of known moral law, is to know again, and from another source the perennial religious affirmation that this is a world of honest sequences where the sowing of " wild oats " can only breed a like harvest. At last the fool, as the Bible interprets him, faces his folly and is compelled to assent to such an interpretation.

Psychology therefore postulates in the essence the drastic need of inner organisation, the deliberate facing of one's own self, the acceptance of that self as it is without any false camouflage, and the issues. It reveals the necessity of hauling deliberately into the full light of consciousness the hidden factors of the mind and the heart that have caused disharmony and disease, with a view to the utter abandonment of the attitudes and suppressions and repressions that have so terribly broken up inner

peace. That is, in its own precise terminology, psychology urges the wholesome religious truth : “ Ye must be born again.”

II

WHERE PSYCHOLOGY AND FAITH MEET

There is a good deal of psychological and pseudo-psychological talk going on in these days—a certain vagueness as to what the “ New Psychology ” means or teaches, a recognition that it is an unsettling sort of thing in many ways, and a notion that it has rendered some, at least, of the beliefs and mental attitudes of religious people less tenable than formerly.

I can remember, on one occasion, after preaching in a certain Church in Scotland, an old elder coming into the vestry and saying: “ Give up this psychology business laddie, it’s another of these new fads that are leading people astray from the word of God, and undermining the faith of the fathers.” But such people don’t realise that they are using the dreaded psychology as freely as the air they breathe—that it was the science of every thought that proceeded from their minds—and that they had to employ some of its laws before they could make the challenge that they did about the supposed fad.

Let me ask : Do psychology and faith necessarily come into contact at all ; and, if so, are they

enemies? We remember how the Church of the middle ages denounced the newly discovered facts of astronomy as being contrary to the Christian faith. It was not that they found any contradiction in the word of God itself, but just that prejudiced minds in their ignorance thought it must be so. Let us not fall into a similar error to-day. So far as the discovered laws of psychology are scientifically correct, and so far as the facts of Christian revelation are rightly, interpreted from the word of God, there cannot be any antagonism between the two, otherwise it would mean that God contradicted Himself.

Now let us see some of the leading facts of the Old Faith side by side of the findings of the New Psychology :

The old faith says : “ God is the Creator and Sustainer of all life.”

The new psychology says : “ Nothing exists without a cause. If we trace all things back to their first cause, we come to God.”

The old faith says : “ God endowed man with freedom of will.”

The new psychology says : “ Man has the power to think positively or negatively. He can determine the nature of his thoughts.”

The old faith says : By the exercise of this freedom, men choose the wrong instead of the right.”

The new psychology says : “ All wrong doing is the result of wrong thinking.” It is self-destructive.

The faith says : “ The sacrifice of Christ makes atonement for sinful man.”

The new psychology says : “ Atonement, or at-one-ment, means to think the same thoughts. Man is saved, when, by the transforming grace of God, he thinks as God thinks, and desires as God does.”

These two main lines run parallel. There is no antagonism between them. They are in perfect agreement.

III

FAITH THE PIONEER

Faith goes on into unexpected regions, and stakes its claim among the things that are believable, but, as yet, have not been proved. Science follows after and gives satisfying proof to reason, showing that the dream of faith has come true. This co-operation has always existed between faith and science. And it is of the nature of things that faith is always passing into sight.

All the sciences have helped to make God not only much more understandable and real, but also very much more wonderful. Astronomy describes the heavenly bodies in such a way that reason can follow the divine plan. Geology gives details of the great creative periods, and tells anew the story of each day's work. Mathematics, by its measurement of the distance of the stars, reveals the plan of God so accurately, as to tell the very hour of the

return of the wandering comet. Chemistry informs us of the law of the atom and its affinities. Electricity has opened up a gateway into a world of mystery. It carries the voice of speech and song through the trackless void, and delivers messages to distant parts. By a study of these sciences we begin to know something of the inner secrets of the Great Father's working. He employs means in all His work, as cause and effect. All is law and order, and the laws of nature are uniform and eternal.

These conclusions, therefore, lead us to the belief, that the same order prevails in the super-physical realm, commonly called the supernatural. In the realms of thought and spirit, law and order prevail, and cause and effect are still at work. Everything that happens, in this world, so far as it is beyond our sense perception, happens in a perfectly natural way.

IV

THE PSYCHOLOGICAL APPLICATION OF THESE PRINCIPLES

In the Gospel story, we are told that Jesus worked miracles. He healed the sick, walked on the water, and stilled the storm. We must remember that most of the things we do in civilised life are miracles to the untaught savage. May it not be that the miracles of Jesus were the result of His knowledge of laws which lie beyond the borderland of our present knowledge?

We read that Jesus healed the sick instantly, and without physical means. That being so, He must have done it by the application of laws of cause and effect that were known to Him. Surely it is only right to assume that these laws are still in operation, and will be for all time ?

Since Jesus did these things without physical means, simply by thought and word, the law of their operation must relate to the domination of Mind over Matter. Jesus did not assume or teach that He knew any law or principle beyond the reach of ordinary human intelligence. Quite the opposite, for He said : " The things that I shall do shall ye do also." In sending His disciples forth to preach, He gave them power over all manner of disease. Their efforts met with such amazing success that they themselves were surprised at the results. The disciples and the apostolic fathers for generations continued the practise of healing the sick.

The New Psychology explains why it was that Jesus laid such stress on faith as an absolute necessity. Faith is a fixed and definite state of the mind. It was so important in the teaching of Jesus that without it there could be no cure. The law of God's living purpose is defeated, if there is no faith.

At Capernaum, " He could do no mighty works because of their unbelief."

What was true then, is true to-day. However willing God may be to heal the sick, lack of faith puts the law of healing out of action. God does not suspend the laws of nature, but He has so arranged

it that man can choose the worst, and allow it to work in him. And so to-day when a person says that he does not believe in healing by mind or faith, he is deliberately putting away from himself the beneficent action of the Christ within. After Jesus had healed the epileptic boy, the disciples asked : "Lord, why could not we cast him out?" Jesus answered and said : "Because of your unbelief."

Again, take for example, the beatitudes, and you will find that they are explained in the law of the mind :—"Blessed are the merciful for they shall obtain mercy." Merciful thoughts bring back their kind. They act on the mind of those who have it in their power to punish. "Blessed are the pure in heart for they shall see God." God appears to be to each man just what he thinks He is. That is, he creates the mental condition of his own thoughts. "With the pure Thou wilt show Thyself pure."

"We build our future thought by thought,
For good or ill, yet know it not.
Thought is another name for fate,
Choose then the destiny and wait.
For love brings love and hate brings hate."

V

THE NEW PSYCHOLOGY EXPLAINS MENTAL COMPLEXES

It shows how mental complexes are laid down often in child life, through ignorance of parents and

teachers regarding the nature of the child-mind. The complexes reappear in after life in many nervous forms, and in vicious and criminal tendencies. This shows us in a deeper and more responsible sense that we are our brother's keeper.

One thing which is becoming clear from modern psychology is that we have failed to appreciate the importance of the emotional factors in life. The whole tendency of our time is to glorify reason and intellect as the highest and most important mental activities. We have not really believed that the greatest thing in the world, the greatest force in life, is emotion, yet that has been the message of Christianity down through the centuries, that "God is love."

Psychology is therefore no mere dilettante pursuit, a playing of mental counters as a whim, but it a growing science, a terrible tool in wrong hands, that is the hands of those charged with unbelief. But it is an equally-efficient and noble weapon in the hands of men and women of faith who are alive to the needs and menaces of the age, and absorbed in the thrilling tasks of healing the wounds of body, mind and spirit. To religion, education and medicine, it is a priceless gift, upon the fit use of which the future and God will judge this present very gifted and enlightened generation.

The Church of Jesus Christ especially stands in the moment of crisis. One of the happiest features, one may be bold to assert, is that naturally every man, and therefore every Christian distinctively, is a potential psychologist, whether he realises it or not.

At will he can enter and move up and down within the world of his inner life, can investigate within limits and know in part the subtle nature of that psychic world, its perils and possibilities, and thus be enabled to use that knowledge to aid him on his way to the feet of God, and, thereafter, to lead others thither also.

