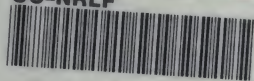


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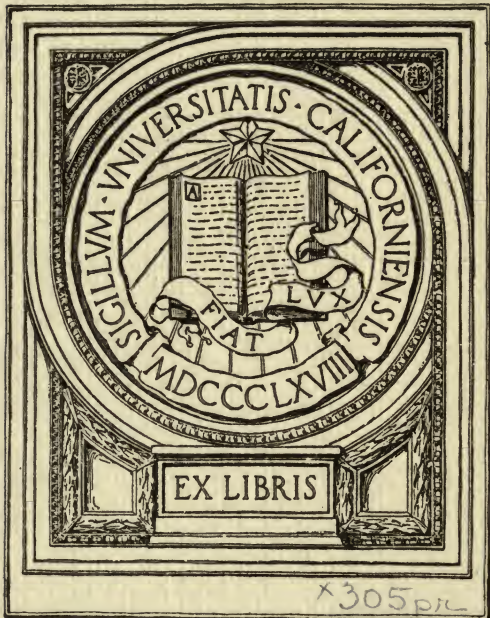
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THE SCIENTIFIC  
TRAINING OF CHILDREN

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CHRISTIAN D. LARSON

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# THE SCIENTIFIC TRAINING OF CHILDREN

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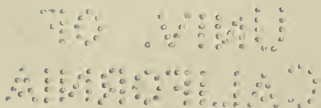
CHRISTIAN D. LARSON



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**BY THE SAME AUTHOR:**

*HOW TO STAY YOUNG.*

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# The Scientific Training of Children



IT IS the truth, and a most important truth, that a genius does exist in the subconscious of every mind. Every child is born with that interior something which when developed can produce remarkable ability, extraordinary talent and rare genius. It is therefore of the highest importance that the young mind be so trained that all of its latent power and capacity be developed, because everybody should be given the opportunity to become as much as possible.

In the past we believed that if any child was not born with remarkable ability no system of training could give him such ability. We believed there was very little in him because we did not see any signs of talent on the surface. We therefore concluded that he would have to live his life as an ordinary mortal. But now we know that every child is born with something of exceptional possibility in him, whether it shows on the surface or not. And we also know that that something can be brought to the surface by the proper system of training. This being the

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truth no child should be neglected simply because he does not manifest exceptional brilliancy in the beginning.

There is just as much talent and genius in the dull child as in the bright child, the only difference being that in the latter genius has become active, while in the former it is as yet inactive. But it can be made active in every mind to its fullest capacity and power. In the scientific training of children the first principle to be recognized and applied is, that remarkable ability, extraordinary talent and rare genius does exist in the deeper mentality of every child. And that whatever exists in the deeper mentality can be developed and brought out into tangible expression for practical use. It is only a matter of knowing how.

The belief that child training should be deferred until the ages of six, eight or ten is not consistent with the natural law of development. Such is simply a belief that has originated from the fact that the modern system of training is in so many instances detrimental to the best mental welfare of the child, the reason being that it tends entirely too much to cram the surface of the mind, thus overworking and stupefying in many instances what intellect there may be in action on the surface. As a system it does not bring out the greater mentality of the mind, not

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knowing that that greater capacity has existence.

The fact is that the proper development of the child cannot begin too soon, for when the development is proper, every day will add to the strength and power of the child's nature, both physically and metaphysically. What can be done now should be done now, for if it is not done now it will have to be done later. But no time should be lost, and no energy wasted. Everything should be made to count because what is not for a person is invariably against him.

Every child has the latent capacity to become much and achieve much. The child that remains ordinary remains ordinary because it is neglected. It is not being taught to bring out the power, the talent and the greatness that exists within. But if we wish to promote the welfare of the individual as well as the race, and we all do, we cannot afford to neglect a single child.

After having recognized the principle that every child is born with capacity for greatness, the next step is to so train the child, both in thought and action, that everything he may do will tend to bring out the talent and the genius that does exist within him. In other words, he should be trained to so live that all things in his life will work together for the promotion of the one great purpose—the bringing out into prac-

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tical use every spark of greatness that he may inherently possess. And every child does possess the capacity for greatness, superiority and high worth. This capacity we all have inherited from our one Supreme Source—a fact which modern psychology has demonstrated conclusively. Therefore we should act accordingly, making it possible for every person to be all that is in him to be.

To train the child to develop and bring forth the best that is in him, we must first train him to make true use and full use of those elements, forces and faculties that are already active in his life. This will not only turn all active forces to good account now, but will also make the outer mind a more perfect channel through which the genius from within may be expressed when we proceed to develop that genius.

In this connection the first essential is to give proper direction to the energy that is generated in the system of every child. The average child generates an enormous amount of energy, and not being taught how to use this energy burns it up recklessly, mischievously, barbarously, and too often abusively both to self and others. He is constantly scolded and frequently punished for doing what he simply has to do. The energy is there and he is positively unable to rest until he has disposed of it in some way. For the fact

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is, so long as he is not taught how to use this energy orderly and constructively, he will follow primitive tendencies and use it disorderly and destructively.

Here we should remember that no child was ever punished justly. So long as parents do not teach a child how to dispose of surplus energy to good account the child cannot be blamed for using that energy recklessly, which usually means destructively. And practically all mischief among children can be traced to one cause; that is, a superabundance of energy with no knowledge as to its wholesome use. Therefore what the mischievous child needs is not a switch, but a little more practical instruction. The rod never conveyed any knowledge and never will. And no one can expect to avoid the wrong until he knows the right.

Punishment may suppress evil tendencies, but it does not produce the better tendencies. And what is very important, no form of suppression ever produced a permanent good. The good, the true, and the worthy comes not from suppression, but from proper direction. The surplus energy of the child should never be suppressed, for suppressed energy is wasted energy, and power is too valuable to be thrown away.

We cannot have too much power when we know how to apply it in the building of a great

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life. And this is what every child should be taught just as soon as he can understand simple words. The child should not be permitted to waste his surplus energy in wild conduct and harum-scarum living simply because a false conception of human nature has taught us to believe that "boys must be boys." The fact is, boys do not have to be boys in the barbarous sense, and they do not have to be mischievous in order to prove there is something in them. We do not have to be savages in boyhood in order to amount to something in manhood.

Such a view of life is simply the result of deep-dyed ignorance of child psychology. And because we have been ignorant along this line so long, it has become a habit to believe such absurdities. However, these beliefs must be eliminated completely if we wish to train our children to become all that they have the power to become. Though we must not go to the opposite extreme and believe as some pseudo-pious, undeveloped minds believe, that the child must remain in the "seen, but not heard" attitude in order to be good.

It is not inactivity or lifeless peacefulness that produces goodness, but an extraordinary amount of life and action applied in a wholesome, constructive manner. The child that is alive will necessarily be noisy, though the same is true of



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the mechanics who are building a sky-scraper. But noisy children will not disturb us when we know that noise is to some extent a necessary part of the making of things.

It is not noise among children that should be eliminated, but the reckless and destructive use of energy. Parents who have a habit of compelling their children to be absolutely quiet are actually placing a serious obstacle in the way of the future welfare of those children; because to suppress energy is not only to waste energy—it is worse than that, for continued suppression will after a while decrease the amount of energy generated; and the less energy you generate in your system the less you can accomplish.



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O train the child to make profitable use of surplus energy there are several methods that may be employed to advantage. The first of these is to find the natural talents of the child and then give him work to do at frequent intervals that will bring those talents into play. This will develop those talents and at the same time turn the mind away more and more from the tendency to be wild, reckless or mischievous.

There are parents, however, that do not care to have their children develop such talents as may appear in childhood unless those talents are considered wholly respectable. But to secure the best results every child should be developed along the line of natural aptitude, and should not be forced to do something different simply to please the high-toned notions of parents or near relations.

We must remember that a genius is a genius, no matter what his occupation may be. And in the long run it is not a certain kind of work, but good work, that brings honor, happiness and due reward. There are times, however, when it is advisable to develop the child mind along lines

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that are entirely different from the talents that are indicated in the beginning, though this is a subject that will be discussed later on.

The belief that children should never work, but only play, is also a mistake. A certain amount of work is necessary to the best result in the development of the child, because all energy that is applied in work is turned into constructive channels, and will produce the tendency of construction in the system. The stronger this tendency is in the system the more rapidly will the various faculties and talents develop, provided, of course, such development is desired. And those tendencies that are established in childhood are always the strongest.

Therefore, to train the young mind to do something constructive, that is, to be engaged more or less in work, is highly important. This is especially true when the child is given work that he likes. Though in this connection we must remember that when the child is compelled to do too much, even of that which he likes, the work becomes drudgery and has a detrimental effect. The child should be permitted to choose his work and the amount of time to be given to such work; and he will do it wisely and faithfully if well instructed as well as thoroughly trusted by the parent.

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Remember here to have faith in your children. Live constantly in the faith that they can and will apply your instructions properly, and they will seldom, if ever, fail to do so.

That young minds despise work is not the truth. There is scarcely a boy who does not long to do something useful, provided he is permitted to choose his work and is not driven. While the average lady of four would be more than delighted to help mother in many ways if she were only permitted; and she ought to be permitted, even if all her work had to be done over. For if she were gradually instructed and made to feel that her efforts were truly appreciated, she would soon become a most valuable assistant, and at the same time she would develop the constructive tendency in her mind.

The idea of giving children something useful to do at frequent intervals is first, to turn more and more energy into the process of construction; and second, to cultivate the art of doing things. It is practical results that count, and when the art of doing things is developed early in life it will come easy later on to turn all things to practical use. The importance of this becomes very evident when we know how many bright minds accomplish little more than nothing because they do not have the knack of making themselves practical.

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However, the idea of putting children to work at anything and everything, simply because we need their assistance, is a mistake. Such a course will not produce good results, but will in the majority of instances prove detrimental to the child. The child should be given work for which there is natural aptitude. Help him to select that work and direct him in turning his best talents into his efforts. He will thereby not only promote his development along natural lines, but a great deal of energy that was previously wasted will be turned to good account; that is, his energy will have become a building power in his mind and personality.

The modern tendency to combine industrial training with intellectual training in the public schools is a move in the right direction, though it will not fulfill its purpose completely until each child is given practical training along the lines for which he is naturally fitted. We must adapt the educational system to the needs of the child, and not compel the child to become simply a cog in the machinery of that system.

Another method through which the child may dispose more properly of a great deal of surplus energy is to have him engage in play that requires just as much thought as action. This will reduce the action somewhat so that there will be less noise and more order; the interest will be deeper,

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the pleasure much greater, and considerable energy will be drawn into the mind, thus increasing the capacity and the power of mentality.

However, we must not try to feed the mind with extra energy at the expense of the body. We cannot afford to do this because a strong mind requires a strong, vigorous body. But all that energy that is not required in the body of the average child, and there is a great deal, should be turned into the mind. It should not be wasted, and the simplest method for turning it into the mind is to encourage children to engage to some extent in play where considerable thought is required. Such play always gives the greatest pleasure. It will therefore be an easy matter to get children to make such plays a permanent part of their daily enjoyment.

In this connection we should remember that the child must play, and that pleasure is just as necessary to the growing minds as sunshine is to the flowers of the field, though this is true of all minds in a measure, whether they are under ten or over ninety, or anywhere between. No mind can develop or remain healthy unless it receives a certain amount of enjoyment every day. All young people should have a good time and they should continue young as long as they live, but they should not be taught to believe that reckless

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living between the ages of twelve and twenty constitutes real pleasure.

We are too well aware of the fact that the good time that the average person takes usually lasts until twenty or twenty-two only, when it is followed by a decrease in personal power and mental activity, and not infrequently by some chronic ailment that lasts all through life. We do not have to violate natural laws in order to enjoy ourselves; this, however, too many young people do as we all know. But such is not pleasure. It is mental intoxication. And the result is that girls frequently lose the bloom of youth and the boys their brilliancy, their vigor and their ambition, while the majority of both sexes lose more or less of their health, working capacity and virility.

But we cannot blame the young people. They have surplus energy that they simply must dispose of. And they have not been taught how to use their energy in such a way that pleasure may be secured in connection with a constant development of greater ability and power. It is therefore highly important that the child be trained early to seek pleasures that give mental enjoyment as well as physical. The happy blending of both, enjoyed in perfect harmony with the laws of life, will bring the best results,

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and such a mode of enjoyment will be all gain, with absolutely no loss.

After the child has passed the sixth or seventh year it should be taught to conserve its energies consciously within its own system by concentrating attention for a few minutes every day upon the various nerve centers, while during the time of concentration gently desiring the energies of the system to accumulate in those nerve centers, including the various parts of the brain. It is just as important to teach this to the child as to teach him the alphabet, and he will learn the one as readily as the other. The child that is taught to practice the conscious conservation and transmutation of energy will increase the capacity and power of his mind and body to a remarkable degree, and will also develop a strong, fine personality which is a matter of extreme value in the worlds of attainment and achievement.

This practice will also save the child from the misuse of that phase of creative energy that is expressed through the sex function, and there is nothing more important than this. The misuse of this energy has spoiled the brilliancy of thousands of young minds. And it is a fact, that if all had been taught in childhood how to control and conserve these vital energies of the system for constructive use, we should have many times



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as many great men and women as we have in the world today.

Every child should be taught as early as possible the practice of poise so that all nervous actions, inharmonious actions and wasteful actions may be entirely avoided. The average child generates an enormous amount of energy; in fact, enough energy to develop exceptional ability and power in anyone if properly directed and employed. To know how to train the child to use this energy in building up his mind, his body and his personality to the highest degree, and at the same time enjoy the days of childhood just as much as the happiest child that ever lived, becomes therefore a matter that is second to nothing in value and importance. And in this connection, the methods just presented, if wisely employed, will produce most gratifying results.



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HERE is no mental faculty that is more important than that of the imagination. Without an exceptional imagination high attainments and great achievements are not possible. This being true, and the fact that the average child has an exceptional imagination, one of our leading problems will naturally be how to so train the young mind that the original imaginative powers will not only be retained, but constructively developed. The function of the imagination is to receive the many impressions that enter the mind through the physical senses, through the finer perceptions or through original thought, and then to combine those impressions into new ideas, new mental concepts, new mental states, new thoughts or new lines of mental action.

The new ideas thus formed will enable the mind to make a new and better application of such things as it may possess at present. The new concepts will enlarge and develop the mind. The new mental states will change and improve the entire mentality and will produce many similar changes in the personality. The new thoughts will bring new life which will develop

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in the subconscious the new man; that is, the superman. And the new mental actions will lead the mind into new realms which will result in new discoveries of many kinds.

The function of the imagination therefore is extremely important, but it is a function that few employ properly, the reason being that they have not been trained from childhood how to imagine the wholesome, the constructive, the true, the greater and the ideal. The average adult has very little imagination. It was educated out of him when he was young. He has therefore little or no originality, and in most instances is unable to rise above the level of the ordinary. He can, however, regain his imagination through the proper mental development.

All great men and women of modern times are great largely because their imaginative faculties were too strong in childhood to be downed by the educational systems in vogue, although it would be interesting to know to what heights these same men and women would have risen if their early education had been applied in the development of imagination instead of in partly destroying it. However, we can imagine what the children of today can become if they are properly trained in this respect.

But we must not infer that the imagination is the only faculty necessary to greatness. It is

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only one among the many that are required, but among these many it occupies such an important position that no one can ever attain real greatness or make the best of himself unless he has an exceptional imagination. We realize therefore the importance of giving the child the proper training in this regard.

To train the child in the proper development of this faculty it should not be permitted or encouraged to form mental pictures of anything that is not thoroughly wholesome. The child should never be taught or led to imagine monstrosities or anything of any nature that might excite fear. No evil personage of any description should ever be mentioned to the young mind. Neither should the terrors of the dark be suggested under any circumstance.

One of the greatest obstacles to the highest welfare of the race is the tendency to fear. Every method, therefore, through which fear may be eliminated should be employed. And the best among such methods is the proper training of the young imagination, because fear depends entirely upon the imagination for its existence. When the mind pictures the monstrous or the evil, the imaging faculty itself is misused, while thinking in general is given all sorts of false and disagreeable patterns. As a result, thinking will

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become wrong and detrimental in many ways, the effects of which will appear both in mind and body later on.

To use a faculty in dealing with the unwholesome is to cause that faculty to deteriorate. For this reason those children that are constantly being scared and threatened with invisible demons and the like grow up with a diseased imagination. Although they are scared in this way in order that they may be kept good, still it is quite evident that no mind can be good that has a diseased imagination. Neither can any person be good in the best sense of the term who is kept straight through fear.

The man who is really good is good not because he fears punishment, but because the good qualities in his nature constitute the ruling majority in the world of his thought and conduct. To be good because you want to be is quite different from being good because you have to be. In the former sense you have character while in the latter sense you are a mere puppet to the force of circumstance. And those men or women in authority who keep their subjects in the puppet stage are surely among the most serious obstacles to the welfare of the race that we can have in our midst.

The greatest thing that you can do for a man is to teach him to become every inch a man—a

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man that can stand upon his own feet, not having to depend upon any mortal mind in existence, having found that strength of character and worth that makes him a master over his own life instead of being subject to fear, habit or the authority of self-styled superiors. In this connection it is highly important to remember that any system of thought that gives one human mind the authority to dictate to another mind what he shall do and what he shall not do, tends directly to keep the adherents of that system in the puppet stage; and to keep any man in that stage is criminal—a wrong not only against the individual, but against the whole race.

If you wish to train a person to be good because he wants to be good his mind must be made clean, strong and wholesome. But no mind can be clean nor strong that is constantly living in the fear of imaginary demons or monsters of the dark. To imagine the evil is to impress the evil upon the mind, and the mind that is filled with all sorts of evil impressions cannot be good. Muddy water is not pure water even though it does at times flow peacefully in its own channel. The impressions that are formed in the mind lead to thoughts, and thoughts lead to tendencies; therefore the more evil the mind imagines, the stronger becomes the tendency to do evil, and the harder it will be-

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come for that person to remain in the path of the right.

When we train the mind to imagine the good, the true and the wholesome, both the tendency and the desire to do right will become stronger and stronger, and in time will become so strong that any temptation can be resisted and overcome without difficulty. It is therefore evident that to teach the young mind to imagine evil personages, invisible demons and the like, and to cause such minds to fear punishment from these demons, is not only to cause the imaging faculty to weaken and deteriorate, thus practically compelling that child to remain an ordinary creature all through life, but this practice will also increase in the mind of that child the tendency and the desire to go wrong which will make him a constant victim of temptation. This being true we readily understand why the average person finds it so easy to go down, and why the majority find it is so difficult to accomplish anything of real worth.

All of this can be changed, however, by training the imagination to picture the good, the right, the true and the wholesome at all times and under every circumstance. We might state it as a general rule, therefore, that the imagination should never be permitted to personify evil in any shape or form, though the personification

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of the good, the true, the great and the worthy should be encouraged as far as possible.

Every once in a while the idea is brought up that it is wrong for the child to be permitted to imagine the existence of that kindly personage usually called Santa Claus, but there is another side to the question. It cannot be proven that any child has ever been harmed by giving this good man a place in its imagination, but it can be proven that it is highly beneficial for the young mind to picture in mind the personifications of goodness, gentleness, kindness and generosity. That the child is deceived when taught to believe in Santa Claus is not true, because this good man really does exist as a personification of generosity. And the same is true of kind fairies, ministering angels and the like. In a certain sense all of these do exist just the same as the characters of a novel do exist. Though they do not have flesh and bones they are real in their own world, and we must remember that flesh and bones are not the only things that we are living for.

It is the truth that there actually is truth in fiction. In fact, all fiction is truth in a certain sense, and it is just as important to be true in one sense as it is in another. The problem is to select fiction that tends to arouse and enlarge the imagination along constructive lines. And



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though the basis of all fiction is truth, still the truth in most fiction is not presented in such a way as to cause the imagination to act toward the new and the greater. For this reason wise selection is required in all matter of a fictitious nature.

To permit the child to imagine the existence of personifications is most desirable, provided those personifications tend to develop the same good qualities in the child; and in addition, this practice will produce a tendency of the mind to search the unknown which will invariably result in discoveries later on. The progressive mind, the inventive mind, the original mind, the growing mind, the mind that improves things, the mind that does better things and greater things—all such minds have a strong tendency to search the larger realms of life; they want to know what is not known, and to find what has not been found. Every invention, every discovery and every improvement that any age has produced has been the result of a strong development of the tendency to search the unknown. It should therefore be strongly encouraged in the imagination of every young mind.

To teach the child to imagine a superior and the ideal is of extreme importance because that form of imagination will invariably cause the

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child to hitch his wagon to a star; and the earlier a child is taught to aim high the better.

The young mind should be supplied with an abundance of fiction that tends to arouse, animate, expand and develop the imagination. And this method will be found to be the simplest, the most direct of all methods, though it is by no means the only method that should be employed. In fact every method should be used that is available, and especially that of the mature mind inspiring the imagination of the young mind through illustrations taken from life.

To find an abundance of the right kind of fiction may be a problem because fairy tales and stories for children have not as a rule been written with this greater object in view. There is considerable fiction to be secured, however, that will serve this purpose fairly well, and increased demand will produce the necessary supply.

Those who know good opportunities when they see them will here discover a new and a very rich field for the writer of fiction. To write stories for children that are not only fascinating and interesting, but that also contain the power to appeal to the young imagination in such a way as to make that imagination more vivid than ever, and at the same time

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give expression to all the greater possibilities of the mind in the most orderly and constructive fashion—this would be a work the value of which can hardly be estimated. And it is a work that is open to a large percentage of those who have the faculty of writing fiction.

In the average young mind there is a strong tendency to imagine the unreal, or to form mental pictures or combinations of pictures that may very appropriately be termed mental rubbish. But to tell the child not to think of such things, or to ridicule the matter is a mistake. The imagination that is laughed out of court is very liable to stay out, and when the imagination is gone the principal secret to a greater and a richer life is also gone. We should never ridicule the first efforts of the young imagination, but instead should try to lead the child away from the unreal or the absurd by calling attention to the marvelousness of the real and the splendor and beauty of the ideal. The child will soon see the difference without being told and will unconsciously select the wonderful fields of reality in which to give its imagination full play.

In this connection we must remember that the imagination must be exercised if it is to live and grow. Therefore, while we are leading the young mind away from the absurd we must

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give it something better and something more wonderful upon which to apply the imaging faculty. And while we are trying to lead the young imagination into the more wonderful we shall find our own imagination being developed at the same time so that it will be time and effort most profitably applied to everybody concerned.

To distinguish between the real and the unreal is another problem because in the field of the imagination we find that what at first appeared to be most unreal later proves itself to be the most real and the most practical. This problem, therefore, cannot be solved by judging from the viewpoint of mere superficial appearance. On the contrary, it is the tendency of mental action that will determine what we wish to know in this respect, because it is not what the mind may imagine that concerns us—it is the results that follow what the mind imagines.

To illustrate, every exercise of the imagination that tends to make the imagination more vivid gives action to the wholesome and the constructive, and deals with a certain phase of the real, even though the description of the mental pictures formed may indicate the contrary. In like manner, every exercise of the imagination that expands and enlarges the mind,

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and that tends to increase the desire to attain the greater, and even what may seem to be the impossible, is also constructive and deals with the world of the real. In other words, it is not what we imagine, but how that imagination affects the mind that must be our guide in this respect.

We conclude therefore that the imagination that draws the mind into the true, the great, the beautiful, the ideal, the wonderful, the marvelous, is the kind of imagination to encourage in the child, because the effect will not only be wholesome and elevating to every faculty in the young mind, but will also inspire all the efforts of that mind to work for the greater, the richer and the superior in human life.

In this way the exceptional imagination that is possessed by the average child will be made even more remarkable, and all the elements of the imaging faculty will become creative. This means that the child has been taken directly into the path that leads to a life of greater attainment and greater achievement, because the creative mind invariably becomes a great mind.



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N exceptional amount of energy is generated in the personality of nearly every child. The imagination is vivid and the finer perceptions are highly active. And since the future of the child depends so much on these three factors the first steps in the scientific training of children will naturally be to promote the constructive use of this energy, to direct the imagination along lines of originality and mental growth, and to train the finer perceptions to deal with the practical side of the greater things in life.

Having considered the proper use of the energy and the imagination of the child, we may now proceed to consider the right use of the finer perceptions. That nearly every child is in possession of perceptions that are higher and finer than ordinary objective intelligence we all know. But we all do not know the purpose and function of those perceptions, therefore the power which they possess is seldom taken advantage of.

The fact is that no person has ever achieved greatness who did not possess those finer perceptions. And no person ever can achieve

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greatness unless he has or develops those finer perceptions. It is therefore of the highest importance that those perceptions be properly developed and directed in the child, and not suppressed, as is usually the case when the average parent or teacher discovers that the child is living more or less upon the mountain top of existence, or seems to touch the realms of the great unknown. As a rule, immediate means are sought through which the child may be brought down to earth and made more sensible and practical. Sometimes these means are both strenuous and cruel, but they generally accomplish the intended purpose. In fact, they usually accomplish more. They not only bring the child down to earth, sometimes the most ordinary of the earth earthy, but they also quench that little flame of higher intellect in the child which if permitted to live and develop would become a great and brilliant light in the world.

It is the truth that nine children out of ten have this flame already burning in their mentalities; that is, they have that something that can produce mental brilliancy of the highest order if properly directed and developed. But it is neither directed nor developed by modern systems of training. On the contrary, it is

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usually looked upon as an enemy to practical endeavor and is therefore suppressed.

In this connection, however, we should remember that practical endeavor does not consist of dealing with ordinary things exclusively, for the most practical of men are invariably those who have the insight, the understanding and the intelligence to take the highest and the finest dreams that the age can produce and cause those dreams to come true in real life.

Occasionally these finer perceptions that appear in the child are not suppressed, but are left to themselves; that is, to act as prompted by circumstances, or to remain dormant when there is nothing to call them into action. The result is that this faculty which could, if directed, discern the very highest forms of truth, and originate the most valuable of ideas, is left to drift or act solely in the world of illusion.

Every faculty that is prompted to act indiscriminately and without definite guidance will be misdirected, and will in consequence produce false ideas which in turn will lead to all sorts of mistakes and troubles. When these finer perceptions are not wisely directed they will mislead every phase of judgment and intelligence, and will give the mind a false conception of things. But when these perceptions are wisely directed and applied understandingly



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they will increase the brilliancy of every phase of intelligence and give the mind a larger, a truer and a more comprehensive understanding of everything.

It is the finer perceptions that discern the greater things. It is these perceptions that lead the mind out on the verge of the more wonderful and thus reveal the remarkable possibilities that are latent everywhere. And it is these perceptions that cause the mind to penetrate to the very soul of things, thus giving the mind the power to see through all things.

When these perceptions are not in action the mind is more or less in the dark, and generally gropes blindly. But when these perceptions are in action the mind is in the light. Accordingly it knows what it is, where it is going, what it wants and where to go to get what it wants.

To possess these finer perceptions is to have that interior insight that knows instinctively the false from the true, that can distinguish the worthy from that which has no worth, and that knows intuitively where to act in order to secure the results desired. It is this insight that enables the successful to do the right thing at the right time, to take advantage of genuine opportunities during the psychological moment, and to carry the most extensive enterprises

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through to a successful termination regardless of obstacles, adversities, difficulties or threatening failures. The fact is man can accomplish almost anything when he can see how to make each important move, and it is these finer perceptions that give him this insight.

The majority, however, do not have it because it was ridiculed out of them or completely suppressed in their minds at childhood. In consequence they do not accomplish nearly as much as they originally had the power to accomplish. When they were children they were soaring on the heights, they were in touch with great things, they felt the power that can do great things, and they dreamed of the day when they should be doing great things. But their practical parents, in their ignorance, brought those children down to earth. And there they continued to remain, never becoming or achieving more than the usual.

To the inventor, the writer, the artist, the composer and the teacher these finer perceptions are indispensable, although they are almost of equal importance in almost every other vocation. No man in the business world can expect to rise above the ordinary unless he has, or develops these perceptions, because in order to rise above the ordinary the mind must be led on by that which discerns the extraordinary; and this is

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the exact function of the finer perceptions—to discern the extraordinary.

Most people imagine that these finer perceptions deal exclusively with the uncertainties of some other sphere of existence, but such is not the case. It is the greater things that exist in this sphere, and the finer things that exist in this present life, that reveal themselves to the finer perceptions. And it is the function of these perceptions to give the mind the insight to see and understand the larger, the greater, the better, the extraordinary and the ideal in all things. When these perceptions seem to try to penetrate the unknown of other spheres they are simply expanding consciousness into a realization of the greater mental life that we may employ now, and it is in this greater mental life that we find the greater ideas—ideas from which may be evolved superior plans, methods, attainments and achievements.

It is therefore perfectly safe to permit the finer perceptions to penetrate the seemingly unknown, and especially so when our predominant desire is to make practical use of what those perceptions may reveal. However, to permit the mind to simply speculate or theorize about such ideas or experiences is to encourage the formation of illusions. In the training of the child, therefore, along these lines, the leading

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purpose should always be to direct the finer perceptions to search for the practical side of all such greater things as may be revealed.

When the child discerns the extraordinary the question should be what use can be made here and now in everyday life of that which has been discerned. Such a question will turn the child mind to the practical side, and when the power of finer perception is combined with the power of practical application we have the beginning of a great mind, a mind that will do great things—things that are thoroughly worth while.

Among the majority of children the finer perceptions do not need development, but they do need orderly direction, and this direction should have two objects in view. First, to keep these perceptions in the highest form of activity; and second, to turn to practical use all such ideas as may be gained through that finer source.

To promote the first object we should make a special effort as frequently as possible to call the child's attention to the finer things in life, to the superior side of everything and to the greater possibilities that are latent everywhere. In other words, the child should be encouraged to think a great deal about that which is above and beyond the ordinary. This can readily be done through the medium of conversation, and

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when made very interesting, as is always possible, will produce a deep and favorable impression upon the young mind. The matter, however, should not be carried to an extreme, or overdone, especially at first; but ere long the child's curiosity in this respect will be so aroused that you can scarcely ever give the subject so much attention as to produce weariness or indifference. However, it will be found advisable under any circumstances to proceed slowly and gradually.

A number of children have strange visions and day dreams, but these should not be ridiculed or ignored for they may contain the very ideas that will finally carry the mind to the highest conceivable attainment. These visions should be encouraged along wholesome lines, and we should impress the fact upon the young mind that there is something in them all. In addition we should always impress upon his mind the fact that he should and can find that something himself. Also that that something when found will prove to be a great discovery. To call his attention to the something real that may be back of and within his exceptional experiences or visions will cause his mind to work towards that something, and in many instances valuable ideas will be found.

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Here we should remember the great law that whenever attention is called to the finer things, the greater things or the extraordinary, we cause the actions of the mind to move toward the finer and the greater because the actions of the mind always follow wherever attention may be directed. This will actually cause the mind to enter into the finer and the greater, in a certain sense at least, and will thereby awaken and develop to some extent the finer perceptions and the greater faculties that we possess.

Where these perceptions are already in a high state of activity, that activity can be perpetuated by frequently calling attention to the finer and the greater things in life, and this is the simplest secret of keeping the finer perceptions of the child in full continuous action. The fact is that by directing the child's attention you can perpetuate any belief, any tendency or any state of activity that you like. You can also awaken any new tendency, faculty or state of action that you like.

To direct the child's attention the secret is interest and perseverance. Present things in such a way as to arouse his interest. Repeat the process at frequent intervals until you have results. It is through this law that certain religious organizations succeed in holding within

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the fold nearly all the children that are trained in their own institutions. They do this through the systematic direction of attention. For where the attention is constantly directed, there all the actions of the mind will go, and the child will naturally think and believe what corresponds with those particular lines of action.

Continue to direct attention constantly upon certain ideas or beliefs and all actions of the mind will tend to reproduce those beliefs; that is, re-impressing them upon consciousness and feeling whether they be true or not. In consequence all other lines of thought will be more or less ignored because the whole of the mind has been trained to focus itself upon the one belief. This, however, is a misuse of the law of attention, and no child should ever be subjected to such a process. Although it accounts for narrow mindedness, sectarianism and bigotry in all of its forms, it also explains why people think what they think on subjects to which they have given no original thought.

Continue to direct attention upon the finer and the greater and all actions of the mind will begin to move into the finer and the greater, and will accordingly reproduce those finer and greater things with which consciousness may come in contact. This process, however, instead of causing the mind to move in a

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groove will expand consciousness constantly, thereby producing original thought, freedom of thought and greater thought.

To those who understand the law of attention it is therefore evident, that to turn the child's attention upon the beliefs of a fixed system is thoroughly wrong because the mind will be trained to move in a groove. And it is great minds that we want, not minds that will float with every stream in which they may be placed. Every child has the right, not only to be born great, but to be so trained that all its greater possibilities will constantly develop for actual and practical use. And one of the principal secrets through which this may be promoted is the right use of the law of attention. We should make it a point therefore to direct the attention of every child upon the finer, the greater and the extraordinary, and to persevere under every circumstance. The results in every case will be most gratifying, and in many cases will be even remarkable.





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HE child naturally imitates, so that its strongest tendency is to do, not what it is told to do, but what it habitually may see others doing. For this reason those who associate the most with the child should try to be in character, disposition and action those very things that they desire the child to be.

It is almost impossible to find a child that will not respond in a short time to the influence of superior association. And in the scientific training of the child it is necessary that everything with which the child may come in contact be of a superior nature. The importance of this fact will emphasize itself in our minds when we realize that everything with which we come in contact has a tendency to impress itself upon our consciousness, thereby affecting every phase of our nature. This is the reason why it is so highly desirable to secure the best possible environment of every growing mind.

Every phase of environment will produce an impression upon the mind, and every impression made upon the young mind will count. If not sooner, it positively will later. Accordingly we should impress the young mind with that which

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we desire to see developed in that mind. And we should impress in this manner everything that we do wish to see developed. Nor need we hesitate in producing as many desirable impressions as possible, because so long as the child is interested there will be no danger whatever of cramming the mind.

The mind is crammed only when we try to force into the mind a great deal of material that does not interest the mind. The human mind has unlimited capacity for appropriating, retaining and assimilating that which is received with interest. Therefore by cultivating a continuous wideawake interest the mind may be expressed most extensively and educated upon the largest possible scale without being crammed or wearied in the least.

To keep the young mind interested find that point of view that is naturally interesting to the young mind. Everything is interesting to everybody from certain points of view. And these points of view can be found by anybody who will look for them.

While conversing with the child emphasize only the strong and the positive qualities. Weak conditions should be ignored as far as possible, and when they are mentioned out of necessity, the idea should always be conveyed that the matter lacks importance. All conversation with

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the child should be made interesting though no one side of the child's nature should be given the sole attention. The one idea system of training will spoil any mind.

Keep high ideals before the young mind along as many lines as possible, but do not preach. Aim rather to instruct and influence by noble example. Never under any circumstances make it a practice to scold a child. To scold a child for any wrong act is to re-impress its mind with the very thought that originally produced that wrong act, and the tendency to go and do it again will become stronger than before.

This tendency may be counteracted to a degree by fear of punishment, but no mind can be its best that is made a battlefield where tendencies to do wrong are constantly warring with feelings of fear and dread. Such conditions not only waste mental energy to a very great degree, but are also destructive and deteriorating to all that is worthy and true in the nature of man.

When the child is headstrong, or contrary, reason and logic should be the methods employed, and we should give just as much consideration to his arguments as we do to those of mature minds, and in fact just as much as we receive from our own. Reason with a child as your equal, and if you are in the right he will soon be convinced. Few parents reason with

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their children. They simply try to force the child to accept those conclusions that are supposed to be compatible with mature experience, but they give a child no reason why he should accept those conclusions.

The practice of reasoning with a child will have the tendency to develop clear thinking and greater mental lucidity in that child. Therefore when scolding is abandoned and reason adopted in its stead a most important mental faculty will be developed in the child, while peace in the family will be permanently established.

Every child should be given freedom to express himself in his own way, but he should be trained to avoid misdirection both of thought and energy. He should not be taught to believe that he may do as he pleases, neither should he be forced at every turn to do otherwise. Proceed by making the child interested in what you wish to have him do.

In the training of children positive commands are entirely out of place. The child should never be commanded, but should be requested, and requested with kindness and in gentle tones. This will place him on an equality with yourself, where he belongs. And when he is made to feel that he is your equal, sharing your responsibilities as well as sharing his own with you, he will take an equal interest with you in what you wish to

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have done. Should the child refuse to do as requested give him sound reasons why. He will soon respond, and in trying to find those reasons you will stir up a number of dormant cells in your own brain which is by no means unimportant.

When the child holds the best end of the argument, which is frequently the case, adults will find it to their advantage to benefit by such a situation and proceed to develop further originality and independent thinking.

In every effort that is made with the child the central purpose should be the attainment of superiority. All secondary aims should be focused upon this one principal aim, and accordingly all such aims will be promoted. This means advancement along all lines, and the advancing mind will add power and efficiency to every faculty, which means the constant promotion of every worthy object in view.

No child, however, should be directed to work for objects in view that are not indicated at present in its natural tendencies. All training must work in harmony with those constructive tendencies that are in evidence at present. Encourage greatness and greater worth in every present indication towards attainment and the mind will gradually outgrow everything that may tend towards the ordinary or the inferior. In

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this way the simpler ambitions that were at first the only objects in view will be superseded by the more difficult and the more important in the world of achievement. No advancing mind will be content with early ambitions if those ambitions are inferior. But if the mind is to advance at all it must begin with those ambitions, desires and tendencies that are in action now.

In the development of the young mind for the vocation that is indicated, thorough attention must be given to the brain as well as to special faculties. The brain is the instrument of the mind and therefore must be highly developed both in quality and capacity if the expression of the faculties and talents is to be complete. By controlling and directing the attention of the child any part of his brain may be developed in a natural and orderly fashion, because mental energy tends to accumulate wherever attention is directed, and thereby build up or develop in that region.

When attention is directed to certain qualities in such a way that a deep interest is felt, the mind will invariably concentrate upon that part of the brain through which those qualities find expression. In this way any part of the brain may be developed even to a remarkable degree through methods that are purely mental.

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If mechanics is made deeply interesting to a boy's mind every day, the larger part of the energy of his mind will make itself active in the mechanical brain as well as in the mechanical faculties, so that both the brain and the faculties will in this way receive steady and orderly development. The same results may be secured by interesting the young mind in any other subject, object, undertaking or vocation, the principle being, to direct attention upon those faculties and qualities wherein development is desired.

In connection with general education the young mind should be taught not simply to remember, but also to think. The mind that can think clearly usually remembers everything that may be necessary to retain. While a poor memory comes as a rule from a lack of clearness in thought. Learn to think clearly, consecutively and constructively and you will have the power to recall almost anything at any time. Therefore the usual methods of education, which aim principally to develop memory at the expense of mental clearness, are moving in the wrong direction.

To develop the power of clear thinking the young mind should be encouraged to form his own mental views on every subject and event. And those views should not be ignored as useless by older minds, but should be wisely consid-

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ered and thoroughly analyzed the same as if they were the views of some master mind, which they may be. Many a young mind has a revelation, but it is usually ignored because the young mind is not supposed to have the power of discovery or originality. However, most of those revelations are adopted centuries later. In the meantime the world has lost much because it did not adopt them at once as they were produced by the child mind.

To encourage original ideas when they do appear is to increase the power of the mind to secure more ideas of the same kind. Many a young mind that has been on the verge of great discoveries or attainments has fallen back into the world of the ordinary because the burden of ridicule and discouragement was too great. We must therefore aim to avoid such a culmination in the life of every original thinker. And we can by giving scientific training to every child. To recognize worth, no matter how limited it may be or how premature it may be is to open the way to greater worth. And this may in the training of any mind be considered the first law.



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THE young mind is highly sensitive to every impression that enters consciousness, and what is impressed upon the young mind usually continues all through life unless removed later on by some special effort. Every impression that enters the mind produces a mental tendency and every tendency that originated in childhood is firmly established in the subconscious. Such a tendency becomes second nature, or what may be termed the thought of the heart, and will continue to affect mind and personality for years, or all through life. If this tendency be adverse it will act as an obstacle in that child's life and will interfere more or less with everything he may undertake to do. True, such tendencies can be removed if the child becomes proficient later on in the use of mental laws, but even then considerable time and effort will be required to remove what is not wanted. Therefore such tendencies should be prevented in the beginning.

We are all familiar with the experience that is encountered when we try to eradicate from the subconscious something that has had full

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sway from childhood; but it is something that has to be done if we are to obtain complete freedom and prepare ourselves for a greater and more useful life. There is no reason, however, why we should impress such tasks upon the new generation if we can help it. And we positively can help it. The child can spend its future years in a far more profitable manner than in overcoming early mistakes that could easily have been avoided.

Good impressions when formed in early years will not only tend to build the mind, but will tend to protect the mind during temptations. Such impressions will constitute a guiding star, so to speak, in difficult undertakings, and will also be instrumental to a great degree in harmonizing the various experiences of everyday life and thus cause all things to work together for good. When we know that wrong impressions entered upon the child mind may finally make that child a burden to society; and when we know that good impressions formed at this early period may be instrumental in giving that child an illustrious future, we shall give the greatest possible attention to the art of impressing the mind of the child.

The young mind is impressed in many ways, but is usually impressed most deeply by what is spoken, and especially by what is spoken by

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parents or teachers, or others that may have the child's confidence and attention. How to talk to children, therefore, is a great art, in fact an art that needs the most scientific study and the most thorough consideration if we wish to train the child scientifically and build the child mind into something that is worth while.

Since all adverse impressions become weeds in mentality, and since weeds always choke the most desirable plants, we can readily understand how many a brilliant mind has been spoiled in childhood simply because it was not properly impressed. Some may overcome these detrimental conditions later on, but the majority do not to any great extent.

Every day we meet men and women living commonplace lives, almost useless lives in many instances, who could have achieved greatness and rendered a high service to the human race if the early flowers of greatness had not been choked out of existence by the weeds of undesirable mental impressions.

Those who have mastered the science of practical idealism can overcome these things and finally secure their birthright, but there is no reason why anyone should be compelled to spend time or effort in overcoming the useless or the adverse when all such time can be used

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so profitably in attaining still higher states of mind and soul.

The demand for great men and women is becoming larger and stronger every day. Therefore everybody should be given the fullest opportunity to supply this demand, and no obstacle whatever should be placed in the way. Every child coming into the world has the right to become as much and achieve as much as the very best opportunities will permit. To be just to every child therefore this subject of impressing and building the mind in the proper manner should be well considered.

The proper training of a child is a very large study, but its basis may be found in a few fundamental principles. And the scientific application of those principles in daily conversation with children will bring about most excellent results. One of the first essentials is to surround the child with intelligence, and the ideal expression of that intelligence in all conversation. No child should ever be placed in the care of an ignorant or uncultured nurse. The future of the child is entirely too important to have its mind impressed by such associations.

The mind of a child is very much like a clean slate. Anything can be written thereon, but no one should have the opportunity to write who does not have the intellect to write what is true

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and beneficial. The average child is quite receptive to everything with which it may come in contact, and is influenced extensively by its environment and by those people with whom it associates the most. Such associations therefore should have a tendency to impress the child mind with the very best along all lines.

However, to expect the mother to have all the care of her children is not the idea. But before children are brought into the world provision should be made for their proper training. Otherwise we are not dealing justly with those children in any sense of the term. In this connection we should remember that where there is a will there is always a way, and those who really wish to give their children superior advantages and scientific training from the very beginning of the life of those children will positively find the way.

To be strictly correct in conversation with the child every sentence should be studied before it is uttered, not only in answering their strange questions, but also in correcting their tendencies to do what is not conducive to their welfare.

In correcting a child it is not necessary to think of that child as something inferior that has to be literally driven at every turn. On the contrary, the mind of the child is in many in-

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stances just as brilliant as that of the parent, and frequently more so; the principal difference being that the adult mind is full of fears and wrong thoughts, with a few experiences with doubtful value, while the child mind is practically clean. The fine intuition of the child is in many instances far superior to the judgment of the adult, but the child is seldom permitted to use it, and therefore one of the finest faculties of the human mind is retarded in its development.

We may talk to a child in about the same way that we would talk in a scientific or ideal manner to another adult only using more simplicity in our language. The average child can understand almost anything if spoken to in a language with which it is familiar, as its fine imagination gives its mind the power to see through things very readily. In fact we may discuss some of the greatest things in life with the child and receive intelligent appreciation.

All of us, when we look back to the time when we were six or seven and remember the beautiful thoughts we had about life, about the Infinite, and about the high, the worthy and the ideal in general, realize that most of those same thoughts constitute our very highest thoughts today. They were so lofty and so beautiful that we have never succeeded in improving upon

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them to any extent in later years, unless it should be that we have gained a better understanding of the principles upon which those thoughts were based.

When the child wants to know anything about the mysteries of existence we should not tell him that he cannot understand those mysteries. When we tell him that his understanding is too limited we impress limitations upon his mind; thus he will think that he is incapable, and will then and there form a tendency that will act as an obstacle in every attempt he may make to develop his mind. Here we should remember that if we form the habit of thinking that our minds are small, incapable or limited we shall find it very difficult to develop our minds beyond those limitations. "He can who thinks he can," but he who does not think he can is usually limited in his power or mental capacity according to the limitations he has thereby placed upon himself.

The fact is the child positively can understand those wonderful things he is asking about and he knows that he can; and when told that he cannot his sensitive mind is shocked, and even crippled to an extent that is far greater than we have ever imagined. When he is told that he cannot understand the answers to his questions you impress his mind with the belief that he is

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inferior. And whoever thinks habitually that he is inferior creates a mental tendency that will produce inferiority in many ways. This is a fact of extreme importance; therefore we should never impress inferiority upon the mind of any child, for of all impressions this is to be avoided with the greatest of care.

Tell the child in the most positive manner that he can understand the answers to all his questions. Tell him that he can become what he may aspire to become, and tell him why. Explain to him the greater possibilities that exist within him. He will appreciate the fact. Give him something to think about on the great subject of possibility. Encourage him to think more and more about the wonders of his own life. Encourage him to ask about anything that may arise in his thoughts. And let him know what he really is in the larger and richer individuality of his true being. Teach the child as early as possible that the power to accomplish anything he may aspire to attain or achieve, has been placed within him by the Creator. And help him to develop unbounded faith in that higher power within. This will not make him egotistical nor will it fill his mind with pride. Pride is a trait of the shallow minded only, the mind that has never been touched by the sublimity of those higher thoughts that arise within us when



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we begin to understand the wonders and possibilities that have been implanted within us by creative powers divine.

When the mind begins to realize, and to actually feel, that there is unbounded power within him, and that real greatness does not exist on the surface of his being but invariably comes from the vastness of the supreme interior life, then all thought of pride, vanity or egotism will disappear completely. When we discern the possibilities of real greatness we discover so much to live for, and work for, that we find it impossible to feel egotistical over those little things that we already may have achieved.

When the mind feels that man is created in the image of the Infinite, and that all souls have the same unbounded possibilities, then the beauty of life, and the loftiness of everything that pertains to life, lifts thought to such a noble state that pride and vanity are forever forgotten. And the mind of the child is more readily impressed with the loftiness and beauty of such thoughts than the more mature mind can possibly be, unless the mature mind has learned to appreciate the eternal youth that is within us all.

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IN practicing the high art of child training we must overcome and eliminate completely that age long practice of telling children that they are bad. Many a parent is grieving today over wayward sons and daughters simply because the idea of badness was so frequently and so forcibly impressed upon their young minds. Tell a child over and over again, even though it be in play, that he is bad, and he will soon believe it. And when anyone believes that he is bad, the idea of badness becomes second nature to his mind, and will constantly produce detrimental tendencies, desires and thoughts from which will come actions that are evil and wrong. There can be no bad deeds until there are first bad thoughts, and bad thoughts come invariably from that mind that has been taught to believe that he is bad.

To build strength and character in the young mind we must fill that mind constantly with thoughts of virtue, purity, goodness, truth, beauty and aspiration, and we must avoid absolutely everything that may tend to produce adverse impressions. Tell the child that he is bad and you sow weeds in his mind; and it is

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practically impossible to find a child that has not been burdened in this way nearly every day of his youthful existence. We therefore need not be surprised to find so many weak characters in the world, and so many things that are not as they should be. On the contrary, we may justly feel surprised that we all are as good as we are. Considering the way most of us have been trained in childhood, we are to be congratulated for what virtue or goodness we may possess today. And this fact proves that human nature is inherently good, usually expressing more of the good than the bad, no matter how adverse early training might have been.

Realizing this fact, however, we understand that the remarkable may be accomplished even in most cases where the proper training is given the child in the beginning. The fact is no child is really bad. If its actions are wrong the cause is usually very superficial, due partly to a lack of understanding as to how to use surplus energy; but this cause can readily be removed through proper training.

Every child may have a few adverse tendencies that have been inherited or produced through prenatal influences. But those tendencies should not be made stronger and stronger after birth through a lack of training, or through a wrong system of training. However, whenever you call

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a child's attention to those adverse tendencies, or tell him that he is bad you make those tendencies stronger. Tell the child that he is bad and you invariably make him worse. You add fuel to those fires which ought not to be there—fires that could easily be quenched if the proper means are taken.

When you impress the child mind with thoughts and ideas that are wholesome you create beneficial tendencies. And these tendencies will frequently become so strong, if encouraged, that all adverse tendencies will be eliminated. You can always drive out darkness with the light; and if you impress upon the mind of the child the fact that every good quality in creation is in him; that he has the power to be good; that he actually is good in reality, you will entirely eradicate in a few years all such undesirable traits that might have come from heredity or prenatal influences.

To scold a child is to shock a sensitive mind, and it will simply make the hardened mind worse than it was before. It is therefore a detrimental practice in either case. If the child mind is sensitive it is evident that there is greatness there. That child has great possibilities and must not be spoiled by being shocked. The hardened child usually has a great deal more worth than he is

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given credit for, and can, through a few simple methods, be made to come out all right.

Tell the child what should be done and why. Never tell a child to do thus and so without giving a good, sound, logical reason. And no person should ever be commanded; the child least of all. No permanent good comes from forcing anything or anybody. It is the power of faith and love that leads to the heights. And by using the power of these two superior qualities we can lead anybody to greater and better things.

Tell the child that his whole future will be affected by every thought, word or deed. Then tell him how and why. This will arouse original thought in his mind and original thinking leads to greater things. The average child has exceptional capacity for original thought, and his power in this direction will be steadily developed if you give him a reason for everything that you wish him to do.

Teach the child that his life is a power in the world. Let him feel that there is something exceptional within him that will be of great value, not only to himself, but to the entire race. Let him feel the touch of universal sympathy. And let him realize that he also is here for a great mission. He will soon begin to feel respon-

## TRAINING OF CHILDREN

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sibility and will wish to know how best to carry out the purpose of his life.

Make a child feel that you expect him to do certain important things; then have full faith in his ability to do what you expect. This faith and confidence in him is of the highest importance, and such a course will bring into action the superior side both of the parent and of the child. The principal idea in all child training is to keep the superior in the foreground, and to forget as far as possible the weak elements in his nature. Help him to overcome his weakness by constantly emphasizing his real strength and his real worth. Tell him what he is in the best sense, and tell him at the earliest possible moment. Tell him what he has the power to do. And so formulate your conversation that everything that you say in his presence will impress his mind with the larger, the better and the superior side of his nature.

However, do not make your conversation so narrow that it becomes a mere repetition of a few ideas about ideals. Cover a wide field and train yourself to make all kinds of conversation conducive to lofty thoughts and sublime ideals. In other words, give an upward tendency to all that you say to the child, and give him an opportunity to enquire into all the vast domains of nature, visible or invisible.

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Say nothing that will make him feel that he is inferior or limited, or in any way depraved in character. Impress upon his mind the great fact that all the elements of quality and worth exist in his nature, and that he was created by workmanship divine; then gradually train him to incorporate this great fact in all his thought and speech. Do not force this process of training, however. Give him time, but take advantage of every opportunity that presents itself to carry out the purpose that you have planned for his life.

Have unbounded faith in his responsiveness to your efforts in this direction, and a higher sympathy will be developed between your mind and his mind which will tend more and more to bring both into the same ascending channel. Then the two of you will in mind and spirit work together; thus he will both consciously and unconsciously carry out your great desires and fulfill those ambitions that you have implanted in his mind. He will become what you wish him to be. He will carry out what you have planned for his career. He will create that future that you can see in your vision when you think of him in days to come.

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