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Mental Science

Psychology

FEBRUARY 1925

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And both are NOW.—WHITTIER.

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Dead yesterdays and unborn tomorrows.
—OMAR KHAYYAM.

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Editor,

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I AM

I'm not a log of driftwood lost
And floating on the sea,
By waves in ceaseless circles tossed
And driven aimlessly-
I am a ship whose sails are spread
To catch the shifting breeze,
My prow points to a port ahead
Beyond the distant seas.

I'm not a feather in the air
Cavorting with the breeze,
In fluttered zig-zags here and there
Just as the wind may please-
I am a bird upon the wing,
That cleaves the spacious sky,
Straight onward in my course I swing,
A course that's far and high.

I'm not a lump of broken dirt
Trod by the feet of chance,
And ground to powdered dust inert
By heel of circumstance-
I am a living conscious Soul,
I think and feel and love;
Eternal progress is my goal,
I'm part of God above!

H. SAMUEL FRITSCH.

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THE CHRIST CONSCIOUSNESS OF DIVINITY

By Henry Victor Morgan.

THE Standard Dictionary defines psychology as the science of mind or soul. In the light of this definition we are to study what we have been pleased to call The Psychology of Jesus. The importance of the subject is beyond the power of words to state. We should approach with hushed hearts and reverent minds a study so transcendentally sublime as the psychology of the colossal spiritual genius who has been the central figure of man's history on earth, praying that in his his Light we may see the light.

Realizing that the Psychology of Jesus is rooted in God, we should in our studies keep the words of Tennyson before our minds:

"Thou seemst human and divine
The highest, holiest manhood thou;
Our wills are ours, we know not how
Our wills are ours, to make them thine."

We should enter into the spirit of Paul's conception of the measure of a man when he wrote: "Til we all come in the unity of the faith and the knowledge of the son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." We will remember Emerson's vision transcendant when he said: "Jesus belonged to the true race of prophets, alone in all history he estimated the greatness of man. One man was true to what is in you and in me. In the jubilee of a sublime emotion he said: 'I am divine. Through me God thinks, Through me God Speaks. Would you see God see me or see thee when thou thinkest as I now think.'"

Without this central conception that one man was true to what is in you and me, our study will be vain. The popular and accepted theology of

our time has, and does, separate Jesus from the human race. Emerson's words, attributed to Jesus, "Would you see God see me," would be gladly accepted by orthodox theologians; but when he adds: "or see thee when thou thinkest as I now think," holy hands of horror are raised in protest, and by the very act, so far as the protesters are concerned, the sublime message of Jesus has become of no effect.

As soon as Jesus is made a being of another order whose splendor we can never hope to attain his message is meaningless. Jesus made no such claim for himself. He completely identified himself with man and said to ordinary fishermen and tax gatherers: "The works that I do shall ye do, and greater works than these shall ye do." These words rank him as a soul scientist capable of teaching the science of salvation. Fully and whole heartedly may we accept the words dear to the heart of orthodoxy, "Believe on the Lord Jesus Christ, and ye shall be saved." But what a vast difference in what Jesus meant by being saved from that of the popular conception. Jesus' conception of salvation was of the knowledge of a present Power capable of working through the mind of man to the alleviation of every human ill. He saved the leper from leprosy. He saved Peter's wife's mother and Peter himself from the hypnotism of inferiority into the freedom of the conscious son of God. In the psychology of Jesus belief is wed to action. "Ye are my friends if ye do whatsoever I command you." The man who does not DO cannot say I believe. "These signs shall follow those who believe."

When his disciples saw Jesus heal the sick, they were interested in the same way students of chemistry are interested in an experimental exhibition. It was something they could learn to do through the action of mind. They knew that when they thought as Jesus thought they could do as Jesus did. It was to be a discipline of mind, soul and body. Nor was it altogether a new and

unprecedented situation. There had been for centuries a school of the Prophets in which the great soul truths were taught and demonstrated. Strictly speaking every class in Divine Psychology is a continuation of the School of the Prophets. In the light of the Christ truth we know that every man, woman and child may become a practitioner, fulfilling the words of Jesus, "The work that I do shall ye do."

It is all a question of identity. Man is by nature the son of God and endowed with all the qualities of the Father. To illustrate this truth Jesus told the story of The Prodigal Son. In this simple narrative all the redemptive psychological truths are brought to the front.

The prodigal was as much the son of his father as the one who staid at home. Phillips Brooks has well said that the supreme idea of Jesus was that man and every man was the son of God, a prodigal away from his father's house but still a son. How carelessly we read the words "Our Father." We do not realize their redemptive significance. The old familiar statement, "like father like son," should illumine our minds with celestial light. What the father is the son is compelled by his nature to be. All the qualities and attributes of the father are involved in the nature of the son. Knowing this, Jesus knew what was in man; knowing this he knew the redemptive nature of man. When the prodigal comes to himself as he inevitably must "through science or suffering," he will become aware of his divine heredity and say: "I will arise and go to my father where there is plenty and to spare."

It is only the prodigal consciousness functioning in separateness, that asks for "my portion." When we come to ourselves there is a return in intelligence to the child consciousness of Totality. It leads to the abandonment of trust that carries God with it, wherein we appropriate the words of the Father, "Son, thou art ever with me and all that I have is thine." Fear

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of past, present and future is cast out when God is realized as omnipotent, loving Intelligence. There comes a divine certainty leading to unqualified resignation wherein we can say:

I do not ask that I may see
The distant years that are to be,
Or that my eager hands may hold
Treasures of silver or of gold.

Nor do I ask for vast estate
That foolish men may call me great-
How could I for such trifles pine
When all the Father hath is mine?

Simply I ask that I may be
Content with what is given me,
And simply trusting ever wait,
A child within its Father's gate."

Basil King in his Conquest of Fear, dwells with loving emphasis upon the fact that in the original the word salvation signifies "a safe return" to God. Emma Curtis Hopkins calls it "The Upward Look." It is a perception of Cause, a looking away from the manifestation to the Manifestor, from the visible to the Invisible, from the created to the Creator. It is a return from sense to soul wherein we see the exhaustlessness of God and identify ourselves with the Absolute.

Truly speaking the entire Psychology of Jesus is compressed in the two words: "Our Father," and illustrated in this matchless parable of the prodigal. Our work as individuals is to appropriate and apply the teachings to our present day and to our personal needs. Instead of thinking of it as a story of a faroff land and a particular individual, let us measure ourselves by the standard of Christ till we come to the Real Self that is forever in the bosom of the Father. Then and then only will we come to the Christ consci-

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ousness of Universality and realize the law of inexhaustible abundance. Then it is that we realize that envy is ignorance, escape the tyranny of separateness, and know that in our Father's house there is a superabundance for all.

Having come to the Self that is Universal we will know that not only all the Father hath is ours but that all of ours is the Father's. Thus there will follow in consciousness a sense of divine co-operation wherein separateness is forever abolished. We are no longer prodigals but conscious sons of God and brothers of the Christ.

Our age is tremulous with hope. The hypnotism of separateness is being broken, not man the individual, but humanity as a whole is forced by dire necessity to return to God. The futility of hate and greed is apparent. In a world overflowing with all sufficiency for all things, man, the prodigal, finds no sustaining power. The individuals and the nations have fought in vain for a place in the sun. The great war has brought no surcease of sorrow but added immensely to the world's burden. The sleeper must awaken. Humanity will return to reason and the leaves of the tree of knowledge will prove sufficient for the healing of the nations. Millions of living witnesses have made the safe return, and inundated with power are working for the world healing. Millions who have seen the Light and have since passed through the change called death still reach loving hands of support to those who see the city that lieth four square, whose builder and maker is God.

SOMETHING FOR NOTHING

By Eugene Del Mar

THE belief that Something may be had for nothing is a most seductive one. Simply wish, and one's desires will be satisfied! No work, no effort, no exercise is required. Just dream, and pleasure and enjoyment and satisfaction result; a Heaven on Earth; a real condition of beatitude without waiting for it by reason of its existing only in the dim and distant future.

Some such misconception dominates the material world, the world of appearance and effects, and permeates the commercial system with which all are so closely identified. Give as little, and get as much, as possible. Get it fairly if you can, but get it. This is the standard of practical morality of the present day.

Its symptoms are evident on all sides. "Bargain sales" are a prominent feature everywhere. Anything that is "free" is in great demand. Stencilled placards, "reduced from", always prove a drawing card; while lotteries, raffles, and other similar gambles are closely related in popularity.

Something for Nothing! Notice the number of "Correspondence Courses" advertised as "free"! It would seem as though there were scarcely anything that could not be learned for nothing, if these advertisements are to be accepted literally. "To become a lawyer by correspondence." "Mail course in osteopathy. "Learn book-keeping by mail; free of charge." "Short Story Writing Taught Free." "Become an Electrical Engineer by Mail." "Free Cures." "Free, Free, Free,- Come One and All." What an apparently altruistic world it is, after all!

Why go through the drudgery of the old method? Why, indeed? One has devoted years- think of it, years!- to becoming an artist, a musician or a writer. Why not dispense with all this Middle

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Age nonsense? The rush light and the tallow dip, candles, oil and gas, were all very well in their respective times, but now electricity is the illuminant. Why not keep pace with the age in ALL its phases of development? Isn't it delightful? And should not one be grateful for living at a time when everything comes so easily?

Sickness, disease and inharmony! These are nothing at all, we are assured. "A mere delusion. Be quiet a moment, sit in the silence and look pleasant; and we will do the rest. Take one of our mental pills, and the trick is done. Take another of our spiritual wafers and you may become a musician, artist or author. All you have to do is to register your wish."

It would seem as though this were a sort of fairy world, after all, if one believed such statements, and it gets more and more interesting with each succeeding day. Only a few years ago it was a purely physical world. But now the world is growing spiritual, physical evolution is giving place to mental development, mental treatment is superseding physical, and mind is dominating matter.

And yet, while the thought of Something for Nothing is both fascinating and seductive, it is equally delusive and false. "Cannot one get Something for Nothing," is asked. "Cannot I take what another offers, and so make it my own? If others are ready and willing to give and I to receive, does not that settle the matter? If others do not demand payment, are not my thanks full compensation for what is given me?"

What is the mental attitude that impels one to crave "Something for Nothing?" And what are the obstacles that limit and condition one's attainments? All attainments are essentially mental, and one may transfer these qualities to or impose them upon another bodily. While the legal transfer of material wealth involves only a formal acceptance by the one receiving, there is no such transfer of mental or spiritual possess-

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ions.

All one may receive from another mentally is by the way of suggestion. And, in order to reach a conscious development, one must give that which he has in exchange for that for which he has a greater desire. One may, for a time, continue to amass material wealth; but both his physical body and his material wealth are temporary manifestations, and eventually death compels him to relinquish what he is loath to part with sooner, and thus finally he is obliged to give as much as he received.

The mental is conditioned differently. One grows through the attainment of a higher consciousness, by converting his possession of the unknown into the known. This translation into a higher consciousness is permanent, for one's spiritual attainments neither may be lost or destroyed. And as one is at all times a complete thought form, if he is to secure or develop a greater recognition of the unity which inheres in him and yet of which he is not at present conscious, it is essential that he let go or give out the constituents of his present sense of separation or isolation.

One cannot have wisdom pumped into him; he must develop gradually through his own individual effort. The mere accumulation of, and ability to state, facts will not make anything more than an automaton, whether lawyer, doctor, priest, or teacher. Of course, one may have the groundwork of facts placed before him at more or less money cost, and no exception is taken to any business or philanthropic project which tends to lessen the price of this material part of the work. It is the attitude of mind which conceives the absorption of this presentation as all there is to be obtained, and accepts it without a fair exchange, that is regarded as undesirable and unwholesome.

Many of those who turn to mental healing for help, expect the mental healer to do all the

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work while they reap all the benefits. That one's pains and sorrows are inflictions from without, and that his pleasures and joys may be conferred similarly, are the prevailing conceptions of life. And if one believe that others can give disease to him, it is certainly most logical to conclude they can take it from him in the same way. One's pains and sorrows, his diseases and inharmonies, however, are all self-inflictions. Others afford the opportunities, but one's comparative ignorance or wisdom determines his choice between making use of these opportunities to induce either pain or pleasure, sorrow or joy.

There are many ways of reaching the same result. Distinctly mental methods may be substituted advantageously for those more directly physical. But this does not dispense with the necessity of effort or application. While mental methods are more efficient, they can be adopted to the extent only that one is developed to the mental attitude they demand, and the attainment of this mental attitude requires physical effort. The essentially mental processes facilitate one's work as do pulleys and levers. But one is obliged at first to devote himself to the construction and adjustment of his mental machinery.

When one works from the directly physical point of view, only a slight and temporary effort is necessary. But the mental demands an effort and a devotion that are persistent, while its results are proportionally greater. When the physical alone is directly considered, one may live somewhat as he please while not at work. One day in a week may atone for the shortcomings of the other six. But when one gives direct control to the mental machinery, it is life that tells, above all else. And all days are sacred equally.

The physical machinery appropriates some ten percent only of the energy stored up in its

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coal, but the mental motor uses its fuel to its full capacity of latent energy. The organism requires this additional power through a mental existence which elevates the whole being, and enables the physical and mental to cooperate efficiently, and to act together from the standpoint of the attained higher mental ideal.

"Something for Nothing" is a snare, as well as a delusion. No one is anxious to give Something for Nothing, even if one is willing to accept it. Those who pose as benefactors more likely are attempting a transaction which must operate in exactly the opposite direction. The motive of Self is of the most abiding character. It facilitates matters, however, when one recognizes that others have what he desires and he has what they require, and that an exchange be made which is mutually advantageous.

Without work and without effort, life would mean nothing. Sloth and inaction result in poverty of intellect and resource, degeneration and atrophy, disease and inharmony, decay and dissolution. There is a dignity, a nobility, and a vitality, in work, and effort; and these give birth to ability, talent, genius and character!

Get at the root of the matter, and it is seen that it is neither work nor effort of themselves, that unpleasantly affect one, but one's erroneous conceptions of them in relation to life. The attitude of mind is the vital consideration. A right conception of the Self and the Universe, and of one's correspondence with and relation to it, places one in direct relation with the work he prefers to engage in. And one's harmony with environment lifts from him the sense of burden and of toil. The artisan is thus transformed into the artist.

The eternal truth is that one receives always "Nothing for Nothing" and "Something for Something-" for he receives only as he gives. Whatever he fails to pay full value for, has a lien upon it, which may be foreclosed at any time.

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The lien is removed as soon as one makes full and complete payment for what he receives, and not before.

The elevated consciousness that is grounded in the principle of integrity does not accept even the semblance of "Something for Nothing," for it knows this to be an inherent impossibility! It has no inclination toward either self-deception or self-depreciation. The healthy mind refuses to receive "Something for Nothing;" it pays in full for whatever it is prepared to receive; and it does not attempt to grasp what it cannot pay for. The developed soul always gives "Something for Something," knowing that it is equally as impossible to give as to receive "Something for Nothing."

The Law of Compensation ever voices an Equitable Exchange. Somehow or another, unconsciously or consciously, now or in the future, each soul is weighed in the balance of Eternal Justice and Infinite Equity. What one pays for fully becomes a part of him, and he is conscious that what he believed he accepted for nothing had in reality never been received, for no one ever did or ever can receive "Something for Nothing."

AN APOLOGY

I am sorry that NOW is late again this month. I trust to be able to make up the lost time this month. The Editor does all the work himself, so he alone is to blame for its tardiness.

I earnestly request that if there is a cross in your copy that you will send in your renewal at once or else notify me to discontinue, if such is your desire.

Do you like the new lessons by Dr. Kelley? Many letters have been received in their praise- mostly from well known teachers and Medical Doctors.

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Part 3

PSYCHO ANALYSIS

PSYCHOANALYSIS is a new theory and practice of healing, based on mind power principles. It is a system of analyzing mental and emotional states which has revealed much of the detailed operation and processes of man's mental mechanism. When psychoanalysis is used in connection with a study of mind through introspection and suggestion, we have a positive and scientific means of dealing with mental forces.

This lesson on psychoanalysis is very necessary and opportune for the teacher as well as the lay reader. People are interested in this subject, and it should be included in all class work. As a student, or as a practitioner of mental principles, you need this knowledge.

For those who intend to specialize in psychoanalysis work, thorough study and grounding is recommended in the works of Prof. Sigmund Freud supplemented by part or all the published output of Carl J. Jung, I. H. Coriat, Wilfrid Lay, Ph.D., Ferenczi, Silberer, and Adler.

This lesson is an attempt to give the gist of Psychoanalysis, its findings, and the method of its procedure, plus the results of our own experience in the practice of mental healing, including also what is the best in other metaphysical theories. Some of the New Thought and Christian Science following object most strenuously to having their methods included in such a synthesis; the Freudian analysts would also object to

such kinship. Experience, however, demonstrates amply to the unprejudiced that there is some truth in all systems of mental, spiritual, and divine healing. The real psychologist will be alert in his search for truth and not be misguided by names and theories. No system of healing possesses all virtues, and no theory or teaching all of the truth. Truth, in this sense, is the logical synthesis of all that is true.

FREUDIAN THEORY

A brief sketch of the Freudian theory of psychoanalysis will furnish the best key to this subject. Several other schools have evolved which differ more or less with Freud, but undoubtedly we shall get the best foundation by reference to the original school. According to Freud: "The procedure in psychoanalysis is to hold before the patient the difficulties of the treatment, the exertions and the sacrifices entailed in getting well. We tell him that we make no definite promises, - that the results depend on his conduct, on his understanding, on his adaptability, on his perseverance." This, you will see, relieves the physician of much responsibility, and places obligation on the patient, so there will be no laxity in the patient carrying out the doctor's orders.

It is well to relieve unnecessary tension due to self-consciousness, timidity or shame on the part of the patient. It is fortunate that most of those who seek improvement through analysis are already somewhat conversant with the rudiments of psychology. Of this you may take due advantage to make the subsequent treatments impersonal. Your patient may be obviously a "constructive thinker," - seeming to carry out correctly the major premises of a well applied psychology. He may feel justified in resisting with some tension, any admission of desires and secret feelings which through life he has valiantly fought against and suppressed, and which he considers inferior and unworthy. That much of

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course, is "all to the good," as the street saying has it. But as an analyst, you will see that BECAUSE your patient is applying mental methods in his AWARE mind which could in nowise bring about the difficulty for which he seeks cure, - THEREFORE the origin of the difficulty may well be sought among the unadmitted and suppressed factors which he is fighting. The roots of man somehow contain still a good deal of the animal, the savage, - of the lustful and the abysmal brute.

THE SECRET CONFLICT

Your patient then, is to be complimented on the conflict he is waging; but, nevertheless, he must be made to see that he has made some tactical blunder. The secret history of all evolution is a story of that conflict; the grudging victories gained racially show later as epochal advances in civilization; similar victories gained personally show as great bursts of new consciousness, inspiration, or world benefitting genius. Every human being is engaged in that secret conflict, by which he is redeeming and transmuting his primitive, abysmal forces and energies into high, powerful and constructive forces. Applied Psychology is one of the most effective implements that has ever come into the possession of man, to help him in that struggle.

Now, you may explain to your subject, that it is probably no more than natural to hate the thing you're fighting, - but even in that connection, it is noted that the rulers, statesmen and generals leave the hate business for the mob. Censorship also, is mostly enforced to keep the mob knowing or imagining only what in the estimate of the "higher ups" is good for the mob. Now ask your subject, which he is going to do, - line himself up with the ignorant mob, or with the powers that be. And moreover, if your subject knows the power of suggestion, you can easily show him that most suggestions are absorbed unawares, whether in childhood, adolescence, or

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later,- and hence without moral or personal responsibility.

THE FIRST HOUR

First of all, in giving psychoanalysis successfully, the practitioner must be alert. If he is a regular physician and diagnostician, his knowledge will aid greatly in the first interview. Direct and intelligent questions may be asked without loss of time. The practitioner who lacks this medical training must be more cautious until he is sure of the patient's physical condition. Mind and body are interdependent in matters of health. An expert diagnostician will know at once the outstanding physical symptoms of disease, and may proceed in his questioning to ascertain the mental causes. The mental practitioner should take the patient's analysis before offering any advice or suggestions, other than general suggestions to gain the patient's confidence and to inspire him toward getting well.

In psychoanalysis nothing occurs but the exchange of words between the patient and the physician. The analyst asks an occasional question to guide the conversation along the line of revealing the desired information. What the physician wants to know is what is wrong with the patient. Surface information is not enough. What the patient thinks is a most secret confession and may not be enough. The patient may not know more than the condition of the front of his house,-to use a metaphor,- and nothing at all about the back lot, the alleyway, the hillside against which the house is built, etc. He may be quite proud of that front, and has used his Applied Psychology in keeping it up creditably. But analysis is to investigate matters which are just as intimately connected with the welfare of that house as that "front" ever was,- in fact, matters which are far more essential to its welfare. Analysis is the alleyway investigation method, so to say; it is by no means a mere in-

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spection of "fronts,"- essential and valuable as is that "front" in the everyday, competitive world.

Strange to say some patients think that the analyst possesses some peculiar power by which he knows everything there is to know. As a matter of fact, in the start he can proceed only on what the patient himself offers. The physician spends the first hour (which is usually sufficient for the first interview) in being pleasant, looking wise, asking a few well directed questions,-then closes the interview with a positive assurance to the patient that he is going to get well.

HOPE VS. FEAR

It is imperative never to allow a patient to leave your office in a despondent mood. Send him out walking on air. If you have ever consulted an analyst who understood human nature, you know by experience what is meant by "walking on air." No one has a moral right to practice psychoanalysis or any form of mental therapy, who is unable to achieve this result. Indeed, if I had my way in making of laws, I would make it a criminal offence for a physician of any school of healing or medicine to fill the mind of a patient with fear of disease or doubt of being able to get well.

As an aside, it may be said that about half the patients who come to the psychoanalysts are victims of medical malpractice of just that kind. They have consulted specialists who have pronounced them incurable. The fear thus caused by the physician's damnable suggestion results in a mental complex which brings ten times the suffering than if the patient had the disease in reality. Much to my surprise, I frequently find all the outstanding symptoms of the disease, but by questioning the patient I discover that these particular symptoms did not exist in so nearly a pronounced form until after the physician's diagnosis. In some instances, the diagnosis and

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pronouncement to the patient, are both found to have been absolutely false. In recent years physicians seem to have developed the habit of exaggerating disease rather than minimising it as they should.

(This lesson will be concluded in the
March issue.)

DR. KELLEY'S LESSONS

Dr. Kelly is one of the most famous of the Applied Psychology teachers before the public today. He is often referred to as the founder of the movement. I do not know if this is so or not. But this I do know. He has been most successful in training teachers for public work and that he is a mighty good friend. I have heard a number of the best and most successful of the public workers state that they owe their success to his teaching & training. If you follow, study and apply the teaching that will appear in his lessons you will be helped greatly and what is better still-philosophically and scientifically your thought will be on a rational basis as far as mental-culture is concerned.

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