

The New Psychology

MENTAL MEDICINE
ORTHOBIOSIS
BIOCHEMISTRY
THE NEW PSYCHOLOGY
SUGGESTION

By
Charles F. Haanel



VOLUME V

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All that a man does outwardly is but the expression and completion of his inward thought. To work effectually, he must think clearly; to act nobly, he must think nobly. Intellectual force is a principal element of the soul's life, and should be proposed by every man as the principle of his being.—CHANNING.

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Mental Medicine

Part Fourteen

MENTAL MEDICINE

IN "The Law of Mental Medicine," Thomson Jay Hudson, says:

"Like all the laws of nature, the law of mental medicine is universal in its application; and, like all the others, it is simple and easily comprehended." Granted that there is an intelligence that controls the functions of the body in health, it follows that it is the same power or energy that fails in case of disease. Failing, it requires assistance; and that is what all therapeutic agencies aim to accomplish. No intelligent physician of any school claims to be able to do more than to "assist nature" to restore normal conditions of the body.

That it is a mental energy that thus requires assistance, no one denies; for

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science teaches us that the whole body is made up of a confederation of intelligent entities, each of which performs its functions with an intelligence exactly adapted to the performance of its special duties as a member of the confederacy. There is, indeed, no life without mind, from the lowest unicellular organism up to man. It is, therefore, a mental energy that actuates every fibre of the body under all its conditions. That there is a central intelligence that controls each of those mind organisms, is self-evident.

Whether, as the materialistic scientists insist, this central intelligence is merely the sum of all the cellular intelligences of the bodily organism, or is an independent entity, capable of sustaining a separate existence after the body perishes, is a question that does not concern

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us in the pursuance of the present inquiry. It is sufficient for us to know that such an intelligence exists, and that, for the time being, it is the controlling energy that normally regulates the action of the myriad cells of which the body is composed.

It is, then, a mental organism that all therapeutic agencies are designed to energize, when, for any cause, it fails to perform its functions with reference to any part of the physical structure. It follows that mental therapeutic agencies are the primary and normal means of energizing the mental organism. That is to say, mental agencies operate more directly than any other, because more intelligibly, upon a mental organism; although physical agencies are by no means excluded, for all experience shows that a mental organism responds to phys-

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ical as well as to mental stimuli. All that can be reasonably claimed is that, in therapeutics, mental stimulus is necessarily more direct and more positive in its effects, other things being equal, than a physical stimulus can be, for the simple reason that it is intelligent on the one hand and intelligible on the other. It must be remarked, however, that it is obviously impossible wholly to eliminate mental suggestion even in the administration of material remedies. Extremists claim that the whole effect of material remedies is due to the factor of mental suggestion; but this seems to be untenable. The most that can be claimed with any degree of certainty is that Material remedies, when they are not in themselves positively injurious, are good and legitimate forms of suggestions, and, as such, are invested with a certain ther-

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apeutic potency, as in the administration of the placebo. It is also certain that, whether the remedies are material or mental, they must, directly or indirectly, energize the mental organism in control of the bodily functions. Otherwise the therapeutic effects produced cannot be permanent.

It follows that the therapeutic value of all remedial agencies, material or mental, is proportioned to their respective powers to produce the effect of stimulating the subjective mind to a state of normal activity, and directing its energies into appropriate channels. We know that suggestion fills this requirement more directly and positively than any other known therapeutic agent; and this is all that needs to be done for the restoration of health in any case outside of the domain of surgery. It is all that

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can be done. No power in the universe can do more than energize the mental organism that is the seat and source of health within the body. A miracle could do no more.

Professor Clouston, in his inaugural address to the Royal Medical Society in 1896, says:

"I would desire this evening to lay down or enforce a principle that is, I think, not sufficiently, and often not at all, considered in practical medicine and surgery. It is founded on a physiological basis, and it is of the highest practical importance. The principle is that the brain cortex, and especially the mental cortex, has such a position in the economy that it has to be reckoned with more or less as a factor for good or evil in all diseases of every organ, in all operations, and in all injuries. Physio-

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logically the cortex is the great regulator of all functions, the ever-active controller of every organic disturbance. We know that every organ and every function are represented in the cortex, and are so represented that they all may be brought into the right relationship and harmony with each other, and so they all may be converted into a vital unity through it.

“Life and mind are the two factors of that organic unity that constitute a real animal organism. The mental cortex of man is the apex of the evolutionary pyramid, whose base is composed of the swarming pyramids of bacilli and other monocellular germs which we now see to be almost all-pervading in nature. It seems as if it has been the teleological aim of all evolution from the beginning. In it every other organ and function

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find their organic end. In histological structure—so far as we yet know this—it far exceeds all other organs in complexity.

“When we fully know the structure of each neuron, with its hundreds of fibres and its thousands of dendrites, and the relation of one neuron to another, when we can demonstrate the cortical apparatus for universal intercommunication of nervous energy, with its absolute solidarity, its partial localisation, and its wondrous arrangements for mind, motion, sensibility, nutrition, repair, and drainage—when we fully know all this, there will be no further question of the dominance of the brain cortex in the organic hierarchy, nor of its supreme importance in disease.”

“The Lancet” records a case of Dr. Barkas of a woman (58) with supposed

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disease of every organ, with pains everywhere, who tried every method of cure, but was at last experimentally cured by mental therapeutics pure and simple. Assured that death would result from her state, and that a certain medicine would infallibly cure her, provided it was administered by an experienced nurse, one tablespoonful of pure distilled water was given her at 7, 12, 5 and 10, to the second with scrupulous care; and in less than three weeks all pain ceased, all diseases were cured, and remained so. This is a valuable experiment as excluding every material remedy whatever, and proving that it is the mental factor alone that cures; however, it may be generally associated with material remedies.

Dr. Morrison, of Edinburgh, discovered that a lady who had constant vio-

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lent hysterical attacks had given her hand to one man and her heart to another. A little direct common-sense talk in this case formed an agreeable substitute for the distilled water in the other, and the patient never had another attack.

Many seem to think that only nervous or functional diseases are cured by Mental or Spiritual methods, but Alfred T. Schofield, M. D., tells in "The Force of Mind":

In one long list of 250 published cases of disease cured we find five "consumption," one "diseased hip," five "abscess," three "dyspepsia," four "internal complaint," two "throat ulcer," seven "nervous debility," nine "rheumatism," five "diseased heart," two "withered arm," four "bronchitis," three "cancer," two "paralyzed arm," three "weak eyes," one "ruptured spine," five "pains in the

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head." And these are the results in one year at one small chapel in the north of London.

What about the "cures" at home and Continental spas, with their eternal round of sulphur and iron waters and baths?

Does the doctor attached to the spa, in his heart of hearts believe that all the cures which in these cases he cheerfully certifies to are effected by the waters, or even the waters and the diet, or even the waters and the diet and the air; or does he not think there must be a "something else" as well? And to come nearer home and into the center of all things, and the chamber of all his secrets: In his own consulting room and in his own practice, is not the physician brought face to face with cures, aye, and diseases, too, the cause of which he

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cannot account for; and is he not often surprised to find a continuation of the same treatment originated by the local practitioners is, when continued by his august self, efficacious? And is not the local practitioner not only surprised but disgusted as well to find such is the case?

Does any practical medical man, after all, really doubt these mental powers? Is he not aware of the ingredient "faith," which, if added to his prescriptions, makes them often all-powerful for good? Does he know experimentally the value of strongly asserting that the medicine will produce such and such effects as a powerful means of securing them?

If, then, this power is so well known, why in the name of common sense is it ignored? It has its laws of action, its limitations, its power for good and for

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evil; would it not clearly help the medical student if these were indicated to him by his lawful teachers, instead of his gleaning them uncertainly from the undoubted successes of the large army of irregulars?

We are, however, inclined to think that, after all, a silent revolution is slowly taking place in the minds of medical men, and that our present text-books on disease, content with merely prescribing any mental cure in a single line as unworthy of serious consideration, will in time be replaced by others containing views more worthy of the century in which we live.

Orthobiosis

Part Fifteen

ORTHOBIOSIS

VIRGIL says: "Happy is he who has found the cause of things."

It was Metchnikoff who tried, after his investigations into the physical, to apply ethics to life, so that life might be lived to the full, which is the true wisdom. He called this condition orthobiosis. He held that the end of science is to rid the world of its scourges, through hygiene and other measures of prophylaxis.

Our manner of life, says Mme. Metchnikoff, transcribing her husband's idea, will have to be modified and directed according to rational and scientific data if we are to run through the normal cycle of life—orthobiosis. The pursuit of that

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goal will ever influence the basis of morals. Orthobiosis cannot be accessible to all until knowledge, rectitude and solidarity increase among men, and until social conditions are kinder.

Like all faculties, faith has a center through which it functions—the pineal gland. Faith is therefore physical, just as disease may be spiritual; spirit and body are but parts of a glorious whole. The cure of disease requires the use of Cosmic Force; and who shall say that that force—whether we call it God, Nature, Oversoul, Brahma, *Vis Medica-trix Naturae*, *Prana*, *Logos*, or Divine Will, does not manifest itself through material means, as well as spiritual?

“Plato,” Dr. Butler tells us, “said that man is a plant rooted in heaven, and we agree to this, that he is also rooted in the earth.” In fact, man may be said

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to have two origins, one earthly and physical, the other spiritual, though the former originates in the latter—so that ultimately the origin is one . . .

“Man is an organism. De Quincey defines an organism as a group of parts which act upon the whole, the whole in turn acting upon all the parts. This is simple and true.

“It is paradoxical that mind, though a principal and usually a determining part of a human organism’s actions and reactions, has by formal medicine been disregarded as a primary cause in pretty much all of those bodily disorders which are not produced by contagion. But of late years autointoxication and disturbances of the ductless glands have come into increased consideration. Their operations are being gradually traced to origins beyond the physical body, and

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definitely located in states of mind. These states are coming within the scope of diagnostics; enlightened medical art brings them under treatment."

Recognition of the influence of mind upon the body was recognized even of old, as far back as Hippocrates, and probably anterior to him. Mandeville, in the 14th century, approved of the custom of reciting certain verses of the psalms when taking medicine; nor was he averse to pilgrimages undertaken in search of health—he held that no harm could be done, while the potentialities of good were great. The value of the physical exercise in going on a pilgrimage, usually on foot, with most of the time spent in the open air, need scarcely be pointed out. Many a cure of lethargy and obesity in the middle ages and after owed its efficacy to the insistence of fa-

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mous physicians that the patients, no matter how wealthy or high-born, were to come from their dwellings on foot, in all humility, refusing to extend treatment otherwise.

Ignatius of Loyola is credited with saying: "Do everything you can with the idea that everything depends on you, and then hope for results just as if everything depended on God."

It will be found that the sanest, most catholic and liberal exponents of each school of healing generously admit the value of other schools and the limitations of their own. The responsible healer of the future, who truly respects his honorable calling, will employ all beneficial, constructive agencies at the disposal of science. Thus, we have an eminent occultist saying:

"In cases of misplacement, dislocation,

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or broken bones, the quickest way to obtain relief is to send for a competent physician or anatomist and have an adjustment made of the injured member or organ. In cases of disruptions of blood-vessels or muscles, a surgeon's aid should be immediately sought; not because mind is unable to cure any or all of these cases, but because of the fact that at the present time, even among educated people, mind is many times impotent through misuse or non-use. Mental treatment should follow these physical treatments in order to obviate unnecessary suffering and to obtain rapid recovery."

We can not do better than to quote Sir William Osler, Bt., M. D., F. R. Sx.:

"The salvation of science lies in a recognition of a new philosophy—the

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scientia scientiarum of which Plato speaks: 'Now when all these studies reach the point of intercommunion and connection with one another and come to be considered in their mutual affinities, then, I think, and not till then, will the pursuit of them have a value.'"
"The Old Humanities and the New Science."

Scientists assume that there is one substance only, and therefore their deduced science is the science of that substance, and none other; and yet they are confronted with the fact that their one substance is differentiated, and that when they come to the finest degree thereof, as for instance bioplasm, they are brought face to face with the operation of higher laws than they are familiar with, or can adequately explain.

Many scientists, however, with a

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broader view, are beginning to glimpse a "fourth dimension," and recognize the fact that there may be degrees of matter which are utterly beyond their chemical tests and microscopic lens.

But a new day is dawning, the telephone, the telegraph and the wireless are now coming into general use and it is now possible to make use of every avenue of information and knowledge. It is therefore but a question of time when the sick will have the benefit of all that is known in the art of healing.

The physician frequently loses his patient because he refuses to recognize the spiritual nature of the patient, and that because of his spiritual nature there are certain fundamental laws governing in the spiritual world, and that these laws continue to operate whether he recognizes them or not, and the metaphysician

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frequently loses his patient because he refuses to recognize that the body of the patient is the material manifestation of the spirit within, and that the condition of the body is but an expression of the spirit.

But all this iconoclasm is but the result of a certain conservatism which is both human and natural. With the wisdom which the years are bringing there will soon be no one who cannot see that the germ is not only the cause of disease but the result of disease, that bacteria is the result of impure water not the cause of impure water, and so with everything else.

What we can see, handle or touch are never causes, but always effects, and if it is our purpose to simply substitute one form of distress for another we shall continue to deal with effects and effects

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only, but if it is our purpose to bring about a remedy, we shall seek the cause by which alone every effect is brought into existence, and this cause will never be found in the world of effects.

In the new era, abnormal, mental and emotional conditions will be immediately detected and corrected. Tissue in process of destruction will be eliminated or reconstructed by the constructive methods at the disposal of the physician. Abnormal lesions will be corrected by manipulative treatment, but above and beyond all of this will be the primary and essential idea, the idea upon which all results will depend and that is that no inharmonious or destructive thought shall be allowed to reach the patient, that every thought for him or about him shall be constructive, for every physician, every nurse, every attendant,

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every relative will eventually come to know that thoughts are spiritual things, which are ever seeking manifestation, and that as soon as they find fertile soil they begin to germinate.

Not all thoughts find expression in the objective world and especially in the health and environment of the patient. This is because not all patients are responsive, but when the patient finds that these invisible guests come laden with precious gifts, they will be given a royal welcome. This welcome will be subconscious because the thoughts of others are received subconsciously.

The conscious mind receives thought only through the organs of perception, which are its method of contact with the objective world; which are the five senses, seeing, hearing, feeling, tasting and smelling.

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Subconscious thought is received by any organ of the body affected; and think of the mechanism which has been provided and which can and does objectify the thought received. First the millions of cell chemists ready and waiting to carry out all instructions received. Next the complete system of communication, consisting of the vast sympathetic nervous system reaching every fibre of the being and ready to respond to the slightest emotion of joy or fear, of hope or despair, of courage or impotence.

Next the complete manufacturing plant consisting of a series of glands wherein are manufactured all the secretions necessary for the use of the chemists in carrying out the instructions which have been given.

Then there is the complete digestive tract wherein food, water and air are

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converted into blood, bone, skin, hair and nails.

Then there is the supply department which constantly sends a supply of Oxygen, Nitrogen and Ether into every part of the being, and the wonder of it all is that this Ether holds in solution everything necessary for the use of the chemist, for the Ether holds in pure form, and food, water, and air in the secondary form every element necessary for the use of the chemist in the production of a perfect man.

Why then do not these chemists produce a perfect specimen of manhood? The reply is simple, the prescriptions which consist of thoughts received by the subconscious call for nothing of the kind, in fact, they usually call for exactly the reverse.

The subconscious is also provided

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with a complete equipment for the elimination of waste and useless material as well as a complete repair department. In addition to this there is a complete system of wireless whereby it is connected with every other subconscious entity in existence.

We are not usually conscious of the operation of this wireless, but the same thing is true concerning the operation of the Marconi System. There may be messages of all kinds all about us, but unless we make use of an amplifier, we receive no message, and so with our subconscious wireless. Unless we try to coordinate the conscious and the subconscious we fail to realize that the subconscious is constantly receiving messages of some kind and just as constantly objectifying the messages in our life and environment.

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This then is the mechanism devised and planned by the Creator, Himself, and it has been placed under the supervision of the subconscious instead of the conscious mind, but let us not forget that the subconscious mind with all of its wonderful mechanism can be controlled and dominated by the conscious mind when it becomes attuned to the Universal Mind, where all that is, or ever was, or ever shall be, is held in solution waiting to come forth and manifest in form.

Every day that is born into the world comes like a burst of music, and rings itself all the day through; and thou shalt make of it a dance, a dirge or a life march, as thou wilt.

—Carlyle.

Biochemistry

Part Sixteen

BIOCHEMISTRY

BIOCHEMISTRY is a science, whose concern is with vital processes, and which has availed itself of the cell theory and of the principle of the infinite divisibility of matter. It also makes use of the homeopathic dose. The dose must be proportionate to the patient, the cell; for, as Virchow has pointed out, "the essence of disease is the cell, changed pathogenically."

Dr. Schuessler, the originator of Biochemistry, arrived at his conclusions by studying the elements, nature, and functions of human blood. The cells receive their sustenance, their life-supply, from the blood and lymph, which, in their turn, derive their supply from the elements taken in as food. Normalcy in

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the supply of these elements means health; any deviation, a disturbance of health.

Dr. Schuessler placed the number of mineral combinations in the human body at twelve; in the last edition, 1895, he reduced the number to eleven. These all-necessary cell-salts are:

Potassium Chloride, Potassium Phosphate, Potassium Sulphate, Sodium Chloride, Sodium Phosphate, Sodium Sulphate, Phosphate of Lime, Fluoride of Lime, Phosphate of Magnesia, Phosphate of Iron, Silica.

Milk contains all these elements; other foods can give them in combination. Cremation reduces the body to these elements.

Each kind of cell depends upon a different salt, or combination of salts, for its food; a lack of any of these salts is

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shown by certain symptoms; the proper tissue salts, in right proportions, are given to remove the symptoms, since a removal of the symptoms implies a removal of the need, or disease, in the cell.

It must be remembered, however, that the cells are not fed, they feed themselves; and any attempt to compel them to accept more than they require causes disaster. They voluntarily accept what is necessary and they reject what they do not need.

The difference in the cells consists in the kind and quality of the inorganic tissue salts of which they are composed.

Health, therefore, requires the requisite quantity of cell-salts, and a lack of some one of these organic tissue salts results in imperfect cell action and diseased tissue.

The controlling principle which

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underlies every manifestation of form may be epitomized as follows: "In the apportionment and grouping of the elements that constitute a thing lies the cause, not only of the form, but also of its functions and qualities."

Dr. Charles W. Littlefield, M. D., the author of "The Beginning and the Way of Life," gives some very beautiful illustrations of the application of this law, in the chapter on the "Elements and Compounds of Nature," in which he says:

"Within the scope and application of this principle of grouping of electrons, as the law of origin of elements, molecules, tissues, organs and forms, will be found a practical solution to every problem in biology from the origin and differentiation of species to every modification of form and configuration of outline

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that mark individuals with characteristic personalities, both physical and mental . . . It is well known in chemistry that the molecule is the smallest part of any substance that can exist separately and still retain its properties. Since the nature of the molecule is determined by the polarities, number and arrangement of the 'electrons' which compose it, and since all structures in the mineral, vegetable and animal kingdoms are molecular, it follows that in the last analysis the grouping and apportionment of negative and positive 'electrons' in the molecule determine in turn the nature and physical conditions of the form, whether it be perfect or imperfect. Deformity, personal likes and dislikes, are only questions of being 'electronically' balanced or unbalanced, through supply or lack of supply of the

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forms of molecules that compose the organism. Only the spirit-mind-image of man, however, can make this grouping of molecules for the perfecting of a human form. To bring humanity to a state of primitive perfection, therefore, not only must the same material, prepared in the same manner, be supplied, but the environment of forces must be the same as those employed by the Creative Spirit in the beginning.

“Since then, we are able to trace every elemental form of matter back to some definite grouping of negative and positive electrons, that is, through varying numbers and arrangements of these; and since we find life manifesting through various forms as determined by different molecular groupings—by law of composition—and since it is rational to place Divine Mind behind this physi-

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cal process, we are justified in assuming that Divine Mind—Images of living things preceded their physical development. Therefore, in the ultimate science of being, idealism is more probable than materialism. But, while mind may thus exist alone there in the realm of cause, here in the realm of phenomena, we always have a psycho-physical parallelism, a realism, where everything must be explained by mind and matter, but by neither alone. While the spiritual entity which constitutes the real self may well be assumed to be akin to the Supreme Mind, being a particular mind-image thereof in the line of descent, having power of choice and therefore of independent action, it is unquestionably limited, like that of the player by his instrument, by bodily conditions."

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In "The Chemistry of Life," Dr. George W. Carey says:

"So-called disease is neither a person, place nor thing."

The symptoms of sensation, called disease, are the results of lacking material—a deficiency in the dynamic molecules that carry on the orderly procedure of life. The effect of the deficiency causes unpleasant sensations, pains, exudations, swellings; or overheated tissue caused by increased motion of blood.

The increased motion is the effort nature, or chemical law, makes to restore equilibrium with the diminished molecules of blood builders. By the law of the conservation of energy the increased motion is changed to heat. We call this effect fever.

Biochemistry means the Chemistry of Life, or the union of inorganic and or-

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ganic substances whereby new compounds are formed.

In its relation to so-called disease this system uses the inorganic salts, known as Cell-salts, or tissue builders.

The constituent parts of man's body are perfect principles, namely, oxygen, hydrogen, carbon, lime, iron, potash, soda, silica, magnesia, etc. These elements, gases, etc., are perfect *per se*, but may be endlessly diversified in combination as may the planks, bricks, or stones with which a building is to be erected.

Symptoms, called disease, disappear or cease to manifest when the food called for is furnished.

The human body is a receptacle for a storage battery, and will always run right while the chemicals are present in proper quantity and combination, as surely as an automobile will run when

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charged and supplied with the necessary ingredients to vibrate or cause motion.

The cell-salts are found in all our food, and are thus carried into the blood, where they carry on the process of life, and by the law of Chemical Affinity keep the human form, bodily functions, materialized. When a deficiency occurs in any of these workers through a non-assimilation of food, poor action of liver or digestive process, dematerialization of the body commences. So disease is a deficiency in some of the chemical constituents that carry on the chemistry of life.

Biochemists have shown that food does not form blood, but simply furnishes the mineral base by setting free the inorganic or cell-salts contained in all food stuff. The organic part, oil, fibrin, albumin, etc., contained in food is burned

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or digested in the stomach and intestinal tract to furnish motive power to operate the human machine and draw air into lungs, thence into arteries, i. e., air carriers.

Therefore, it is clearly proven that air unites with the minerals and forms blood, proving that the oil, albumin, etc., found in blood, is created every breath.

Increase the rate of activity of the brain cells by supplying more of the dynamic molecules of the blood known as mineral or cell-salts of lime, potash, sodium, iron, magnesia, silica, and we see mentally, truths that we could not sense at lower or natural rates of motion, although the lower rate may manifest ordinary health.

Natural man, or natural things must be raised from the level of nature to su-

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pernatural, in order to realize new concepts that lie waiting for recognition.

By this regenerative process millions of dormant cells of the brain are resurrected and set in operation, and then man no longer "sees through a glass darkly," but with the Eye of Spiritual understanding.

"This above all: To thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man."

" 'Tis shown in Life's puzzles and sorrowings,
'Tis taught by remorse with its secret stings,
That he who grief to another brings,
One day, in his turn, must weep.

"From the past doth the present eternally spring;
You may sow what you will, but tomorrow will
bring
You the harvest, to show you the manner of
thing
Is the seed you have chosen to sow!"

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Part Seventeen

THE NEW PSYCHOLOGY

THE observation and analysis, knowledge and classification of the activities of the personal consciousness, consisting of the science of psychology, has been studied in colleges and universities for many years, but this personal or conscious self-conscious mind does not by any means constitute the whole of the mind.

There are some very highly complex, and very orderly activities going on within the body of an infant. The body of the infant, as such, cannot induce or carry on those activities, and the conscious mind of the infant does not know enough to even plan them or be aware of them. Probably also in most cases there is no one around the infant who

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even remotely understands what is going on in this highly complex process of physical life; and yet all those activities manifest intelligence, and intelligence of a very complex and high order.

From the examination of what goes on in the human body, from all the complex processes, the beating of heart and digestion of the food, the secretion and excretion of the glands, it is apparent, that there is in control an order of mentality which has a high degree of intelligence, but it is the mentality which is operating in the millions of cells which constitute the body, and so operate below the surface of what we term consciousness. It is therefore, subconscious.

The subconscious mind, again, assumes two phases. Connected with each human person there is a subconsciousness which

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may in some sense be regarded as the subconsciousness of that person, but which merges at a still deeper level into what may be termed Universal subconsciousness, or into cosmic consciousness. That may be illustrated in this way: If you will think of the waves on the surface of a lake, insofar as they are above the level of the troughs, as standing for so many personal mentalities; and then, if you will think of a small body of water not rising above the surface, but in some degree running along with each wave and merging indistinctly at the bottom into the great unmoved mass below, which may be thought of as the deepest level, then those three levels of the water in the lake may illustrate to you personal consciousness or self-consciousness, personal subconsciousness, and universal subconsciousness or cosmic

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consciousness. Now, out of cosmic consciousness springs personal subconsciousness, and out of that in turn, or in connection with it, rises personal consciousness.

At the beginning of the experience of the child, its government is almost wholly from subconsciousness, but as it goes on, it becomes aware maybe unconsciously, but still in a degree aware of the presence of laws of consciousness which manifest as justice, truthfulness, honesty, purity, liberty, loving-kindness, and so on, and begins to relate itself to them and to be governed by them more and more.

The first thing to note is that, while this mental action is going on continuously, we are normally quite unconscious of it. For this reason it is known as the subconscious department of the mind to

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distinguish it from that part which functions through the senses of which we are conscious, and which we call the self-conscious. The existence in the body of two distinct nervous systems, the cerebro-spinal and the sympathetic, each with its own field of operation and its special functions, prepared us for these two mental departments.

The cerebro-spinal system is used by the self-conscious and the sympathetic by the subconscious. And just as we find in the body that, while the functions and activities of the two nervous systems are different, provision has been made for very close inter-action between the two, so we will find that, while the functions and activities of the two mental departments are different, there is a very definite line of activity between them.

The main business of the subconscious

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mind is to preserve the life and health of the individual. Consequently it supervises all the automatic functions, such as the circulation of the blood, the digestion, all automatic muscular action and so on. It transforms food into suitable material for body building, returning it to conscious man in the form of energy.

Conscious man makes use of this energy in mental and physical work, and in the process uses up what has been provided for him by his subconscious intelligence.

The action of the subconscious is cumulative and may be illustrated in the following manner. Suppose you take a tub of water and begin to stir it with a small piece of wood from right to left, with a circular motion. At first you will start only a ripple around the

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wood, but if you keep the wood in motion with the circular movement, the water will gradually accumulate the strength which you are putting into the wood, and presently you will have the whole tub of water in a whirl. If you were then to drop the piece of wood, the water would carry along the instrument that originally set it in motion, and if you were suddenly to stop the wood while it is still projecting in the water, there would be a strong tendency to not only carry the wood forward, but to take your hand along with it. Now, suppose that after you have the water whirling, you decide that you do not want it to whirl, or think that you would prefer to have it whirl in the other direction, and so try to set it going the other way, you will find that there is great resistance, and you will

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find that it will take a long while to bring the water to a standstill, and a still longer time before you get it going the other way.

This will illustrate that whatever the conscious mind does repeatedly the subconscious will accumulate as a habit, any experience which the subconscious receives is stirred up and if you give it another one of the same kind it will add that to the former one and so keep on accumulating them indefinitely, the tendency being to accumulate activity along any definite line in increasing measure, and this holds true concerning any phase of activity that comes within range of human consciousness. This is true whether the experiences are for our benefit or otherwise, whether the experiences are good or evil. The subconscious is a spiritual activity and

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spirit is creative, the subconscious therefore creates the habits, condition and environment which the conscious mind continues to entertain.

If we consciously entertain thoughts associated with art, music and the aesthetic realm, if we consciously entertain thoughts associated with the good, the true and the beautiful, we shall find these thoughts taking root in the subconsciousness and our experiences and environment will be a reflection of the thought which the conscious mind has entertained. If, however, we entertain thoughts of hatred, jealousy, envy, hypocrisy, disease, lack or limitation of any kind, we shall find our experience and environment will reflect the conditions in accordance with these thoughts: "As we sow, so shall we reap," the law is no respecter of persons; we may think what

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we will, but the result of our thoughts is governed by an immutable law. "There is nothing either good or evil, but thinking makes it so." We cannot plant seed of one kind and reap fruit of another.

Consciousness consists in the power to think, to know, to will and to choose, self consciousness is the power to be aware of the self as a thinking, knowing, willing and choosing individual. The brain is the organ of the conscious mind and the cerebro-spinal nervous system is the system of nerves by which it is connected with all parts of the body.

The process of growth is a subconscious process, we do not carry on the vital processes of nature consciously, all the complex processes of nature, the beating of the heart, the digestion of food, the secretion of the glands require a

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high degree of mentality and intelligence. The personal consciousness or mind would not be capable of handling these intricate problems they are therefore controlled by the Universal Mind, which in the individual we call the subconscious.

The Universal Mind is sometimes referred to as the Super-Conscious, and sometimes the Divine Mind. The subconscious is sometimes called the subjective and the conscious the objective mind, but remember that words are simply the vessels in which thought is carried. If you get the thought you will not be concerned about the terms.

Mind is a spiritual activity and spirit is creative, hence the subconscious mind not only controls all the vital functions and processes of growth, but is the seat of memory and habit.

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The sympathetic nervous system is the instrument by which the subconscious keeps in touch with the feeling or emotions, thus the subconscious reacts to the emotions, never to the reason, as the emotions are much stronger than the reason or intellect; the individual will therefore frequently act in exactly the opposite manner from what the reason and intellect would dictate.

It is axiomatic that two things cannot occupy the same space at the same time. What is true of things is true of thoughts. If, therefore, any thought seeks entrance to the mental realm which is destructive in its nature, it should be quickly displaced by a thought which has a constructive tendency. Herein lies the value of a ready made affirmation, such as the Coue affirmation, "Day by day, in every way, I am growing better and

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better," or the Andrews affirmation, "I am whole, perfect, strong, powerful, loving, harmonious and happy." These or similar affirmations may be committed to memory and repeated until they become automatic or subconscious. As physical conditions are but the outward manifestations of mental conditions, it will readily be seen that by constantly holding the thought expressed in the affirmation in the mind, that it will be but a comparatively short time until conditions and environment begin to change so as to be in accordance with the new method of thinking.

This same principle can be brought into operation in a negative way, through the process of denial. Many make use of this with excellent results.

The conscious and subconscious are but two phases of action in connection

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with the mind. The relation of the subconscious to the conscious is quite analogous to that existing between a weather vane and the atmosphere. Just as the least pressure of the atmosphere causes an action on the part of the weather vane, so does the least thought entertained by the conscious mind produce within the subconscious mind action in exact proportion to the depth of feeling characterizing the thought and the intensity with which the thought is indulged.

It follows that if you deny unsatisfactory conditions, you are withdrawing the creative power of your thought from these conditions. You are cutting them away at the root. You are sapping their vitality.

The law of growth necessarily governs every manifestation in the objective, so

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that a denial of unsatisfactory conditions will not bring about instant change. A plant will remain visible for some time after its roots have been cut, but it will gradually fade away and eventually disappear, so the withdrawal of your thought from the contemplation of unsatisfactory conditions will gradually but surely terminate these conditions.

This is exactly an opposite course from the one which we would naturally be inclined to adopt. It will therefore have an exactly opposite effect to the one usually secured. Most persons concentrate upon unsatisfactory conditions, thereby giving the condition that measure of energy and vitality which is necessary in order to supply a vigorous growth.

The stars come nightly to the sky;
The tidal wave comes to the sea;
Nor time, nor space, nor deep, nor high
Can keep my own away from me.

—John Burroughs.

The possibilities of thought training are infinite, its consequence eternal, and yet few take the pains to direct their thinking into channels that will do them good, but instead leave all to chance, or, rather, to the myriad of circumstances that buffet and compel our mental action if counter effort is not made.

—Marden.

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Part Eighteen

SUGGESTION

MR. C. HARRY BROOKS tells of a very interesting and instructive visit to the clinic of Dr. Emile Coue in a book entitled the *Practice of Auto-suggestion*, published by Dodd, Mead & Co. The clinic is situated in a pleasant garden attached to Dr. Coue's house at the end of the rue Jeanne d'Arc, in Nancy. He states that when he arrived the room reserved for patients was already crowded, but in spite of that, eager newcomers constantly tried to gain entrance. The window sills on the ground floor were beset and a dense knot had formed in the door. The patients had occupied every available seat and were sitting on camp stools and folding chairs.

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He then tells of the many remarkable cures which Dr. Coue proceeded to effect by no other means than suggestion to the patient that the power of healing lies within the patient himself. There was also a children's clinic in charge of Mademoiselle Kauffmant who devotes her entire time to this work.

Mr. Brooks thinks that Coue's discoveries may profoundly affect our life and education because it teaches us that the burdens of life are, at least in a large measure, of our own creating. We reproduce in ourselves and in our circumstances the thoughts of our minds. It goes further, it offers us a means by which we can change these thoughts when they are evil and foster them when they are good, so producing a corresponding betterment in our individual life. But the process does not end with

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the individual. The thoughts of society are realized in social conditions, the thoughts of humanity in world conditions. What would be the attitude towards our social and international problems of a generation nurtured from infancy in the knowledge and practice of auto-suggestion? If each person found happiness in his own heart, would the illusory greed for possession survive? The acceptance of auto-suggestion entails a change of attitude, a revaluation of life. If we stand with our faces westward we see nothing but clouds and darkness, yet by a simple turn of the head we bring the wide panorama of the sunrise into view.

The New York Times, under date of Aug. 6, 1922, published an excellent likeness of Emile Coue and a review of his work by Van Buren Thorne, M. D. He

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says that the keynote to the system of treatment of mental and physical ills devised and elaborated by Emile Coue of Nancy, France, can be described in a single paragraph:

"The individual is possessed of two minds, called the conscious and the unconscious. The latter is referred to by some psychologists as the subconscious mind, and is literally the humble and obedient servant of the conscious mind. The unconscious mind is the director and overseer of our internal economy. By means of its activities the processes of digestion and assimilation of foods are carried on, repairs are made, wastes are eliminated, our vital organs function and life itself persists. When the thought arises in the conscious mind that extra efforts toward the repair of some deficiency, either physical or men-

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tal are needed, all the individual has to do, in the opinion of Dr. Coue, is audibly to enunciate that thought in the form of a direct suggestion to the unconscious mind, and that humble obedient servant immediately, and without questioning the dictates of its conscious master, proceeds to obey instructions."

Dr. Coue, Mr. Brooks, and large numbers of persons of repute in France, England, and elsewhere in Europe, have declared that the results in many cases under their direct observation have been nothing short of marvelous. Those who have not witnessed the benefits of this form of treatment—hence may incline to be skeptical—are more likely to give attention to what follows when they are informed of three facts regarding the Nancy practice. First, Dr. Coue has never accepted a penny for his treat-

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ments in the many years of his ministration; second, he is in the habit of explaining to his patients that he possesses no healing powers, has never healed a person in his life, and that they must find the instruments of their own well-being in themselves; third, that any individual can treat himself without consulting any other person.

It may be added that a child who is capable of comprehending the fact of the conscious and subconscious mind, and is competent to issue orders from one to the other, is quite capable of the self-administration of the treatment.

"For what man knoweth the things of a man save the spirit of the man which is in him?" Mr. Brooks quotes from First Corinthians for his title page. Doubtless this was selected as an apt biblical reference to the existence of the

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conscious and unconscious minds. But neither the treatment, nor this book about it, dwells at length upon any possible religious significance of the methods employed or the results obtained.

The single thing that has contributed largely to the recent rapid spread of knowledge concerning Dr. Coue's method of practice at Nancy is his insistence upon the benefits to be derived from the frequent repetition of this formula: "Day by day, in every way, I'm getting better and better." As I remarked, no great stress is laid upon the religious significance of his alleged cures; yet, says Mr. Brooks, "religious minds who wish to associate the formula with God's care and protection might do so after this fashion: 'Day by day, in every way, by the help of God, I'm getting better and better.' " The secret of

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success in the treatment is to so beget confidence in the conscious mind that what it repeats is accepted at its face value by the unconscious mind, and as Mr. Brooks puts it: "Every idea which enters the conscious mind, if it is accepted by the unconscious, is transformed by it into a reality and forms henceforth a permanent element in our life."

But let us see how this book came to be written, and then watch Dr. Coue at work.

Mr. Brooks is an Englishman who became interested in Dr. Coue's work at Nancy and went there to observe it at first hand. In his foreword to the volume, Dr. Coue says that Mr. Brooks visited him for several weeks last summer, and that he was the first Englishman who came to Nancy with the express purpose of studying methods of

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conscious auto-suggestion. He attended Dr. Coue's consultations and obtained a full mastery of the method. Then the two men threshed out a good deal of the theory on which the treatment rests.

Dr. Coue says that Mr. Brooks skillfully seized on the essentials and that he has put them forward in the volume in a manner that seems to him both simple and clear.

"It is a method," says Dr. Coue, "which every one should follow—the sick to obtain healing, the healthy to prevent the coming of disease in the future. By its practice we can insure for ourselves, all our lives long, an excellent state of health, both of the mind and the body."

Now let us enter Dr. Coue's clinic with Mr. Brooks. Back of the house there is a pleasant garden with flowers,

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strawberry beds, and fruit-laden trees. Groups of patients occupy the garden seats. There are two brick buildings—the waiting and consultation rooms. These are crowded with patients—men, women and children.

Coue immediately proceeds to his work. Patient No. 1 is a man of middle age and frail. He can scarcely walk, and his head, legs and arms shake with an exaggerated tremor. His daughter supports him. Coue invites him to arise and walk. Aided by a stick, he staggers across the floor a few steps.

Coue tells him he is going to get better, and adds: "You have been sowing bad seed in your Unconscious; now you will sow good seed. The power by which you have produced such ill-effects will in the future produce equally good ones."

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"Madame," he tells a woman who breaks into a torrent of complaint, "you think too much about your ailments, and in thinking of them you create fresh ones."

He tells a girl with headaches, a youth with inflamed eyes, and a laborer with varicose veins, that auto-suggestion should bring complete relief. He comes to a neurasthenic girl who is making her third visit to the clinic and who has been practicing the method at home for ten days. She says she is getting better. She can now eat heartily, sleep soundly, and is beginning to enjoy life.

A big peasant, formerly a blacksmith, next engages his attention. He says he has not been able to raise his right arm above the level of his shoulder for nearly ten years. Coue predicts a complete

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cure. For forty minutes he keeps on with the interrogation of patients.

Then he pays attention to those who have come to tell him of the benefits they have received. Here is a woman who has had a painful swelling in her breast, diagnosed by the doctor (in Coue's opinion, wrongly), as cancerous. She says that, with three weeks' treatment, she has completely recovered. Another has overcome her anaemia and has gained nine pounds in weight. A third says he has been cured of varicose ulcer; while a fourth, a lifelong stammerer, announces a complete cure in one sitting.

Coue now turns to the former blacksmith and says: "For ten years you have been thinking that you could not lift your arm above your shoulder; consequently, you have not been able to do

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so, for whatever we think becomes true for us. Now think: 'I can lift it.' "

The man looks doubtful, says half-heartedly, "I can," makes an effort, and says it hurts.

"Keep it up," Coue commands in a tone of authority, "and think 'I can, I can!' Close your eyes and repeat with me as fast as you can, '*ça passe, ça passe.*' "

After half a minute of this, Coue says, "Now think well that you can lift your arm."

"I can," says the man with conviction and proceeds to raise it to full height, where he holds it in triumph for all to see.

"My friend," observes Dr. Coue quietly, "you are cured."

"It is marvelous," says the bewildered blacksmith, "I believe it."

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"Prove it," says Coue, "by hitting me on the shoulder," whereupon the blows fall in regular sequence.

"Enough," cautions Coue, wincing from the sledge-hammer blows. "Now you can go back to your anvil."

Now he turns to patient No. 1, the tottering man. The sufferer seems inspired with confidence by what he has seen. Under Coue's instructions he takes control of himself, and in a few minutes he is walking about with ease.

"When I get through with the clinic," says Coue, "you shall come for a run in the garden."

And so it happens; very soon this patient is trotting around the enclosure at five miles an hour.

Coue then proceeds to the formulation of specific suggestions. The patients

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close their eyes and he speaks in a low, monotonous voice. Here is an example:

"Say to yourself that all the words I am about to utter will be fixed, imprinted and engraved in your minds; that they will remain fixed, imprinted and engraven there, so that without your will and knowledge, without your being in any way aware of what is taking place, you yourself and your whole organism will obey them. I tell you first that every day, three times a day, morning, noon and evening, at meal times, you will be hungry; that is to say, you will feel that pleasant sensation which makes us think and say: 'How I should like something to eat.' You will then eat with excellent appetite, enjoying your food, but you will never eat too much. You will eat the right amount, neither too much nor too little, and you

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will know intuitively when you have sufficient. You will masticate your food thoroughly, transforming it into a smooth paste before swallowing it. In these conditions you will digest it well, and so feel no discomfort of any kind either in the stomach or in the intestines. Assimilation will be perfectly performed, and your organism will make the best possible use of the food to create blood, muscle, strength, energy, in a word—Life.”

“They (Dr. Coue and Mlle. Kauffmant),” says Mr. Brooks, “have placed not only their private means, but their whole life at the service of others. Neither ever accepts a penny-piece for the treatments they give, but I have never seen Coue refuse to give a treatment at however awkward an hour the subject may have asked it. The fame of

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the school has now spread to all parts, not only France, but of Europe and America. Coue's work has assumed such proportions that his time is taken up often to the extent of fifteen or sixteen hours a day. He is a living monument to the efficacy of 'Induced Auto-suggestion.' "

In "Regeneration," Mr. Weltmer says:

"The last battle in which the race is engaged is now on. It is not a battle of cannon and sword, but it is a conflict of ideas. It is not going to be destructive, but constructive. It will not be a destroying warfare, but a fulfilling. It will not promote discord, but will insure harmony. It will not knit the human family together in combinations and associations, lodges and congregations, but will individualize the race, and each

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person will stand alone, recognizing within himself all the potentialities that exist, recognizing within himself all the Divine principles, constituting a part of the perfect whole.

"When man sees himself thus, he will see this kingdom within is not within him only but within all men. We must assume that the power to do, to act, or to perform the work we give our minds to do, exists in the mind; but before we entrust the mind with this work, we must have a clear conception of what is to be done. In order to regenerate the body we must conclude or assume to be true, that the power to generate life and health is in us; we must know where it is generated and how to generate it.

"Could we but comprehend it, could the veil of ignorance that enshrouds us be lifted, and we be allowed to look

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into the storehouse of knowledge, such as the prophet or seer was allowed to look upon, could we but climb where Moses stood, and view the landscape o'er, could we experience what Paul did during the time when he says: 'I know not whether I was in the body or out of the body,' we would be able to comprehend what he means when he says: 'Eye hath not seen, nor ear heard, nor hath it entered into the heart of man, the glory that shall be revealed in us.'"

The brain is an organ through which we communicate our thoughts to other organs in our bodies, and receive impressions from the outside through the mediums of the senses. Great men have by great thoughts developed a finer quality of brain than others; this leads people to think that the great mind was the outgrowth of the fine brain, when if they

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will look upon the brain as any other organ of the perishable body they will see that it is but the organ through which the mind finds expression.

All attainments come in their regular order, as orderly as the movements of the sun and planets; first we desire, second we believe, third we try the belief, fourth we have knowledge.

We entertain a belief, and the belief comes into our minds and controls us. A man in the throes of poverty can throw off the shackles, if he can add to his belief.

A suggestion, to be a controlling influence, must be a positive suggestion left undisturbed; it must be regarded by the person entertaining it as a fixture in his life; not subject to change or modification.

Still another method of making an ap-

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plication of the principle of suggestion is described by Mr. J. R. Seaward, of Hamilton, Mont. He says:

"I am a man 36 years of age and have a family, and they rejoice with me that I am free from the use of tobacco. I chewed, or rather ate the weed for 15 years. Didn't mean to form the habit when I started in, but thought that it was conducive to my growth from youth to manhood. After the habit had grown on me for several years unresisted, I discovered that I was in the grip of a slowly but surely growing octopus that had me freely within its embrace, and I was helpless to release myself. I had followed carpenter and shop woodwork for a trade, and all woodworkers know there is something about lumber that makes a man want to use tobacco. When I got so that I had to chew all the time

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and the strongest I could get and then was not satisfied, I began to wonder where I was headed for. Slowly the idea that I was a slave to the weed dawned on me and I began to think about cutting down on it, or out altogether.

"I will now explain to you the way in which Friend Wife broke me of a vile habit and convinced us both of the marvelous power of Suggestion when properly applied.

"At about the time that I struck bottom, there came to my notice some literature telling of the power of directed thought, and I became interested in the study of that, and also in some inspirational literature which later came to my notice. I was rather skeptical at first, but as I read and thought and commenced to look for proof in the events

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of our daily lives and in our environment, the truth commenced to dawn upon me. I began to see and know that life manifestations were fed from within and grew from within, and if the within be in a state of decay, it invariably showed without. In fact, I know now that 'The Man of Galilee,' said something when He said, 'As a man thinketh in his heart, so is he.' If he thinks himself a slave to tobacco or other obnoxious habits, so is he. He must think himself free to remain free, once he has gained freedom.

"But to think one's self away from a habit that clings as close as thought itself, is a hard matter unaided. At the time we tried suggestion for the elimination of my tobacco habit I slept in one bedroom with one of the children and wife slept in another bedroom with our

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then youngest boy, about eight months old. As often is the case she had to be up at times during the night to wait on the baby and it was at those times that she gave me mental treatments while I was asleep.

"It isn't necessary to be in the same room, though it is all right if it happens to be the case. While I was sleeping she would visualize herself or mentally project herself as though she was standing or kneeling beside my bed and speaking to me. Her suggestions were of a constructive and positive nature rather than of negative. It went something like this: 'You are now desiring freedom from the tobacco habit; you are free and desire and enjoy mastery more than indulgence; tomorrow you will want only about half the normal amount of tobacco and each day it will be less until

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you are free within a week and shall never have any more craving for tobacco. You are Master and free.'

"She made the above suggestion (in substance) to me each time that she was awake during the night and I do pledge on oath that within six days from the time she started treatment I had completely quit craving tobacco, and quit using it. That has been several months ago, and today I am more master of my habits of thought and word and deed than ever before in my life. I have changed from an under-weight, nervous wreck to a full-weight, healthful, strong, energetic, and clear-thinking man, and everyone who knew me remarks how differently I look and act and seem. Since that time, I have followed the study and the practice of constructive and directed thinking."

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You know that in wireless telegraphy or telephony they use an instrument called the tuning coil that vibrates in harmony with an electrical wave or vibration of a certain length. It is in tune with that particular tune of wave and consequently they are in harmony and allow the vibration to go on to the other receiving instrument unhindered. Yet there may be other wireless vibrations of a higher or lower "tune" or key passing at the same time, yet only those in harmony are registered by the receiver.

Now our minds are just about the same way only we regulate our "tuning" coil by our mind. We can tune our minds to low-vibration thoughts such as the animal-impulses of nature, or we can "tune" them to thoughts of an educational or mental nature, or we can, after

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some qualifications are met, "tune" ourselves to receive purely spiritual thought vibrations. This power constitutes the Divine power that is given to man. Of course you will readily see that there never was a primitive hut or modern mansion built without the application of this principle of directed constructive thinking and visualization.

The backbone of salesmanship of all kinds is the understanding and skillful use of suggestion. When cleverly used it tends to relax one's conscious attention and warm up and quicken the Desire, until a favorable response is gained. Window displays and counter displays as well as illustrated advertising all rely on the power to drive a suggestion into the very center of Desire, where it grows to the point of action if in harmony with the thought vibration of the Desire. If

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the desire does not recognize or is not in harmony with the suggestion it is as "seed that has fallen upon stony ground," and is without harvest of action.

Thought and action do produce material results as is easily verified in the builder and his plans—the dressmaker and her pattern, or the school and its product, all in harmony with the leading constructive thought. The quality of thought determines the measure of success in life.

All truly wise thoughts have been thought already thousands of times; but to make them truly ours, we must think them over again honestly, till they take root in our personal experience.

—Goethe.