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Love

SELF HELP and
SELF CURE

A PRIMER OF
PSYCHOTHERAPY

HELEATH WILDER
AND
EMITH MENDALL TAYLOR

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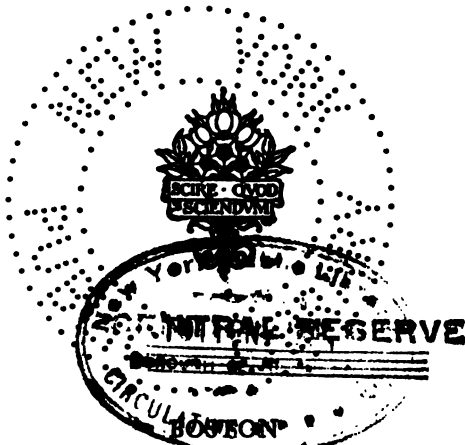


"All's love; yet all's law."

SELF HELP AND SELF CURE

A PRIMER OF PSYCHOTHERAPY

BY
ELIZABETH WILDER
AND
EDITH MENDALL TAYLOR



SMALL, MAYNARD & COMPANY
PUBLISHERS

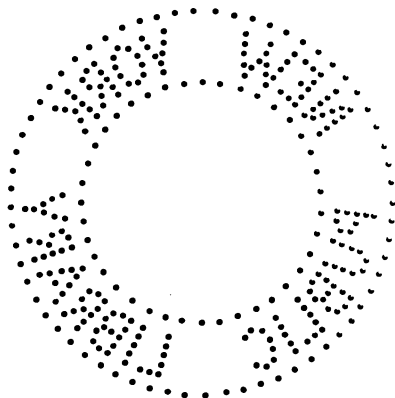
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TO ALL
WHO HAVE HELPED TO ADVANCE
MODERN THOUGHT

"God uses us to help each other so,
Lending our minds out"

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FOREWORD

No claim to originality is made in the following pages. The thoughts there expressed are those of the greatest psychologists, physiologists, and preachers of both continents. The only claim made is that of an earnest desire to bring these thoughts, disencumbered of all technical terms, to the minds and hearts of such wayfarers as, laboring under the burdens of life, not knowing of the uplift of the spirit, have often dropped by the roadside, discouraged and disheartened. To these we hope this little primer will bring the truth, proved by patient work in the laboratory, of the unity of body, mind, and spirit, making clear to them the means by which

FOREWORD

they may rise above their perplexing cares, ailments, and burdens, into the full splendor of a unified existence.

Cambridge, 1910.

E. W.

E. M. T.

THE BODY.



"All's love; yet all's law."

—Browning.

"The dependence of the soul upon the body, commences in the cradle and finishes only in the grave."

—Dr. Paul Dubois.

"As the bird sings and wings,
Let us cry, 'All good things
Are ours, nor soul helps flesh more, now than
Flesh helps soul.'"

—Browning.

"The soul of a thing is its underlying permanent reality; that which gives it its meaning and confers upon it its attributes. The body is a mechanism for the manifestation of what else would be imperceptible."

—Dr. MacDonald.

SELF HELP AND SELF CURE

I

THE BODY

At first glance it would seem unnecessary to say anything about the body in a work of this character. But in view of recent vehement denials of its existence, and also of the discovery of certain fixed laws by physiologists, and of the fact of the emphasis laid in the primer upon the unity of body, mind, and spirit, it has been judged best to make clear to the wayfarer the "All's love, yet all's law" of the body. No greater truth than this—of the love of

SELF HELP AND SELF CURE

God governing the body through law—
can be conceived.

“One can understand the reluctance of the spiritual life to admit the closeness of its connection with the physical. But it gets no freedom and power by vehemently denying the fact and ignoring the resulting conditions. Its superiority must be shown; its freedom and power declared, by patient study of the laws of this body and of its connection with the spirit; and by a steady fulfillment of the conditions by which alone mastery can come.”

Dr. Paul Dubois, of Switzerland, one of the highest medical authorities upon nervous diseases, and also the greatest exponent of psychic treatment of disease, says, “The physique of man is the entire body, comprising the brain with its thousands of cells and fibers; with the organs of feeling—these delicate antennæ which put it

THE BODY

in communication with the outside world. This body exists; we can see it, can touch it. We have no doubts of its reality, its materialism.”

“Whatever may be the opinions which one professes in the matter of philosophy, whether one is spiritualist or scientific materialist, each one recognizes the reciprocal influence which the spirit and the body, the moral and the physical, exert upon each other.”

Dr. Henry Churchill King¹ clearly notes, “It is the unity of mind and body which has been the special mission of physiolog-

¹ There are many quotations in the primer from eminent authors; the names of the works from which the quotations are taken will not be given as in research work; in some cases to establish still more clearly the continuity of thought even the author’s name will be omitted; but quotation marks will always indicate the indebtedness.

SELF HELP AND SELF CURE

ical-psychology. And the assertion of such unity certainly means to begin with, that, for the present world at least, the intellectual and moral and physical life has its bodily conditions. We have bodies and we cannot set ourselves free from them.”

“The mysterious unity of man is a reminder that no conditions are really trivial, that no member of this unity can suffer alone; and that character has bodily conditions as well as psychical conditions that may not be ignored.”

The above passages are quoted in order to emphasize more strongly the assertion, first of all, of the actuality of the body. The physical body exists; and even the slightest contact with the outside world will not only easily demonstrate its existence—will not only prove it to ourselves—but will make others experience the same sensation by detailing the effects of the

THE BODY

contact. Three people of different temperaments may take a dissimilar view of some moral question, but the three will instantly agree upon the fact that the house they see across the street has seven steps leading to it, has a large bay window, and is three stories high, and that every other shade is lowered. Although these three people have never seen the house before there will not be the slightest difference of opinion regarding it, which would certainly exist if the house itself were merely an illusion. Would it be possible that these three people should have the same illusion regarding a house at exactly the same moment? A still more homely example can be cited and proved by any one approaching a firm believer in the non-existence of a physical body and suddenly applying the sharp point of a pin to any part of the body of the person denying its

SELF HELP AND SELF CURE

existence. The cry of pain which follows is certainly not an illusion to the hearer.

Balfour truly says, "Doubts as to the independent existence of matter have been assuredly confined to the rarest moments of subjective reflection and have dissolved at the first touch of what we are pleased to call reality."

What is this body which forms the first factor in the three-fold unity? What has been its history? The various conceptions which different ages have held are more wonderful than any fairy tale. The time has been when the reuniting of the departed spirit with the physical body was believed in, and for this the body was preserved with every well-known art, dressed in festal robes, surrounded by the symbols of worldly grandeur, in readiness for the resumption. From this there came a reaction, and the body was regarded as a

THE BODY

mere husk which held the soul during its earthly sojourn; death released it, and the husk was burned, having served its purpose. Later, with the dawn of plastic art, the beauty of the body was asserted; the contours of the human frame became the basis of a new art, each line, each curve was regarded with awe. It was reproduced in stone, then in plaster, in brass, and lastly in marble. These undying reproductions in marble so fully revealed the beauty of the physical that they were regarded as representative of the gods. However a change of belief crept in and the body was again dethroned and came to be regarded as a hindrance to spiritual development; the body was put under subjection; it was starved; it was scourged; it was tortured; all to emphasize its inferiority.

During all these ages what was actually

SELF HELP AND SELF CURE

known of the body? Nothing whatever. Not until the year 1628 was the circulation of the blood proved, and at that time the discovery was received, at first with scorn, and afterwards only tardily acknowledged. Even at that comparatively recent date, moreover, the seat of the understanding was wholly unknown and variously placed in the spleen, solar plexus, bowels, and reins (kidneys).

About forty years ago the phrenologist came to the fore with his map of brain areas, neatly mapped out and defined, making brain capacity as plain as the various countries on a map, according to which, a man with a large bump of reverence was infinitely superior to a man whose reverence-territory measured an inch or so less. The utter fallacy of this has been successfully demonstrated, for it so happens that some men possessing most reverent minds

THE BODY

have had very small so-called reverence areas; the same with other brain faculties. Now-a-days one no longer studies maps of one's own head to discover characteristics, but searches the inner cells for evidences of mental and spiritual growth.

It is only in modern times, by patient experiments in the laboratory, that it has been proved that the brain is not a secretive organ. If it were, then the man with the larger brain would have the greater mental power, because there would be naturally more secretion; whereas the converse is often true. Some of the greatest thinkers of all ages have been men whose brains, when examined, were proved to be of under normal weight.

The great advance in psycho-physiological thought of the last twenty years has been what we may call the discovery that the working power of the brain is wholly

SELF HELP AND SELF CURE

dependent upon the central nervous system—those numerous antennæ, one set of which conveys tidings from the outer world to the brain, and the other set of which, from action upon the brain cells, gives a judgment thereon. All efforts should now tend to the building up and preserving of the nervous system, for the nervous system is the supply force of the physical body.

We can imagine a dialogue taking place between the brain and the nervous system, somewhat after the following fashion:

The brain would say, "I want to think. Supply me with fuel."

The nervous system would answer, "Owing to overdrain I haven't the usual supply on hand. I can only give you a third of what you need."

The brain, annoyed, would say, "I shall have to put up with that then, but I can't

THE BODY

use all my cells—not more than a third of them.”

And the result upon the person of this non-sufficiency of nerve supply is a bad dream, a disordered fancy, or a pessimistic view of life or religion, *not* because the dream is true, or the pessimistic view a reality, but simply because physically the brain has *not been properly supplied*. The main lesson of the time then is to maintain, as nearly as possible, an equal nerve-fluid supply from day to day for the maintaining of a proper equilibrium for steady progress of physical, mental, and spiritual life. No good steam-fireman would think of over-supplying his fire-pot one day and, failing to give sufficient supply the next day, expect an equal amount of steam during the two days. Instead of this, the wise fireman would carefully gauge the capacity of his plant, and systematically supply just

SELF HELP AND SELF CURE

the necessary daily amount of fuel. This same man would see that the furnace was well-filled at night so that in the morning there would be a mass of live coals in the fire-pot.

In a similar manner the wise person gauges his amount of nerve force and gives it out accordingly, in order that he may have a reserved force upon which to call in an emergency. All the medical thought of the present day is directed towards the building-up and preservation of the nervous system. Practically every week brings new evidence of its importance and power. Medical text-books of ten years ago are no longer regarded as authorities, because medical research work is advancing so rapidly in the direction of the part the nervous system plays in the physical body that the knowledge of ten years ago no longer can prevail. And

THE BODY

back of this nervous system with its wonderful power stands that important discovery of modern science, that the difference between the brain of the man and the brain of the chimpanzee is not that of mere organism or form or weight, but a subtle something, which science has definitely proved exists, a force that makes of the brain an instrument for action in the same way that the brain makes use of the hand or foot, both being only *the means* by which a personality, a mind, or spirit manifests itself to the outward world.

For science has proved the physical and spiritual apprehension of the outside world and has also discovered some of the most important laws which govern it. It has taken ages upon ages, but the result is clear. Science and religion join hands in affirming the existence of the spirit; religion by faith, science because it can prove

SELF HELP AND SELF CURE

that back of the brain, which is only an instrument, is a living force, a something that acts upon the brain, making it a vital instrument. Science has called this force personality, mind, or spirit. Man stands before the world to-day, for the first time in his history, recognized by eminent authority as possessing a body especially made to meet all physical demands, united to a mind ready to carry out mentally any suggestion of the spirit, and absolutely controlling the body. Dominating these two comes the spirit perfecting the unity.

The keynote of this unity is action, ever action. The Infinite Himself is ever in action, producing action; in the whole universe there is no moment of inactivity; all is growth, development, change. The planets in their orbits, the sun in its course, even the stars, are ever moving; the seasons glide into each other, their changes

THE BODY

overlapping. Even in winter the seeds are developing under frost and snow, and in summer the growth of the leaves means increase of chemical substance for future change. In no phase of the animal or vegetable kingdom is there even a moment of cessation of action either chemical, physical, or mental.

So also the body of man possesses immense power for action. It can tire out a horse in muscular effort; in war, horses have given out by the wayside when men, who were formerly city clerks, have marched on, miles and miles; under stress the body has gone without food and sleep for long periods, has endured cold and heat and every privation with no permanent loss of power. Lötze says, "The human body stands at the head of the scale of creatures when estimated by capacity for work; some animals are swifter, some

SELF HELP AND SELF CURE

are stronger, some are longer lived, but none has such combined advantages in capacity for work. The human body is made for action."

The latest developments would prove that used rightly the body is capable of almost indefinite labor. Recognizing the body then as the physical expression of the soul, how can we best care for that body so that it shall, at all times and under all circumstances, be able to act, not only as a ready instrument, but also as a sure one for action, power, and growth?

"The true aim should be to make one's body the best possible instrument, medium, and foundation for the spirit—to seek not only 'the grace of a blameless body,' but the grace of a positively helpful body."

"There is no help for it—one must face present conditions. The need of well oxygenated blood, not only for physical com-

THE BODY

fort but for the sake of rational thinking and righteous living," must be recognized. Well oxygenated blood is made up of two factors, diet and air, and other conditions, which will be considered separately.

First. Diet. Good blood is largely produced by nutritious food supply. Some great doctor once said a potato diet makes a potato brain. He was wise beyond his time. The crying sin of the world is the utter ignorance upon the subject of diet. We eat mainly to excite and please a nerve which is located at the root of the palate. Instead of considering what will build up the blood man demands what "tastes good." This nerve of taste has been pampered until man has become its slave. The shop girl goes to a neighboring restaurant, and out of her scanty fund buys a chocolate éclair and drinks a cup of chocolate with whipped cream, or eats a college ice, pleas-

SELF HELP AND SELF CURE

ing thereby the palate nerve. Meanwhile, body, mind, and spirit are calling for a supply of fresh blood, not the thin watery kind that this diet produces, but one well oxygenated, rich in red corpuscles.

If, instead of the "tasteful diet," she would take the same amount of money and buy a nutritious broth, or eat some vegetable with bread and butter, adding to this an apple, with perhaps four or five nuts, she would be furnishing proper fuel for her stomach to enable her to work with better endurance during the rest of the day. And not only that, but she would be creating a supply of surplus energy to draw upon. It might not taste as well, but it would mean a great deal more for body, mind, and spirit by making good blood. Any dispensary or library will furnish the wayfarer with a list of nutritious articles

THE BODY

of diet. And any *resolute* person will put aside the momentary pleasure of the palate for the future well-being of the body.

One of the most fruitful causes for breakdown among housekeepers is the fact that the male members of the family very often do not come home to the midday meal. In consequence of this, the woman, finding herself full of household cares and unwilling to spend time on her own meal, simply "takes a bite" and works on. This "bite" usually consists of a piece of cake, or possibly a cracker, and a cup of tea. No fuel at all for the machinery of the body. It would take this woman no longer to prepare a cup of malted milk, and one or two slices of bread well buttered, with some nuts and an apple, or, if she prefers, two eggs, boiled or scrambled or even raw. With this meal she would supply

SELF HELP AND SELF CURE

fuel for her hours of labor, and would multiply her physical force and nervous energy many times.

It is a present known law of physiology that with more labor must come more food. On the hard days, when the drain is great, let the housekeeper see to it that she gives herself an extra supply of food for fuel. She must remember to make this food of the most nutritious quality, and let her not forget that a smaller quantity of food eaten slowly is better than a larger amount eaten rapidly. For rapid eating means much expenditure of force in the stomach before food can undergo the necessary change.

Second. Air. With the wayfarer a crying fault is lack of air. She plans to live near a car line which takes her close to her shop door; at noon she does not go out unless she is obliged to go out to eat; she sleeps at night often with insufficient air,

THE BODY

and probably never takes a deep breath except by accident. This must be changed. She should walk, if no more than two blocks in the morning and the same at night, being careful to draw in slowly deep breaths of air during the time. If she does not go out at noon, let her at least go to an outer door, and breathe deeply six or eight times; and above all, at night have all her windows wide open even if she has to wrap herself up to keep warm. Moreover, the housekeeper who is too tired to take a walk can help herself by going to an open window or door, and breathing slowly and deeply a number of times a day. All workers would reduce fatigue at least twenty-five per cent., if not more, by these means.

Third. Cleanliness. To-day everybody knows the absolute value of perfect cleanliness. But the advanced thought puts

SELF HELP AND SELF CURE

special emphasis upon it, because outer cleanliness does not simply mean, as heretofore, a wholesome body, but a clearer mind, and a brighter spirit. Dirt always means defilement; but in these days it is not confined to the physical. Physical defilement means also mental and spiritual debasement.

Fourth. Muscular exercise. President G. Stanley Hall says, "Few realize how impossible healthy energy of will is, without strong muscles which are its organ, or how endurance and self-control depend on muscles-habits."

On rising, and on going to bed, all the wayfarers should go through some light muscular motions especially adapted to the motion of muscles which they do not use in their daily tasks. Not strong, vigorous action, but a calm, steady motion of muscles which particularly aid in maintaining

THE BODY

the balance of strength of the body. The motion most important, one which must be repeated night and morning, is the raising of the arms above the head and then relaxing them and the entire body until the fingers approach the floor without making, however, any effort to touch it. The legs are to be kept unbent, thus making the bend come wholly from the hips. This exercise reaches the great spinal cord which is the source of nervous vitality.

Another valuable muscular exercise is to stand perfectly erect with chin curved in, then to imagine that there is a hook suspended from the ceiling which you want the top of your head to touch. Keeping your feet well on the floor and chest well expanded pull yourself up to meet the hook. Other motions will easily suggest themselves. But do not fail to go through the two described, night and morning. If you

SELF HELP AND SELF CURE

are systematic in following these directions, in a very short space of time the muscles themselves will call upon you to do them, for to them they will have become a need.

LaGrange lays emphasis on the fact that the great gain of exercise "is that a man lays up a provision of oxygen and so produces more living blood, and the feeling of drowsiness often means need of oxygen rather than need of sleep. This is no matter of mere bodily hygiene; the influence of any lowered condition upon the temper and disposition is immediate and marked. This means that a man has no business to be too lazy to breathe deeply, or to exercise sufficiently, or to fulfill any of the conditions for enough good oxygenated living blood."

Fifth. Fatigue. Avoid fatigue as you would the plague. But by fatigue is not meant getting too tired. Getting tired

THE BODY

is healthful, provided the overwaste of the body is repaired as soon as possible. By fatigue is meant being continually tired from overdrain. Sometimes this overdrain is necessary, just as it is necessary sometimes to draw upon one's principal for expenses. A cautious person makes up the money deficit with great care as soon as she can. The wise person of today is very much more careful to restore drained nervous energy. For she can live with some money sacrifice; but body, mind, and spirit call for nervous vitality. The need of surplus energy is greater than most people conceive.

“The facts as to fatigue are important because scientific observation seems to show that natural power of self-control is in direct proportion to the amount of surplus nervous energy. Perfect control is the sign of perfect health.”

SELF HELP AND SELF CURE

“Fatigue is the sign that the reserve stock is being drawn upon, that one has begun to consume his principal. To continue work in spite of warnings of weariness is simply to drug the watchman of the treasury; when the rational man notes that he is falling below his best he ought to plan to get back as promptly as possible to that best. The conditions of surplus nerve energy are food, rest, recreation, sleep.”

Dr. King says, “Bodily conditions correctly considered must be viewed, not as limitations, but as directions for the accomplishment of our ends, just as in the external world we can accomplish our ends by observing nature’s laws and by fulfilling the implied conditions. There are conditions, but they may be made means of power.”

The greatest blessing of physical existence is labor. Labor ought to mean exer-

THE BODY

cise of muscle and quickening of nervous vitality. There will be many days when this nervous vitality will be drained; many easier days too when all the supply is not exhausted. One ought to regulate her life by judicious treatment of nervous force, so that she will largely reduce the effect of the drain, and even on the hard days will have a surplus upon which she may call. Equally true is it that the wise woman will see to it that the surplus reserve energy is restored as soon as possible. Very few people in ordinary life lack the necessary nervous energy for the labors of each day. And this daily labor over which we groan, and sigh, and fret is God's own instrument for the continual action that the body, mind, and soul demand. In no other way can we possibly fulfill the conditions under which we were made except by actual, physical labor.

SELF HELP AND SELF CURE

Gannett says, "It is because we have to go and go, morning after morning, through rain, through shine, through toothache, headache, heartache and do the appointed work; because and only because we have to stick to that work through eight or ten hours, long after rest would be so sweet; without much matter what our work may be, whether this or that, it is because and only because of the rut, plod, grind, humdrum in the work, that we at last get those self-foundations laid of attention, promptness, accuracy, firmness, patience and self-denial. My daily task, whatever it is, is that which mainly educates me. All other culture is mere luxury compared with what that gives. Yet, fool that I am, this pressure of my daily task is the very thing that I so growl at as my 'drudgery.'"

There are laws for the mitigation of this

THE BODY

drudgery as well as for everything else connected with the unity of man. No one has expressed these more tersely and clearly than Dr. Corning. His rules for storing nervous energy are:

“Avoid—excessive emotion.

“Avoid—frantic attempts to accomplish in one hour the work of two.

“Avoid—every species of excess which leads to general constitutional drain.

“Avoid—doing two things at the same time.

“Avoid—petty engagements which interfere with sleep.”

Sixth. Habit. One of the factors of advanced thought is the power of habit. Bad physical habits produce bad thought. Bad thought produces low spiritual aim. Therefore, for your future spiritual progress, form and maintain correct physical

SELF HELP AND SELF CURE

habits. *Never let a day pass without having these habits in full force.* At first it will be irksome; but if persisted in there will be a lightness of body, a freedom of muscle, and a surplus nervous energy heretofore unknown. Habit is the basis of physical living. No one can afford to allow any lapse of correct physical habit even for a day, because every physical day is a link in the endless chain of our being. Remember this when you think you are too tired to do your night and morning exercises, or to stop and take long breaths. Remember that when you do this, not only is a link of the chain broken, but it is broken in such a way that it cannot be repaired.

Seventh. Sleep. It has been said that the keynote of the universe is action. That is true; and its octave is the relaxation needed after toil. To man is given

THE BODY

“A rapture of release
From toil—that’s sleep’s approach, as certainly,
The end of sleep means toil is triumphed o’er.”

To the wayfarer also comes

“The innocent sleep;
Sleep, that knits up the ravell’d sleeve of care,
The death of each day’s life, sore labour’s bath;
Balm of hurt minds, great nature’s second course,
Chief nourisher in life’s feast.”

Dr. Richard Cabot says, “Rest has always been a great power in the psychic treatment of diseases, and always will be. So long as man wants to keep out of physical debt he must have rest. Rest is well used for the repayment of physical debts but it does not prevent our again running into debt. To be of permanent value it must be supplemented by re-education and work. After rest we are to consider how we are to live, to overcome the mess we have made of our lives so far.”

SELF HELP AND SELF CURE

Perhaps on no subject is the human race more utterly ignorant than upon the subject of sleep. Every one believes in the necessity of sleep; every one knows as well that some people require more sleep than others. Advanced medical research has proved that to repair overdrain a greater amount of rest is required than the usual amount. Another fallacy which research has disproved is that a prescribed number of hours of *uninterrupted* sleep are necessary for the restoration of the body. Sleep is necessary for restoration; but experiment has proved that lying in bed, with plenty of fresh air in the room, with all the muscles relaxed, and with thought of quiet and rest in the mind, produces nervous vitality, muscular relaxation, and restored power.

There are proper ways for preparing for sleep as well as preparing for work.

THE BODY

First, prepare to go to bed slowly and calmly. Make all preparations deliberately, with the thought of the approach of relief to the tired muscles and aching nerves. Next, perform the muscular exercises previously referred to, very slowly, and luxuriate in the thought of the end of the day's toil of all the muscles. After that, draw deep breaths with a sense of gratitude for the hours of rest before you. Then lie down in your bed with no thought of whether you will sleep or not; but in the enjoyment of entire relaxation. Put yourself in a comfortable position. Relax every muscle. Usually sleep will come. But when it does not, do not allow yourself to get nervous, and twist and turn, or raise and lower the pillow. On the contrary, lie calm and composed. The morning will find you refreshed and ready for action, even though the number of actually

SELF HELP AND SELF CURE

sound sleeping hours, according to former ideas, are few. No more blessed gift may be bestowed upon the wayfarer than the advanced views regarding hours of relaxation.

At the risk of encroaching upon the subject of the next section we would beg the wayfarer to let the element of joy enter into her physical life. Moreover, let her joy in the possession of a physical means by which she can make her soul manifest to mankind, and carry out her mental and spiritual ideals. Joy in the power of every muscle, every nerve that is part of this wonderful machine. Joy in the power of judiciously eating to supply the fuel necessary to make the living blood, without which this wonderful machinery is naught. Joy in the habits of cleanliness, the direct means of keeping the machinery in proper condition. Joy in the power of breathing

THE BODY

God's air, with thanks for heart activity that never tires from the cradle to the grave. Joy in the power of physical habit, which is the mainspring of the body. Joy in the power to control fatigue, and especially in the power to make up the deficit of drain. Above all, joy in the blessed relaxation, the aid which God himself gives to the wayfarer protecting, aiding, blessing, and crowning the day of toil.

“Oh, our manhood's prime vigour! No
Spirit feels waste,
Not a muscle is stopped in its playing nor sinew
unbraced,
Oh, the wild joy of living!!”

“How good is man's life, the mere living! how
fit to employ
All the heart and the soul and the senses forever
in joy!”

THE MIND



"All's love; yet all's law."

—*Browning.*

“Perfect I call thy plan,
Thanks that I was a man,
Maker, remake, complete. I trust what
Thou shalt do.”

—*Browning.*

“Youth shows but half; trust God, see all nor
be afraid.”

—*Browning.*

“Is this our ultimate stage or starting-place
To try man's foot, if it will creep or climb,
Mid obstacles in seeming, points that prove
Advantage for who vaults from low to high;
And makes the stumbling-block a stepping-stone.”

—*Browning.*

“I count life just a stuff
To try the soul's strength on, educe the man.”

—*Browning.*

“Ah, but a man's reach should exceed his grasp,
Or what's a heaven for?”

—*Browning.*

II

THE MIND

We have spoken at considerable length, in the first part of the primer, of the brain and its dependence for supply upon the nervous fluid of the body. In this connection the brain was considered only as a part of the physical body, not as a mental factor, the light in which it will be regarded in the future.

If the brain of a man and the brain of a chimpanzee were placed on a laboratory table the young student of anatomy, who had not been told beforehand what he was to experiment upon, would not be able to tell the difference between the two. No one short of a trained anatomist could do

SELF HELP AND SELF CURE

so. There would be presumably the same amount of gray matter; even the convolutions would be the same. Yet we all know there is a great difference between the brain of a man and the brain of a chimpanzee. Modern science has clearly demonstrated the various qualities of this difference.

It is well-known that all animals have a way of communicating with one another—a way even of making their wants known to man. To man belongs, not only the power of communicating his thoughts to his fellows, and of expressing his wants to his kind, both of which acts require only a few sounds, but over and above this simple process, man, by development of brain cells, can form an organized language; something which we have no trace has ever been done by any animal. In the microscopic analysis of the brain of the

THE MIND

man, the portion of the brain which the speech cells occupy, will be found more or less developed; in the case of the chimpanzee this development will not be found. "Man's reach" extends even beyond this power. He can acquire different languages; learn to make use of names for objects totally different in sound from those of his native tongue; he can make a science of language, forming rules for its use and laws for beautifying it.

Furthermore, it has been proved that a man more than doubles his speech resources when he acquires more than one language. From experiment, it has been definitely shown that in many cases where, through accident to the brain of a man, the cells have been destroyed which govern the power to speak his native language, he may still be able to read that language although he cannot speak it; *i. e.*, if the acci-

SELF HELP AND SELF CURE

dent has totally annihilated the native speech cells. There are numerous instances of this, one of which is that of a man speaking English as his native tongue, who had, however, learned French and German, which languages he read with ease and spoke moderately well. Through an accident to the English speech-cells of his brain he lost forever the power to speak English, although he did not have the slightest difficulty in speaking French and German. This instance is only one of many to be found upon hospital records.

The brain, however, as we have seen, cannot perform its functions to the best advantage if the great source of fuel force, *i. e.*, the nervous system, is not in proper condition. Just here is the unity between body and mind thoroughly well established at the very start; and it can readily be seen how all the axioms relating to the *physical*

THE MIND

well-being apply directly to the mental powers. The physical welfare of man depends upon pure blood and sufficient nerve supply; so also does the welfare of the mind depend upon the perfect condition of the nervous system. "The indissoluble way in which the influence of mind on body and body on mind are knit together indicates that the influence is in some degree mutual. Each constantly affects the other."

Professor William James says, "The great thing then, in all education, is to make our nervous system our ally instead of our enemy. It is to fund and capitalize our acquisitions and to live at ease upon the interest of the fund. For this we must make automatic and habitual, as early as possible, as many useful actions as we can, and guard against the growing into ways that are likely to be disadvantageous to us,

SELF HELP AND SELF CURE

as we should guard against the plague.”

The need then for the same care of the body cannot be made too emphatic, for upon it depends the mental activity which is the expression of the soul to the outer world. For a beautiful soul cannot find expression through the medium of a diseased mind; and a mind is necessarily more or less diseased that is not fed by a body under subjection to well-known physical laws.

Modern science has proved that literally *a man makes his own brain*. If, as we have seen, he has not a proper amount of fuel he cannot work his brain to its full capacity; if he does not use his brain according to the laws that govern it the result will be scanty and disordered products.

Modern psycho-physical laws make man's brain like a vast library filled with rows upon rows of cells, developed or not



THE MIND

developed, *as man himself chooses*. He can have practically all the cells developed or few; he can have all of certain cells developed as one would place books of a certain character in his library, leaving shelf upon shelf vacant; he can have a small number of cells of various ranges developed, or he can so specialize as to have a very small library. This law is strikingly shown in the case of many men who, though not intellectually developed to any considerable degree, nevertheless possess remarkable judgment in certain lines. It simply proves that those particular cells have been developed to their utmost power. It also proves that many vacant shelves have been left in the brain's library.

Physiology disproves, futhermore, the law of *necessary* heredity. It has been a well-known fallacy throughout the ages that man invariably *inherits* all his *bad*

SELF HELP AND SELF CURE

characteristics. One man has a quick temper which he indulges in because all of his people for generations have had the same. Another man yields to intemperate habits for the same reason. The whole gamut of debasing tendencies is accounted for on the same basis. Modern physiology distinctly denies this. It does not say that characteristics are not inherited. That would be foolhardy in view of distinct evidence. It does say, however, *that these tendencies can be mastered*. Under advanced science, all heredity means is that every person must make a persistent struggle in the line of his own particular weaknesses. These hereditary failings are really a source of grandeur for man. For it is in his power "to meet and master and make crouch beneath his foot" these tendencies which his forebears have saddled him with.

THE MIND

Here, as everywhere else, action is the keynote. And the man whose mind-servants "are the bold, lead such temptations by the head and hair, reluctant dragons, up to who dares fight, that so he may do battle and have praise."

No greater triumph can possibly come into mental development than that of a man crushing out by persistent habit these tendencies which insist upon manifesting themselves, but which can, by equally persistent effort, be trampled upon. By no better sense can man be "pedestaled in triumph" than by conquering such weaknesses. This fight need not discourage the wayfarer. Man should rejoice that he was "not left in God's contempt apart, with ghastly smooth life, dead at heart." "Man should prefer still struggling" to effect the happy issue he is sure to attain.

In this struggle against heredity, and in

SELF HELP AND SELF CURE

all mental advancement, the great ally of man is the faculty of judging. What is judgment? It is "the process of the mind in comparing ideas to find their mutual relations and to ascertain the truth." Dr. King says, "We are awake to the full significance of any idea, only when we see it in all its varied bearings." This is what judgment does for mentality. A hasty judgment upon any important subject is to be deplored, because one should take time to receive the verdict from all the brain cells bearing upon the subject. The opinion of a few cells is unreliable. What is needed is a verdict of all. The Reverend C. G. Ames once gave in three words the epitome of wisdom on this head when he said, "Think—pause—do."

Even in judgment, as in all effort, action is emphatic. Every wise judgment means distinctive action and in connection

THE MIND

with action come mental effort and a struggle to see all the varied points in their proper relations. In forming a correct judgment "a double demand is constantly laid upon us to make deliberation habitual, yet to decide promptly when the evidence is all in." Too much importance cannot be placed upon the desirability of forming a sane judgment. As in a court a judge hears all the evidence on both sides of the case and the pleas of the counsel for plaintiff and defendant as well, summing them up for the benefit of the jury, who in their turn consider the various points for reaching the verdict, so even in trivial matters judgment should be formed only after all the brain cells have produced their evidence on the subject. Judgment should always be a verdict based upon the evidence which the brain cells give to the possessor of the brain.

SELF HELP AND SELF CURE

The formation of a correct judgment depends upon physical habits first of all, because physical habits bear directly upon the habits necessary for the formation of a sound judgment. The great exponent of judgment in its manifestations is the will, that "faculty of the mind by which it is capable of choice."

"Man's whole life," says Paulsen, "is defined in terms of the will. The worth of a man depends on his will, not his knowledge. For knowledge, merely as knowledge, would mean but little to a man unless he possessed the faculty of choosing which knowledge he would act upon, *i. e.*, which portion of the knowledge he would retain and which reject." Judgment, moreover, in its highest development, would be worth nothing if the power of choice could not be shown in its manifestations. This choice makes or mars all of man's advancement,

THE MIND

physically, mentally, and spiritually. "Life," says a well-known writer, "has its reality, its meanings, its interest, its end in will-attitudes, which we take. Life fails of its purpose for us if it does not call out the heroic will." There is no physical act which the will does not play an active part in, no mental effort that does not depend upon its exercise; and Matthew Arnold might well say, "that conduct" (*i. e.*, will manifested) "was three-fourths of life." "Nothing," says Lecky, "which is learned in youth is really so valuable as the power and the habit of self-restraint, of self-sacrifice, of energetic, continuous and concentrated effort. Strength of will bears not only upon character, but upon happiness and influence as well."

"Character lies preëminently in the sphere of the will. He who would achieve much in the moral life must be capable of

SELF HELP AND SELF CURE

mighty purposes and mighty endeavors. Only he who can set his goal and steadily and firmly pursue it can hope to count greatly with others. A large part even of our own happiness is to be found in just this vigorous exercise of our wills." And in just the same ratio that all growth of the physical depends upon sane habits, so does all mental progress depend upon habit. The will is largely governed by habit.

What is this important factor, habit? No one can answer so clearly as Professor William James, who says, "An acquired habit from a physiological point of view, is nothing but a new pathway of discharge formed in the brain, by which certain incoming currents ever after tend to escape."

"Habit has a physical basis; the phenomena of habit in living things are due to the plasticity of the organic materials of which their bodies are composed.

THE MIND

Habits are due to pathways through the nerve centers."

"Nature has so blanketed and wrapped the brain about that the only impressions that can be made upon it, are through the blood on the one hand, and the sensory nerve roots on the other. The currents, once in, must find a way out. In getting out, they leave their traces in the paths which they take. The only thing they can do is to deepen old paths or make new ones."

"Habit simplifies our movements, makes them accurate and diminishes fatigue. Man is born with a tendency to do more things than he has ready-made arrangements for in his nerve centers. Most of the performances of other animals are automatic. But in him the number of them is so enormous, that most of them must be the fruit of painful study. If practice

SELF HELP AND SELF CURE

did not make perfect, nor habit economize the expense of nervous and muscular energy, he would be in a sorry plight."

In closing this analysis of habit, Professor James gives birth to that vital truth of the foundation of all progress when he says, "Habit is the enormous fly-wheel of society."

"Already the importance of physical habit has been noted as a conservative agent of strength and power; we now plainly see that the law of mental development is absolutely dependent upon the observance of necessary physical laws."

How can progressive habit be obtained by the wayfarer? Let Professor James reply through his maxims:

"1. Launch yourself with as strong and decided an initiative as possible; accumulate all the possible circumstances which shall reinforce the right motives;

THE MIND

put yourself assiduously in conditions that encourage the new way.”

“2. Never suffer an exception to occur, until the new habit is securely rooted in your life. Each lapse is like the letting fall of a ball of string which one is carefully winding up. A single slip undoes more than a great many turns will wind again.”

“3. Seize the very first possible opportunity to act on every resolution you make, and on every emotional prompting you may experience in the direction of the habits you aspire to gain.”

“4. Keep the faculty of effort alive by a little gratuitous exercise every day; do every day something for no other reason than that you had rather not do it, so that when the hour of dire need draws nigh, it may find you not unnerved and untrained to stand the test.”

SELF HELP AND SELF CURE

A strict following of the above rules—even when fatigue, both physical and mental, would prompt an omission—will tend to the highest development of man's unity. It is a literal fulfilling of the "all's law" of God.

"We are so made," says a noted writer, "that we cannot get the most and best even upon the lowest planes without keeping ourselves in hand, without a permeating element of self-mastery," founded upon habit, action, and will. "We cannot simply let ourselves go. This self-mastery must not be a mere restraint, a holding ourselves back; it must be a positive and definite making the lower serve the higher. The self-control must be born of a deep sense of the worth of personality."

This self-mastery of which we have

THE MIND

spoken, this self-control, is not confounded in modern thought, as it was in former times, with self-restraint. Self-restraint is nowadays merely the first important step towards self-control. Self-control, as is now believed, means much more. It involves not only restraining of a habit or an action, but a curbing of the thought which that self-same restraint governs. For instance, one may have cause to be angry at another. She may use self-restraint and so restrain herself that she will make no angry reply. This is good in its way, and is to be commended, for even this progress means much for the comfort of those with whom she is thrown. But modern self-control would require that she not only refrain from the *spoken* word of anger, but that almost instantly she *quench the feeling of anger* which the

SELF HELP AND SELF CURE

person's act has aroused in her mind. She must *will* this self-control in order to obtain it.

The very core of the will, so modern physiology declares, depends upon the power of attention, a power the significance of which has only been fully understood in these latter days. "There can be no growth in practical wisdom or progress toward a better self—mental and moral—for one who cannot hold the present in abeyance to the future. It is, therefore, of no small moral interest to determine the bodily conditions of self-control."

This self-control, as the wayfarer has seen, is founded upon habit, judgment, will; and another element is now added,—attention. Psychologically, the power of self-control consists chiefly in the power of attention. "The power to hold

THE MIND

steadily before one the future advantage, the reasons for the better course, the broader wisdom, in spite of the incitements of present impulse"—this power and course depend upon the amount of attention which the wayfarer bestows upon the subject.

The things that one *attends to* make the man literally, for the things attended to, unite to make his experience. "It is often said that a man's environment makes him, but this is not quite true; it is that part of his environment to which he attends that really makes him." One has both judgment and the will to choose to what he will attend, and it is the idea to which he *chooses* to attend that passes into action. One's environment thus need not make him; one may make his environment, as every man of masterly will shows. In a very "real sense," from the law of at-

SELF HELP AND SELF CURE

tention, "every one of us makes his own world. We need not be puppets." By puppets, we signify persons bound by earthly environment. The wayfarer ought never to allow such a state of existence for herself. Most emphatically, No! "We need not be puppets." We can make, in a large sense, our own world, by *attending* to what will produce sound judgment, self-control, and a sane will. "Such attention lies at the basis of self-control, and self-control," in its turn, "is a root principle of all virtue. Without self-control no virtue, not even the lowest prudence, is possible. The will, then, is that power of attention which gives self-control, and is absolutely vital to all mental and moral growth."

Let the wayfarer bear well in mind "that the great battlefield of the will is in attention, and that the chief physical con-

THE MIND

dition of attention is surplus nerve energy." "I emphasize the fact that self-control to be most effective must be positive, not negative; not, as we have said, merely self-restraint, it must be a control of emotion; for the real control of emotion, of course, is dependent upon the control of feeling which gives rise to the emotion, but this control comes directly under the power of attention. Feelings come to us involuntarily, in the presence of the exciting object. We can determine, however, to what objects we will attend. We can thus train our thinking through the will in attention. And our thinking finally determines our feelings. It would seem as if the knowledge of the power of making his own world must be the greatest gift possible to man. To effect this, however, the wayfarer needs definite help. For ill-feeling is prone to attack us un-

SELF HELP AND SELF CURE

awares, and a feeling that does not uplift will surround us, oftentimes, like a high wall."

Psychology has framed for man a law which has been proved thousands of times in the laboratory, a law that never deviates nor has shadow of turning, a law strong as steel, and so simple that no longer need any wayfarer be at the mercy of conflicting emotions that paralyze mind and heart. This law as proved by noted psychologists is: "NOTHING CAN TOUCH ME UNLESS I GIVE IT MY ATTENTION." In "denying the claim" the Christian Scientist has made most successful use of this law, phrasing it differently from the psychologist, nevertheless, resting upon the same psychic treatment. "NOTHING CAN TOUCH ME UNLESS I GIVE IT MY ATTENTION!" A sword of Toledo steel, in its power to kill false feeling, false emo-

THE MIND

tion, all debasing ideas, everything that produces a certain mental lassitude of judgment, self-control, and will power.

That wayfarer is armed and helmeted who goes into her daily life of petty annoyances and wearing cares and monotonous struggles, having on her shield, "Nothing can touch me unless I give it my attention." Let the wayfarer consider just what this means. No less than a prompt denial of the power that all the pettinesses and the trials of a monotonous life, once so hard to bear, had upon her. In the friction of daily life, in the trials of home cares, in the perplexities of conflicting feeling let her say mentally, "I refuse to give this my attention," or, "I refuse to attend to" (naming the grievance.)

Let her attend strictly to the observance of this psychic law, even for a short space

SELF HELP AND SELF CURE

of time, and she will not only find firm ground beneath her feet, but she will experience an elevation of mind before unknown, and also greatly diminish the waste of nerve-energy. For instance, in the street where she lives there is continually some rasping noise; or she is thrown in her work into association with some irritating element; or in her own home life some member of the family through a discordant personality pulls, as it were, upon nerves and brain. All these disagreeablenesses can be greatly reduced and practically eliminated by her saying firmly, "I refuse to give this my attention."

Try it then, wayfarer! You can never wear out its efficiency. It only grows more effective by the using. Remember in every trial, "Nothing can touch me unless I give it my attention," and rejoice in

THE MIND

the possession of a weapon for the mind and spirit which will conquer in a large measure the daily trials of life.

Another powerful aid to mental progress lies in having "a considerable circle of permanent interests that make life sane and wholesome, that continually serve as standards of value, as effective motives to action, and that give a man secure anchorage in time of storm." One must also have interests outside of his work if he would rise to his full development. "A man's life is measured by the interests to which he can respond and his growth depends on the enlarging of this circle of interests." "One's possible influence over others depends, in no small degree, upon the range of his interests. Influence is possible only to the man who has sufficient breadth of interest to enter into another's

SELF HELP AND SELF CURE

life with the understanding, the respect, and the sympathy" that varied interests produce.

"Because a man has shop to mind
In time and place, since flesh must live,
Need spirit lack all life behind
All stray thoughts, fancies fugitive,
All loves except what trade can give?"

A thousand times, no! Just because the wayfarer "has shop to mind" she must reach out for varied interests, very different from those furnished in her daily life, and by this means make what would otherwise be a monotonous life, one full of pleasant diversions. For instance, take the case of a workman in a mill who views his mill work in the light of a necessity; his evenings he spends with his much-loved books, which help him in all directions. Or, again, take a hard-working woman who, perhaps, finds her only diver-

THE MIND

sions her knitting and the meetings of her church social club. At the annual fair her knitting may be in great demand for its daintiness. She herself has had pleasure in creating pretty things; and, moreover, has established interests for herself removed from shop, whatever that may happen to be. Then there may be a little group of busy housewives with neither time nor money to spend in outside amusements. A fireside club, meeting once a week to read from some good book or magazine, may prove the greatest benefit to these women. Other channels of relaxation and development will readily suggest themselves.

“The mind of man in all its experiences looks to action.” There is no such thing as abstract goodness, benevolence, or virtue. One can think about these attributes, but one must make some expres-

SELF HELP AND SELF CURE

sion of the thought, or not only will there be no experience, but the idea itself will never be formulated in the mind. "Manifestations of the will," says Wundt, "over the whole range of man's free voluntary actions, are always of such a character that the effects of the actions extend more or less widely beyond the original motives of volition, so that new motives are originated for future actions and again, in their turn, produce new effects." But for action expressed in some form the mental machinery would cease to work, *i. e.*, as far as any practical result would show. "New relation of our thought will never come out for us until we have expressed it. Not only the reality of our present thinking, consequently, but our growth, intellectual and moral, demands expressive activity. Through active expression we come into an unceasingly rich and complex

THE MIND

life." "A firm resolve carried out with decision and without hesitation clears up the whole mental atmosphere and scatters the clouds which dim the clearness of thought. It makes one single idea the central point of consciousness and obliges all other ideas to give way before this one, or to subordinate themselves to it." "Outward action in the expression of a thought and firmness of will are closely connected." Action then is a part of the physical and mental unity of man.

The mind of man needs the relaxation which sleep bestows as much as does the physical part of him. Sleep is, however, almost wholly under the control of the will, and is, therefore, so largely a mental habit that it can hardly be considered merely from the physical point of view. Overdrain, as we have seen, is apt to interfere with, or prevent refreshing sleep.

SELF HELP AND SELF CURE

How often one hears, "I am too tired to sleep." Sometimes that statement is true. But if one is too tired to sleep, if she guides herself aright at the time, she will obtain, nevertheless, refreshment of mind and body, and be able to go forth the next day with courage and nerve vitality. Let her follow the hints for sleep already given in the first section, and add this thought, "I am very tired; body and mind are weary; but I have hours of rest before me; I will relax every tired muscle; I refuse to think of to-day's perplexities; I am comfortable; I will lie and rest." And then resolutely shut out thought. This can be done by refusing to *attend* to it. Then will come to the wayfarer "the rapture of release from toil," if she will only avail herself of the correct means.

As there were physical helps in avoiding certain habits so there are mental aids,

THE MIND

and these are important. To assist the wayfarer directly, means of aid will be given her following the statement of the common ills.

Avoid—*the habit of fear*. Few realize how often the word fear is used daily. "We fear" it will rain, "we fear" we are to have a hard day, "we fear" our home or business affairs will go wrong; above all "we fear" illness. Fear, from its very nature, serves to depress nervous vitality; it is destructive to sane judgment; it depletes the will. This habit can be conquered, and must be, to insure any progress.

Create—*the habit of hope* by strong assertions. Assert, "I hope" it will be pleasant; "I hope" I shall have a good day; "I believe" I shall continue to be well. A trial is all that is needed to

SELF HELP AND SELF CURE

prove what the observance of this one rule will do for the wayfarer. "I saw," writes Thoreau, "a delicate flower had grown up two feet high, between the horse's path and the wheel-track. An inch more to the right had sealed its fate, or an inch higher; and yet it lived to flourish as much as if it had a thousand acres of untrodden space around it. It did not borrow trouble nor invite an evil fate by apprehending it."

Avoid—*the habit of worry*. Worry is fearing something that has not yet happened and which may not. Even if the circumstances attending the worry, point to a discouraging conclusion some slight change will produce good results. It is the silliest habit of all, for it rests upon no sure foundation—only on a mere pin point of fact—and it does depress the circulation and draw too much upon the

THE MIND

nervous fluid to be tolerated. There is nothing real in it; it is only a vicious mental habit. "I have schooled myself," says a woman, "to drop griefs and worries at nightfall. I am what is called high-strung, and I had all the experience I want with eyes peering into the darkness. At last I took counsel with myself, and have found that I have mastery over myself, that I sleep almost from the moment my head touches the pillow; and I found, too, that what were awful bugaboos at night are merest air in the daytime."

Create—*the habit of cheer* by assertion, which always stamps out worry. Be careful to kill every worry in its very birth throes by some assertion of cheer. Make yourself a magnet for the good things of life, and draw them to you by means of cheerful thoughts, cheerful

SELF HELP AND SELF CURE

demeanor, and a cheerful voice, which expresses a serene mental state.

Avoid—*the habit of depression*. This habit depends almost wholly upon over-fatigue and lack of nerve fluid to carry on mental processes. Depressions are apt to creep upon one unawares and must be constantly watched.

Create—*the habit of joyful emotion* by assertion. Meet the situation boldly. Say, "I am tired. Therefore my brain lacks its necessary supply of fuel. I refuse to harbor or yield to any depressing suggestion my mind may send forth. My brain is not in good working order. Therefore, any depressing thought is not real. I will hold my mind in repose until I am more rested." Joyful emotions produce a positively stimulating effect, both bodily and mentally. Tests have proved that "joyful emotions

THE MIND

relax the muscles of the arteries, quickening the circulation and making the respiration freer." Say to yourself, then, wayfarer,

"I find earth, not gray but rosy,
Heaven not grim but fair of hue.
Do I stoop? I pluck a posy.
Do I stand and stare? All's blue."

Avoid—*the habit of anger*. This habit exerts a most pernicious effect upon the circulation and breathing; "the effect of anger is to overcharge the arteries of the brain, and to make the respiration too rapid," not to speak of the evil mental effects. Simply from a physical standpoint anger should be crushed, and even irritation should be avoided.

Create—*the habit of serenity*, the opposite of anger. Anger means lack of self-control. It can be cured by holding oneself well in hand, and not letting "the

SELF HELP AND SELF CURE

little foxes which spoil the vines," into the mental consciousness, by being too hasty in point of attention.

Avoid—*the habit of vagueness*—vague reasons, vague conclusions, intellectual vagueness, all of which dwarf the judgment, rob it of its force in an emergency, and sooner or later, of all power to act decisively.

Create—*the habit of decisive conclusion*.

Learn to "turn from the most exciting emotion and refuse to pass judgment until reason, and not emotion only, bids."

The decision must not only seem true, "it must also justify itself as rational."

Avoid—*the habit of haste*. "Haste literally makes waste. Few things more certainly and thoroughly muddle the brain than the sense of hurry. The peculiar sense of being hurried has a direct physical effect that may be felt in

THE MIND

the brain and is distinctly confusing. To get on with one's work at all, one must often by direct effort of the will, resist hurrying, recover his self-possession, and drive his work instead of being driven by it." Haste does not make time; it consumes it.

Create—*the habit of quietness*. "There is," says Ruskin, "possibility of great virtue in simply standing still, not great effort, but great power." This is what "tells" in work. Therefore, do your work with a quiet mind, and you will find that you have really gained in speed, and are not nearly so fatigued.

Another serious evil in progress is the habit so many have of trying to do two or three things at one time, or of thinking of the whole day's work in the morning. To quote from George McDonald, "You

SELF HELP AND SELF CURE

have a disagreeable duty to do at twelve o'clock. Do not blacken nine, ten, and eleven, and all between, with the color of twelve. Do the work of each and reap your reward in peace. So that when the dreaded moment in the future becomes the present, you shall meet it walking in the light, and that light will overcome the darkness." "The one day at a time," of the poet, in modern parlance, could fitly be written, "Never think of but one duty at a time; afterwards take up another. And to save drain, let the morrow take care of itself."

There are many other mental "avoids," but as they can be placed under some one of these divisions, and are really off-shoots from them, they need not be mentioned.

Remember: fear, worry, depression, vagueness, anger, and haste are deadly enemies to all progress. These enemies

THE MIND

can be conquered by infusing into the mentality, through attention and assertion, habits of hope, cheer, joyful emotions, serenity of mind, decisive conclusions, and quietness in labor.

The wayfarer needs only the *law of attention*, and these sane mental habits to make her existence, whatever her earthly environment is, a continued growth; and she will experience an uplift even amid perplexities and sordid cares that cannot be put into words.

“Have you found your life distasteful?
My life did and does smack sweet.
Was your youth of pleasure wasteful?
Mine I saved and hold complete.
Do your joys with age diminish?
When mine fail me, I'll complain.
Must in death your daylight finish?
My sun sets to rise again.”



THE SPIRIT

Our Father.

Thy will be done on earth.

Except ye become as little children.

Thou shalt guide me with thy counsel.

They that seek the Lord shall not want any good things.

As having nothing and yet possessing all things.

Trust not in uncertain riches but in the living God, who giveth us richly all things to enjoy.

Serve him with a perfect heart and with a willing mind.

The Lord is nigh unto all them that call upon him.

In quietness and in confidence shall be your strength.

I am with thee to deliver thee.

The Lord is thy keeper; the Lord is thy shade upon thy right hand.

I will bless thee Lord at all times.

To be spiritually minded is life and peace.

I have learned in whatsoever state I am therewith to be content.

The peace that passeth all understanding.

Lo, I am with you alway.

I will not fail thee, nor forsake thee.

— *Holy Scriptures.*

“Consider well!
Were knowledge all thy faculty, then God
Must be ignored.”

—*Browning.*

“Therefore to whom turn I but to thee, the ineffable name?
Builder and maker, thou, of houses not made with hands!
What, have fear of change from thee who art ever the same?
Doubt that thy power can fill the heart that thy power expands!”

—*Browning.*

“There is, beside the works a tale of Thee
In the world’s mouth which I find credible;
I love it with my heart: unsatisfied,
I try it with my reason, nor discept
From any point I probe and pronounce sound.

Beyond the tale I reach into the dark,
Feel what I cannot see, and still faith stands.”

—*Browning.*



All's love; yet all's law."

—Browning.

"All service ranks the same with God."

—Browning.

"How soon a smile of God can change the
world."

—Browning.

"God! Thou art Love! I build my faith on
that!

I know thee, thou hast kept my path and made
Light for me in the darkness—tempering sorrow,
So that it reached me like a solemn joy:
It were too strange that I should doubt thy love."

—Browning.

"The common problem, yours, mine, every one's,
Is—not to fancy what were fair in life
Provided it could be,—but, finding first
What may be, then find how to make it fair
Up to our means; a very different thing!"

—Browning.

"God's in his heaven.
All's right with the world!"

—Browning.

III

THE SPIRIT

The third and most important factor in this great unity is the spirit, which until recently has always been considered purely from a religious standpoint. Belief in its existence has, heretofore, been dependent upon faith. The primer prefers, at first, to advance the latest scientific research.

“With man as the subject of her investigation,” writes Dr. William Hanna Thomson (in a volume issued 1909), “science can adopt only her own methods, and not those of metaphysics, philosophy, or theology. She must, therefore, begin with objective facts and then follow their lead as closely as possible. Such being the

SELF HELP AND SELF CURE

case, without mistake man's bodily sense organs present objective facts. It is by them that he comes into relations with his physical world, because they afford the only means by which at first he can do so. He is an inner centric cell with the whole world outside him; and so that world would remain but for the special sense organs. But at this point we seem to be suddenly arrested. The physical part of any sense organ is only at the surface. Its other and inner end is anything but physical, because it is wholly psychical. In other words, it is the man himself who is there. It is he and not the eye which sees, though without the eye he would not see at all."

"We encounter at the very outset of our examination a fact of far reaching significance, which is, that whereas man has just the same sense organs which other

THE SPIRIT

animals have, these organs are wholly sufficient in their case to meet all their needs, but not so at all with man. He finds his sense organs to be such poor instruments for him that he has to supplement the most important of them with devices of his own making."

"In the rest of her ascending series of animals, science has no trouble with any member." In them all "she finds that mind or intelligence corresponds to brain, and vice versa." But between an animal "and the next primate, man, an immeasurable gap occurs, not between their bodies nor their brains, but between their minds there is a gap for which there is no measure." Modern medical science has proved "that the brain no more itself thinks than the hand does, but, like the hand, is nothing else than an instrument of the invisible thinker."

SELF HELP AND SELF CURE

In all the different theories regarding the beginnings of physical life, which have been advanced and wrangled over from time to time, there is nothing whatever in the ultimate outcome which affects the truth of the force within the physical.

“As we have seen,” Dr. Thomson continues, “the problem of the origin of physical life finally ends with the question, What are we ourselves? A now familiar answer to this question is this, namely, that we are virtually *things*, which have come into existence by evolution.”

In its plainest terms evolution means that when this planet was evolved everything necessary to its completion existed. In time all these various forms would become visible. These would naturally be evolved by the very action and reaction of the laws and forces of the planet. In this sense we also are products of evolution.

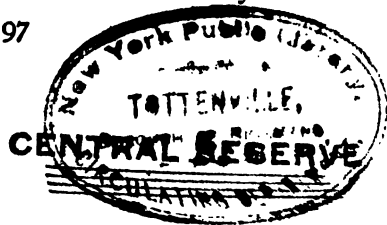
THE SPIRIT

All schools of thought "whether of astronomers, physicists, or biologists have this bond of union between them, namely, the doctrine that we ourselves are things which have come into existence in essentially the same way as other things do. No contradiction could be greater than that between this doctrine and the greatest truth which underlies this human world.

It can be expressed in these few words:

"Things are not responsible, but persons are."

"Every person, however insignificant he seems to be, entails responsibility in one way or another. Men instinctively feel that responsibility always circumscribes, if it does not rob them of their personal independence. Everyone wishes to be responsible to himself alone. It is only for the sake of his own convenience, that he acknowledges the external authority of



12632

SELF HELP AND SELF CURE

earthly government or police, or will consider the opinion of his fellows. But *within* he will be free and think as he likes and so act when possible. It looks to us incongruous to behold the advocate of this 'thing' doctrine clad in the ermine of Science and, as Lord Chancellor, taking the seat of judgment."

"As soon as you ask this imposing 'thing' the questions, What do you consider yourself? Are you only a 'thing'? conscious personality within answers with an emphatic, No!" "Let anyone really try this on himself and he will see that *he himself* is thinking and not molecules, and that the consciousness of his own personal existence, is his certainty of certainties, which remains unshaken through all the din of warring theorists outside."

"Equally, as to his own being, he recognizes that if he is to exist on earth at all,

THE SPIRIT

he should have a physical body to correspond. It is difficult to imagine how it could be otherwise. If he must eat, he should have a stomach like other eaters; and likewise all his bodily organs should be in keeping with those of the earthly animals of his class. But the same conscious personality within says, 'I know that I'm a real animal, but I also know that I am infinitely more than an animal and there's the end of it.' "

"In the course," goes on Dr. Thomson, "of this investigation, science will encounter a fact which is as much a fact as any other, and that is, that the human race, apparently because it is human—for no other species shows a trace of it—has always had a firm belief in the existence of a world unseen by human eye. This we meet not here and there but everywhere. Incredulity is powerless against this be-



SELF HELP AND SELF CURE

lief. The lowest savage holds it so strongly that he believes the most inanimate of objects has a living spirit behind it."

Everywhere, whether search is made among the earliest traces of human life or amid advanced civilization, the spark of the Divine—His image in the spirit of man—asserts itself sufficiently to prove its existence. "It neither 'slumbers nor sleeps,' nor needs respite from labor; it is the governing power over the mental, and physical, but yet is joined to them in an all-pervading unity."

"Since the cell," writes a well-known author, "becomes *physical* man because of the resident life which surrounds and nourishes it, since to-day is the product of yesterday, and every successive step in the great forward movement is the effect of the condition immediately preceding it,

THE SPIRIT

there must be a continuously active power by whose advancing life the great stream of successive changes is carried forward. This continuous creative presence is the Spirit, the omnipresent, all-inclusive life whence all beings and things originate."

"What beauty resides at the center of things, what order, what system! Storms may blow, terrible accidents may happen, wars may be fought, and earthquakes shake the face of things; but still the universe moves forward, the pulse of life never stops, the center remains unhurt."

This creative center typifies the spirit center which every man has in himself, more or less developed it is true, but in some degree; no human is without this central spirit force. It follows, then, that all real spiritual development must come from the inner self. It was for-

SELF HELP AND SELF CURE

merly believed that the spirit was developed wholly by means of outside influences, from hearing or reading about truth; but this is no more true than that any mental quality could enter into a man's experience simply from reading or hearing about it.

"Truth is within ourselves, it takes no rise
From outward things, whate'er you may believe;
There is an inmost center in us all,
Where truth abides in fulness."

It is true that hearing and reading about truth are necessary adjuncts to mental and spiritual development; but real spiritual growth comes from action of the center of man's being. "The greatest truth of human existence is the fact that God lives with us. All spiritual philosophy starts with this truth. All true religion is founded upon it. It is the power which holds all worlds, all atoms, and

THE SPIRIT

brings together in one system the source of the law and order, the goodness, the central purpose of the universe. It is beyond all forms, yet is their course and life. We know the spirit as it passes into manifestation. We know it, above all, as life, peace, unselfishness and love. We know it as the Father.”

The world is slowly awakening to the full meaning of this word, “Father.” God has been regarded as a creative Force, Central Energy, First Principle, as a ruler, a stern judge, one interpreting His own laws according to His own will. The dawn of a fuller understanding seems imminent; and now the words, “Our Father,” have come to mean an Infinite Spirit overflowing with love, possessing all the tenderness of the most loving finite parent, combined with a far-seeing wisdom of the Infinite, with whom “a thousand years are

SELF HELP AND SELF CURE

as one day"; therefore, with his loving kindness he has infinite patience with his children when they stumble and halt, and he does not need to hasten them nor be disturbed, for he is all-wise, and can rest tranquilly, assured that the halting step of to-day may come to mean a champion in the race of his to-morrow.

It is a guiding, ruling love; but, for the first time, the real significance of the "All's love" of God seems about to be entered upon. "To men of religion, God is not an enigma to be guessed, but a presence to be loved; not a great doubt to be solved, but a righteous will to be obeyed; not an abstract law to be formulated, but a mighty pervading life to be shared."

"The infinity of God means not isolation, but imminence, not the removal of the Divine to far-off spaces, but the introduction of the sense of the ever-present

THE SPIRIT

spirit. The vague notion of infinite distance is to give place to the sense of infinite nearness. A God whom we may possibly approach in some far-off to-morrow is to give place to a God in whose bosom we rest, the presence of whose life and love we daily and hourly feel."

"I, too," writes a noted divine, "am a part of this unity. In the midst of Infinite Spirit my finite spirit rests. That touches me on all sides. It is in absolute contact with me with no smallest interval between the spirit of Father and the spirit of child. Small wonder, then, that the joy-tides of the infinite heart should cause respondent waves of hope and love in me, when His eternal life and my life meet and blend at every point; small wonder that the cry of my grief is heard by Him, when His ear is so close that the smallest whisper must needs be heard."

SELF HELP AND SELF CURE

And this was the message of the Christ to a waiting world: that we are all "children of God," and if "children then heirs." The whole life of Christ is an ever-breathing manifestation of the love of God, of the never-failing, all-pervading, unceasing love of the Father for us. God is our Father in very deed and very truth. The Christ also brought this new and wonderful message to us that God Himself not only yearns for, but needs the love of every one of His children. This, then, is the message the Christ gave and is giving, of love from the All-loving; of love to those who *make themselves* ready to receive the love he gives.

Most truthfully does Browning make David say:

"I believe it! 'T is thou, God, that givest, 't is
I who receive:
In the first is the last, in thy will is my power to
believe.

THE SPIRIT

'T is not what man Does which exalts him, but
what man Would do!
See the King—I would help him but cannot, the
wishes fall through.
Could I wrestle to raise him from sorrow, grow
poor to enrich,
To fill up his life, starve my own out, I would—
knowing which,
I know that my service is perfect. Oh, speak
through me now!
Would I suffer for him that I love? So wouldst
thou—so wilt thou!
As thy Love is discovered almighty, almighty be
proved.
Thy power, that exists with and for it, of being
Beloved!
He who did most, shall bear most; the strongest
shall stand the most weak.
'T is the weakness in strength, that I cry for! my
flesh that I seek,
In the Godhead! I seek and I find it, O Saul,
it shall be
A face like my face, that receives thee; a Man
like to me,
Thou shalt love and be loved by forever; a Hand
like this hand
Shall throw open the gates of new life to thee!
See the CHRIST stand."

SELF HELP AND SELF CURE

But the Christ did not stop when he gave this message of eternal love to the weary pilgrim. He completed the wonderful whole; the pilgrim was not left comfortless. The Christ showed the sojourner how to live for all time, in and with the Spirit. For thirty years he lived a life of toil, of daily drudgery, of privation, of family anxieties—the life, in short, of the wayfarer. But he lived it *always* in the Spirit. Afterwards came the three years when he suffered hunger and cold, was footsore and weary, had not where to lay his head, was misunderstood and maligned. Yet through all these sufferings and privations he never ceased to give the divine message to humanity. And although his own knew him not, and he was forced to “tread the wine-press alone,” he never failed, either in utterance or example, to show humanity how to live by the

THE SPIRIT

Spirit. With a heart overflowing with divine love he sorrowed with friends, grieved at earthly separations, wept over the city he loved, cried out, even as we cry, "Let this cup pass." But in all the labor, amidst all the fret of daily, monotonous drudgery, in toil and hunger, in loss of friends, in the scorn and buffeting, in the one cry of despair, the soul of the Christ cried out triumphantly, even in the last physical agony, "Thy will be done." "Into Thy hands," was the dominant chord of the *living* of the Christ.

The wayfarer asks eagerly, "*How can we realize all these truths for ourselves?*" By means of the same laws that govern the physical and mental part of the unity—habit, will, action.

Let the love of God, and *God's need of you*, be the very breath of your life; become as a little child; do not get lost in



SELF HELP AND SELF CURE

theological reasonings, but put your hand in the All-father's hand and say, "I am led by the Spirit." Rest in that. The little child, when alone, walks with halting steps, and is afraid of many pitfalls; when the child places her hand within that of her parent she loses all fear; she does not inquire where the parent is leading her, or what she will encounter; she trusts her parent. The child of larger growth must also become as a little child. "I am led by the Spirit," must be her spiritual breath.

How are spiritual habits formed? By taking thought. By means of the Christ-ideal. By fixed determination.

Few realize that habit does not mean a spasmodic effort, or even a regular effort for a short time, but a systematic effort as in the physical and mental parts of the unity, continued without interruption, un-

THE SPIRIT

til the spiritual habit becomes practically automatic. Spiritual grace cannot come in a moment; the desire for it may be instantaneous; but the habit of living in it, until oneness with the Father is obtained, comes only by degrees.

Spiritual habit must be fostered by assertion and repetition if it is to become established. This attitude must never vary because God is unchangeable; its direct efficacy will never be lessened because God is eternally sure.

In the morning on rising repeat the Lord's Prayer slowly; before you go into family life say, "I am led by the Spirit." In any trial or perplexity during the day repeat that phrase over and over. It will bind you directly to God and *enable Him to help you*; for God cannot aid His own children unless they *will* that He shall; unless the spirit is receptive to His spirit; unless

SELF HELP AND SELF CURE

the love which God offers so abundantly is taken.

This is a moral world. God has ordained that His children shall be heirs to all earthly things as they may choose; but He stands near, waiting expectantly for His children to *will* to trust and love Him. As one makes his own mental environment, so does the wayfarer make her own *soul realm*. In fear, worry, doubt, depression, anger, disappointment, sorrow, and grief, she will not be afraid, knowing that she is led by the Spirit, through earthly conditions, through earthly environments, through earthly drudgery, through earthly ills. And she knows too that the outcome of this trust in God is always joy, peace, uplift, union with the Father.

“Yet I argue not
Against Heaven’s hand or will, nor bate a jot
Of heart or hope; but still bear up and steer
Right onward.”

THE SPIRIT

Habit and will, as in the other parts of God's plan for man, are nothing without action. The wayfarer must express her spiritual insight. She must act out her spiritual ideals. These ideals expressed in action are, "Sincerity, justice, truth, goodness, and beauty realized, according to eternal law. It is a life wherein we do the best we can in the light of our highest insight."

There are many sentences of Holy Writ which will be of distinct aid in the various pitfalls in spiritual growth.

Let the peace of God rule in your hearts.

Thou, therefore, endure hardship as a good soldier of Jesus Christ.

We trust in the living God.

This God is our God forever and ever.

Take heed, and be quiet, fear not, neither be faint-hearted.

The Lord has been mindful of us ; he will bless us.

Behold I am with thee, and will keep thee, in all places whither thou goest.



SELF HELP AND SELF CURE

The Lord will be with thee, he will not fail thee, neither forsake thee; fear not, neither be dismayed.

Be of good courage and he shall strengthen your heart.

Commit thy ways unto the Lord, and thy thoughts shall be established.

Thou wilt keep him in perfect peace, whose mind is stayed on thee.

Fear thou not, for I am with thee, I will strengthen thee, yea, I will help thee.

Turn ye to the stronghold, ye prisoners of hope.

The Lord is my strength and my shield, my heart trusted in him, and I am helped.

Fear ye not, stand still, and see the salvation of the Lord, which he will show you to-day.

Singing and making melody in your heart to the Lord.

The Lord will bless his people with peace.

The Lord thy God is with thee whithersoever thou goest.

Say to them that are of a fearful heart, be strong, fear not.

Be strong all ye people of the land, saith the Lord, and work; for I am with you.

When I sit in darkness, the Lord shall be a light unto me.

THE SPIRIT

When I awake I am still with thee.

The eternal God is thy refuge, and underneath
are the everlasting arms.

All the paths of the Lord are mercy and truth.
That which I see not, teach thou me.

What time I am afraid, I will trust in Thee.

He giveth power to the faint.

Teach me thy way, O Lord, and lead me in a
plain path.

The Lord thy God shall bless thee, in all thy
works, and in all that thou putteth thy hand unto.

Unless the Lord had been my help, my soul
had almost dwelt in silence.

Bless the Lord, O my soul, and forget not all
his benefits.

He knoweth the way that I take.

I will sing unto the Lord, because he hath dealt
bountifully with me.

Whom shall I fear? The Lord is the strength
of my life.

The Lord shall give thee rest, from thy sor-
row, and from thy fear, and from the hard
bondage, wherein thou wast made to serve.

Yea, in the shadow of thy wings will I make
my refuge until these calamities be overpast.

No words of the Christ have been given,
because the wayfarer should take every

SELF HELP AND SELF CURE

one of them to her heart; for they are of the highest spiritual import. It was the Christ who called the wayfarers his brethren. Let the wayfarer never forget this.

Avoid—*fear, worry, despair, doubt, undue haste*, not only because these directly interfere with the mental well-being, but because they act as a clog to all spiritual progress. If these phrases, “I am led by the Spirit,” and, “I am grateful,” are asserted persistently, they will drive out all the enemies to growth. Be thankful for the smallest blessings. Say often, even in moments of distress, “I am thankful.” Emulate the poet who said,
“Eating my breakfast, I thank God. For love
Shown in the cherries’ flavor!”

And recall Stevenson who, after telling of his many trials and sufferings, said it was at least given him to wear “a glorious

THE SPIRIT

morning face." That is life's lesson in four words. Life should not be a mere existence; but one of constant struggle, physically, mentally, and spiritually. To attain even to the least degree of growth we must never cease struggling upward.

"When the fight begins within himself
A man's worth something—God stoops o'er his
head.

Satan looks up between his feet—both tug—
He's left himself i' the middle; the soul wakes
And grows—prolong that battle through his life;
Never leave growing for the life to come."

"This life is training and a passage; pass—
Still, we march over some flat obstacle
We made give way before us; solid truth
In front of it,
The moral sense grows but by exercise."

"Then welcome each rebuff
That turns earth's smoothness rough.
Each sting that bids nor sit nor stand, but go!
Be our joys three parts pain!
Strive and hold cheap the strain;
Learn, nor account the pang; dare, never grudge
the throe."

SELF HELP AND SELF CURE

Man is placed in a moral world; a king ruling over his own physical, mental, and moral kingdom. He can use his physical agents to the best advantage, can husband his forces to prevent undue strain, can regulate his nerve-fluid supply, can avoid the mental ills caused by weak or wrong reasoning, can not only unite his soul to the Father's, but can make himself worthy to be a child of God.

Even in the relaxation of rest, spiritual growth goes forward. If you do not sleep, let the time be one of spiritual advancement. Rest tranquil and relaxed, commend yourself to God, and say calmly, "I will rest in the Lord," or any of the words of the Christ. Make the wakeful hours a time of rest—a progress of soul growth—and you will arise refreshed and strengthened.

At this point the wayfarers will probably

THE SPIRIT

ask some practical questions; *“If we incorporate all these physical, mental, and spiritual laws into our lives, how can we make them efficient in self-help, self-cure?”*

How can we be healthy? How cure ourselves in functional disease? An answer in seven words is, *“As ye sow so shall ye reap.”* Man is a center of forces which act upon him from outside and stir him from within. In a measure he is made by these forces. To a certain degree he molds and uses them. Now, however these forces be regarded, the center where they are felt, where they are resisted or regulated, is within; that is, it springs from his individual center in every case. If we live in an attitude of apprehension, or self-deception, or anger, or depression, or undue haste, or worry, “we must continually reap as we perpetually sow. No religious or medical remedy possesses the power to

SELF HELP AND SELF CURE

spare us the consequences. It is futile to beseech, futile to apply external remedies. The cause must first be removed by the one who reared it. The only permanent remedy is self-understanding and self-development." For our entire external life is regulated by the attitudes we assume within, by our decisions, our motives, or our spirit. "It is the spirit, the intent with which we act, which regulates the subsequent effect upon us. Consequently, the starting point in all endeavors to solve either our individual problem, or the problem of the universe as a whole, is to form a habit of thinking about events and things, diseases and struggles, in the light of their origin, their obedience to the decisive, directive power of thought."

"We have unwittingly accustomed ourselves to fear disease, apprehend misfortune, and the approach of death. The en-

THE SPIRIT

tire conventional theory of disease and its cure is a habit so deeply rooted that people unconsciously deal with pain in all its forms as though it arose solely from an external cause."

"We are not only creatures of mental habit, but slaves of impulse of the flesh, to an extent which no one dreams of until he begins the great task of becoming self-masterful. Suppose, for example, that I become aware of the fact that I am a slave to the habit of nervous hurry. I find myself rushing when I walk, plunging forward when I talk, or eating my dinner as if I had but a few moments to live. I desire to live by the Spirit, and believe that I must begin by controlling the body. I first send out my thought in this direction. I form the ideal. Then, realizing that it is not enough simply to think or to hold the ideal, I take myself *in the very act of hur-*

SELF HELP AND SELF CURE

rying. By so doing, I store away energy. I put my mind on what I am doing. I apply all the powers of thought, that I may discover the lines of least resistance, the method of working by which I shall not only do my work well, but spend my energy to the best advantage, with the least friction and nervous tension."

"After vigorous impulse has been given in the new direction, followed by constant vigilance and thought, the organism tends to obey the new habit."

"If," as some affirm, "we were merely living a life of thought, it would be sufficient simply to think, but it is a law of life that all things come through work." Thought becomes a force only when man carries it out in action.

It has been proved that the body possesses marked remedial effects in itself for

THE SPIRIT

repairing physical and mental drain. Rest and calm, with a fixed ideal of health and an assertion that we shall attain this, will allow the body to cure itself as it were, *i. e.*, the natural remedial forces combined with control of mind will cure all functional diseases. Dr. Paul Dubois says, "The object of psychic treatment ought to make the patient *master of himself*; the means to this end is the *education of the will*, or, more exactly, the reason."

Dr. Dubois is careful to explain that this does not mean that disease is without physical foundation. But he writes, "In the exercise of the art of healing the moral influence plays a very important role." Dr. Dubois cures by psychic treatment all functional diseases. To quote him once more, "Never speak of your functional ills." Therefore if the wayfarer has a headache, she should not speak of it, for

SELF HELP AND SELF CURE

if she does, she immediately has three enemies to fight in place of one. The headache, her own assertion to herself that she has a headache, and the thought which she puts into another person's mind. But if, instead of speaking of the headache, she asserts to herself, "This is only functional. It comes from disobedience to a physical or mental law. I will rest, be silent, and calm; then I shall be better," she will soon get rid of her headache. Most of the daily anxieties of life will disappear if this law of silence is observed in regard to them; speaking of them always increases the force of the anxiety.

We were made harmonious. When we disobey laws—physical, mental, and spiritual—we create a discord. If this discord is persisted in, it in turn creates disease. Therefore, if one has any functional disease, first discover what law has been dis-

THE SPIRIT

obeyed. Usually this comes to facing, What wrong thought have I been indulging in? After this question has been honestly answered, assert, "I will be led by the Spirit. I hold remedial powers in myself. These will cure. I shall be well. I will do better in the future." The wayfarer must rest in a calm center of Spirit. Gradually, then, all the forces of unrest (disease) will come into a state of tranquillity, and harmony will be restored.

The observance of physical laws, however, can greatly aid psychic force; rest, air, nourishing diet, and normal drain of nervous fluid will assist, in no small measure, the restoration of harmonious conditions. "The contracting and hardening, disease-inducing effects of hatred, anger, envy, doubt, and fear are not easily confuted. Nor are the expanding, liberating, health-inducing properties of love, joy,

SELF HELP AND SELF CURE

faith, hope, and an optimistic outlook widely known. The entire psychologic side, through knowledge of which the man can become mentally and bodily a veritable temple beautiful, has been sadly neglected." Modern psychology and Christianity are, in these days, united to complete the full development of man.

"Psychology uncovers the potential depths of being in the human sphere. Christianity imparts to those depths infinite meaning. Psychology reveals the mental forces that shall be instrumental in the reconstruction of the life personal. Christianity shows those forces to be of divine origin."

There is no reason whatever why the wayfarer should not cure herself or be cured of any functional disease by psychic treatment. The length of time required to perfect a cure will be in direct propor-

THE SPIRIT

tion to the force the evil habit has acquired; to the strength of will of the wayfarer in making a determined attack, and to her power of spiritual control.

Does the primer advise prayer as a direct aid to self-cure? Yes, daily. Prayer is the opening of the spirit to the Father. "More things are wrought by prayer than this world dreams of. Not a senseless prayer for more of this world's goods, or pleasures, or earthly greatness; but prayers for joy in one's living, cheer in one's duties, peace in all relations, love in one's spirit; such prayers are *always* answered in overflowing measure by the loving Father."

"Renew my will from day to day; blend it with Thine," will never fail to be an uplift to the wayfarer. Do not omit to say the Lord's Prayer on rising. Never say this prayer perfunctorily, but with

SELF HELP AND SELF CURE

calmness and concentration. Concentrate your mind so closely upon it that you can almost see the prayer in print before your eyes. This, of itself, will do wonders for the harmonious control sought after. Remember also to preserve the union between yourself and the Father by the repetition of the assertion many times daily, "I am led by the Spirit." And just before going to sleep do not forget to say, "Unto thee, O Lord, I commend my spirit."

Can I help others, and how?

1. *By praying* that grace may be given to them in all hours of trouble, that strength may be given them to fight valiantly, that God Himself will arouse their spirit to action, so that they may more diligently seek him, and that in all ways they may be led by the Spirit. Marvels have been

THE SPIRIT

wrought by believing souls who have followed this plan of God's.

2. *By making assertions.* Affirm that those whom you would wish to help will fight, will conquer, will be well in body, mind, and spirit, will rise to spiritual uplifts. Night is the special time to accomplish this, when you have reason to believe that the sufferers in question are asleep or about to go to sleep. At that time the thought sent out makes a deeper impression for permanent effects. In the case of young children, stand by them as they are dropping off to sleep, assert that they will grow in spiritual grace, affirm that certain known evil tendencies will disappear, and that more and more they will be led by the Spirit. The result is sure if the practice is persisted in.

Would you take medicine for organic

SELF HELP AND SELF CURE

diseases? Most certainly. The wayfarer should call a skilled physician, taking care to have one in whom she has full confidence. This is most important; she must obey all medical directions with faith in her physician and strength of will, asserting, at the same time, that the physician himself will be guided by the All-wise.

Does not this limit God's power? No, not in any particular. God's power is limitless. For that very reason He does not have to confine himself to any one manner of cure. A remedy administered by a trained physician may be God's own selected instrument for the cure of an organic disease, just as much as psychic force aids in curing functional diseases. It is simply a difference of means; God's power remains unchanged. Both efforts are His will.

THE SPIRIT

Even in the creation of the little calendula (fittingly called "condensed sunshine") God has shown His diversity of means. This flower would serve a purpose simply as a messenger of cheer. But the All-wise decreed that a medicinal remedy of great curative value should be imbedded in the calendula. Who shall dare say God did not know? Who can assert that the remedial use is not His will? Instead of limiting the power of God, the use of every remedial means in organic disease is God's own thought for His suffering children.

"Here for the first time psychology and Christianity openly join hands and demonstrate each day their willingness to work together in a God-intentioned unity."

"What the future holds along this line who can say? Of this much we can be confident, that so beneficially divine a principle as that embodied in these different

SELF HELP AND SELF CURE

health movements will remain with the children of man. The vision beautiful will not depart. The principle once discovered can not be lost. God's near-by helpfulness that can be drawn on at will to satisfy the need, man's demonstrated ability to live henceforth a spiritually enriched and complete life, and the universe all athrill with recuperative life blessing for multitudinous sin-curst, disease-infected, world-tempted mortals, are truths that will abide."

What then is life? "Life in general is an eternal living; earthly life is, or ought to be, a struggle, a growth, a progress, a getting ready for the everlasting life of the spirit." Life here is merely a portion of the eternal life, our earthly pilgrimage but a school to fit us for real living, our trials but stepping-stones to higher things. Watch yourself then, wayfarer; form cor-

THE SPIRIT

rect habits (physical, mental, spiritual); guard them; love the Father with all your soul; keep ever before your eyes the Christ ideal.

What is life for the wayfarer? The answer is not far to seek.

"If I stoop into a dark tremendous sea of cloud,
It is but for a time; I press God's lamp
Close to my breast; its splendor, soon or late,
Will pierce the gloom; I shall emerge one day.

For God is glorified in man."

Let the wayfarer be—

"One who never turned his back but marched
breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted,
wrong would triumph.
Held we fall to rise, are baffled to fight better,
Sleep to wake."

"Then life is—to wake not sleep,
Rise and not rest, but press
From earth's level where blindly creep

SELF HELP AND SELF CURE

Things perfected, more or less,
To the heaven's height, far and steep.
I have faith such end shall be."

Let the watchword of the wayfarer al-
ways be—

"Strive and thrive! Cry speed—fight on, fare
ever
There as here."

And then ever—

"By help of him who helpeth man
I face two worlds, and fear not life or death.
Oh, Father, into thy hands. Amen."





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