

SUGGESTIONS
FOR STUDENTS
OF PSYCHOLOGY.

TRUEMAN.



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Book _____

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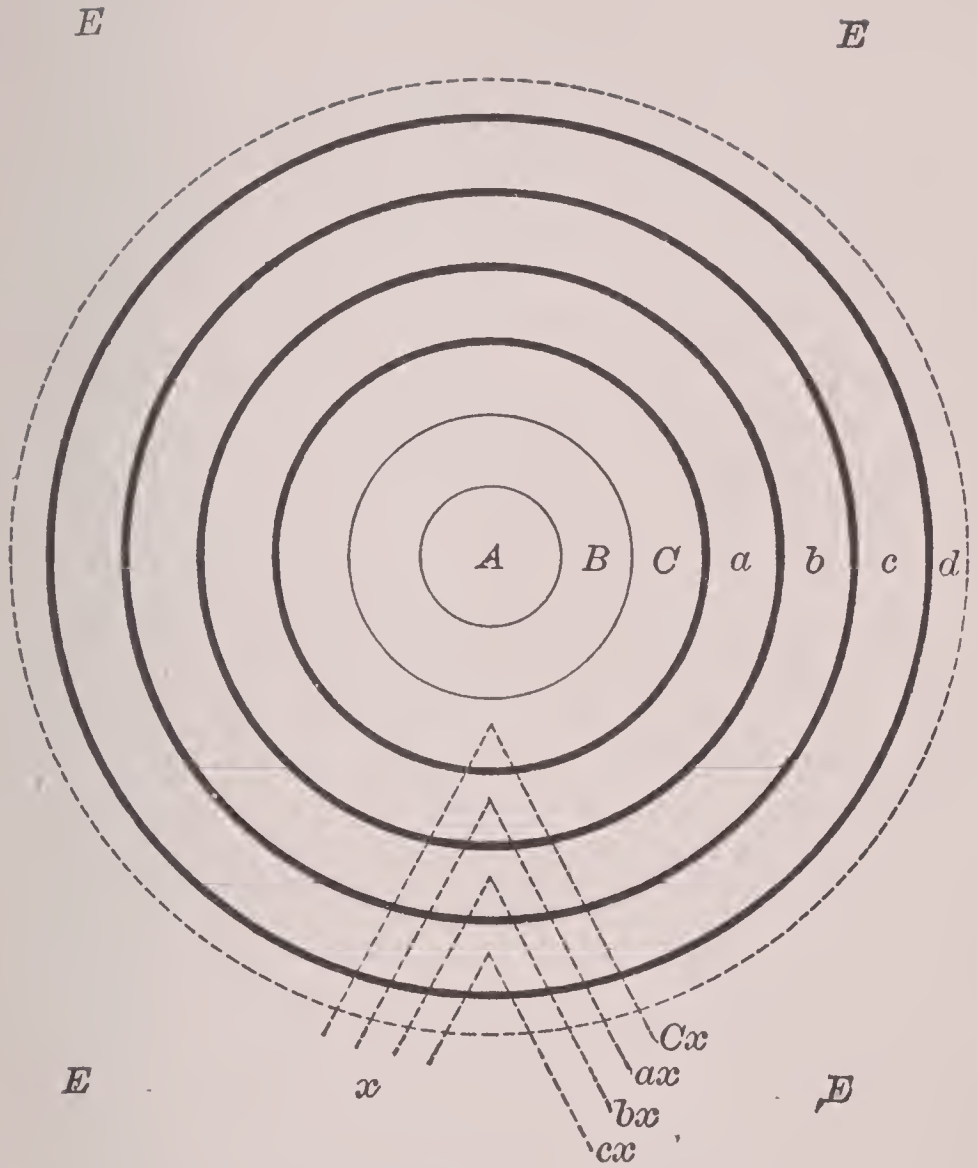
ANITA TRUEMAN.

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DEDICATED
TO THE MEMORY OF
MY BELOVED FRIEND AND TEACHER,
JOHN W. DICKINSON.

Suggestions for Students of Psychology.



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PREFACE.

THIS little book presents, in logical order, the essential truths which have been embodied in the various courses of study called collectively, "The Science of True Living."

A knowledge of the mind is to the problems of life what a knowledge of algebra is to mathematical problems. It enables the individual to solve them with comparatively little effort, for he has already done a large part of the thinking required in the solution of any problem. I have endeavored to lead the reader by easy steps, to a knowledge of the mind that will be of great practical value to him.

The chart, which has been a prominent feature in the study of "The Science of True Living," is here introduced to illustrate several points, and to enable the reader to fix them more definitely in his mind.

Trusting that these suggestions may lead a few of my companions to a clearer understanding of the inner world of the mind, and a fuller realization of the divine possibilities of human life, I submit them to all students of life and its problems.

ANITA TRUEMAN.

PART I.

SUBSTANCE, POWER AND LAW.

SUGGESTIONS FOR STUDENTS OF PSYCHOLOGY.

I.

SUBSTANCE.

WHEN we contemplate the external universe, we become conscious of space.

We think of any object as occupying and enclosed by space.

That which fills the space occupied by any object is called *substance*, because it *stands under* the surface which separates the object from the space surrounding it.

Substance is that which fills space.

When we think of any portion of space, however great or small, we think of the substance which fills it, even though it be invisible and imponderable.

All space is filled with substance.

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DENSITY.

When the particles in one mass of substance lie closer together than those in another, the first is said to be of greater density than the second.

MATTER.

If the substance which fills a form is of greater density than that which surrounds it, vibrations transmitted through the surrounding substance are reflected from its surface.

If these vibrations are of such a nature as to influence the organs of sense, they are transmitted to the brain-centers, and there received by the mind as impressions, from which are derived ideas of the existence and properties of the object.

Any form of sufficient density to reflect vibrations which can be transmitted to the mind through the senses, is called a material object, and the substance which fills the space which it occupies is called matter.

Matter is substance of sufficient density to reflect vibrations which can be transmitted to the mind through the organs of sense.

SPIRIT.

Science has proved the existence of a substance whose density is so slight that its particles are free to pass between the particles of denser substances. This substance is called ether, and is said to pervade the denser substances, and to fill all those vast regions of space which to human sense appear to be vacant. It is also recognized that in this substance there are many degrees of density, beyond the possibility of measurement to the human mind.

Forms which are filled with this ethereal or spiritual substance are imperceptible to human sense. Yet they reflect vibrations through the spiritual substance which surrounds them, which are perceptible to the spiritual senses of our being. These are called spiritual forms, and the substance which fills the space which they occupy is called spirit.

Spirit is substance of insufficient density to reflect vibrations which can be transmitted to the mind through the organs of sense.

It will thus be seen that matter and spirit are

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different degrees of density in the same universal substance, and that spirit pervades all material forms, and fills all seemingly vacant space.

It is clear, also, that in Nature there is no line of demarkation between matter and spirit, but that the distinction between them is made by the human mind. If our senses were more refined, we should be able to perceive how substantial spiritual forms are, and how real is the spiritual universe which pervades and surrounds our material world.

II.

POWER.

WHEN we contemplate the external universe, we observe that changes are constantly taking place in it.

When we think of ourselves, and so become conscious of our mental states, we realize constant changes in them also.

Whenever we become conscious of a change, either in our environment or in our mental states, we immediately think of the power which produced the change. We never think of power but as the cause of change, and our knowledge of power is derived wholly from study of the changes which it produces.

Power is that which produces change.

We know that the condition of every mass of substance is constantly changing, and that every particle of substance is continually changing its

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relation to other particles. Therefore, we infer that power and substance are co-existent, and that as substance is universal, power is infinite.

Power and substance are infinite and inseparable.

We observe the greatest changes in substances of least density, and conclude that power is most active in these substances.

We may say, then, that the unlimited changes in Nature are caused by an *infinite power*, which acts in all substances, but most freely in the most spiritual.

ATTRACTION.

When we contemplate the changes taking place in the external universe, we notice a tendency for all material substances to be drawn together.

That activity of power which causes material substances to be drawn together is called attraction.

When it is exerted between the particles in any mass of substance, it is called *cohesion*.

When it is exerted between a mass of substance and particles brought into contact with its surface, it is called *adhesion*.

When it is exerted between the heavenly bodies, or between the earth and material substances near its surface, it is called *gravitation*.

When it is exerted between substances which are fitted to blend with each other, it is called *affinity*.

When we think of ourselves, we realize that while the physical substance of our being is attracted to the earth, the spiritual substance of our being is drawn toward other souls, especially toward those whose habits of action are such as to blend with our own. The power of attraction, acting thus in the soul, is called *love*.

We are also conscious of being drawn forth out of ourselves by the attraction of the soul for the Universal Spirit. This attraction of the soul for the Universal Spirit is called *religion*.

DIFFERENTIATION.

Through the power of attraction, the substance which fills the universe is divided into separate masses, and what is called matter is differentiated from the spiritual substance which pervades and surrounds it.

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The power in any mass of substance is organized as a unit, and acts as such in molding its expression, organizing further power, and producing changes in its environment.

Thus the Infinite Power is differentiated into multitudes of finite, subordinate powers, through which, as agents, it acts, in producing all the changes which we behold in the environment and realize in our mental states. But the indivisibility of the Infinite Power is maintained, as the substance in which it dwells, and from which its activity proceeds is the Universal Spirit.

The power which is resident and active in spiritual substances is called *intelligence*.

The power which is resident and active in material substances is called *force*.

Intelligence produces changes in the condition of matter through the co-operation of the forces resident in matter.

BEING.

A power which is the conscious cause of its own activities is called a being.

The Infinite Power is called the Supreme Being,

because It is the First Cause of all activities in the universe.

VIBRATION.

When two bodies are attracted toward each other, but are prevented from coming together by the resistance of intervening substances, or by counter attractions, the tendency of each to move toward the other displaces the adjacent particles of the intervening substance. These encounter the resistance of the substance beyond, and are forced back to their former position, while their motion is communicated to the next adjacent particles. This progressive motion is continued until it reaches the other body. It is called *vibration*.

By means of vibration, communication is established between powers resident in bodies which are attracted toward each other, but prevented from coming together.

RATES OF VIBRATION.

It will be seen that if a vibration is communicated through a material substance, it meets with far greater resistance than in passing through a

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spiritual substance. Hence it travels much more slowly than if communicated through a spiritual substance.

As all substances are constantly being acted upon by the power of attraction, vibrations are constantly being inaugurated at all points, and traveling through all space. Hence all substances are in a state of vibration. The denser the substance, the lower will be its rate of vibration; the more spiritual the substance, the higher will be its rate of vibration.

Vibrations which are inaugurated by intelligence travel through the universal spiritual substance, and encounter very slight resistance. Those inaugurated by force travel through material substances and are greatly modified by the conditions of the substances through which they are communicated.

III.

LAWS.

THE conditions which limit the activity of finite powers are called laws.

A law is a condition which limits action.

The activity of any finite power is limited by the laws of its own nature, and by the conditions of its environment.

The nature of the power involved in a seed is to carry out the impulse communicated to it by the parent plant, and organize the elements it finds in its environment into a similar plant. But the power of the seed can produce such an effect only when it finds within range of its activity other powers whose nature is such as to cause them to respond to the attraction it exerts, and co-operate with it in the evolution of its destiny.

As the plant grows, its power increases, and it comes into relation with new powers and conditions, which in turn limit its larger activity.

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It will thus be seen that the laws which govern any power are the conditions produced by other powers combined with those produced by its own activity.

These are, in the case of the plant:

1. The impulse communicated by the parent plant to the power embodied in the seed, and the conditions imposed in the construction of the seed.

2. The conditions imposed by the activity of other powers in the environment.

3. The conditions produced by its own activity and growth.

All powers become laws, when considered as limiting by their activity the freedom of other powers.

Every power is "a law unto itself," inasmuch as it is limited in its activity by the conditions which it has created.

MATERIAL LAWS.

The conditions which govern the activity of force in matter are called material laws.

When the power of cohesion is considered as

limiting the activity of power in the individual particle, it is called the law of cohesion.

When the power of gravitation is considered as limiting the activity of power in bodies near the surface of the earth, it is called the law of gravitation.

Any force, when considered as limiting the activity of other forces, is called a material law.

SPIRITUAL LAW.

The only condition to which pure Intelligence is subject is the law of attraction, which leads it to seek communion with other Intelligence of the same order. Hence it is said that *love is the law of life*.

MORAL LAWS.

In a community, the activity of each individual is limited by the activity of others, and by the customs of all. The conditions which govern the individual in his relation with others, and those imposed upon him by the customs of the community, are called moral laws.

ARTIFICIAL LAWS.

Artificial laws are instituted by men for the purpose of securing freedom to all, by limiting the freedom of those who would interfere with the freedom of others. Only those laws are just which operate in this manner.

PART II.
ANALYSIS OF MAN.

I.

MAN.

WHEN we examine ourselves and our environment, we perceive that we are able to produce changes in our states of mind, and in the material conditions surrounding us.

By moving an object from one place to another, we produce a physical change, which is the result of physical power, or force, which we have exerted.

If we compare the states of the mind before and after the act, we find that a change has been produced in our mental condition. At first, we contemplated the object in its relation with other objects, and were displeased. Then we mentally rearranged the objects, according to our taste or convenience, and desired to see them so arranged. Finally we directed the forces of the body to make the change, and when it was effected, the mind be-

came pleased and satisfied. So we have exerted mental power to change our own states of mind.

We observe also, that after we have produced a change in our environment, those who share it with us manifest signs of changes in their states of mind. From this we infer that the changes produced by one individual may be the occasions of changes in the mental states of other persons. This inference is verified by our own experience, for we find that the changes produced in our environment by others, occasion activities in our own minds. Power exerted in such a manner as to affect the mental states of other beings is called moral power.

We are conscious that we are the cause of the limited physical, mental and moral activities which we have exerted, and also that we are related by means of these activities with other Intelligence. We are, therefore, finite spiritual beings, possessing physical, mental and moral power.

Man is that finite spiritual being who is conscious of exerting mental, moral and physical power.

THE SOUL.

When we say that we are conscious of the ability to exert mental, moral and physical power, we think also of that in us which directs these powers, which must be superior to them. Since it is the cause of all his activities, it is the *spiritual being* in man. It is called the *Ego* or *Soul*.

The soul is that spiritual being in man which is the cause of his mental, moral and physical activities.

Through all changes of mind, body and environment, the soul remains unchanged. This persistence of the ego leads to the idea that while the mind and body of man, like his environment, change and disintegrate, his soul is immortal.

The substance of the soul is the finest known to man, and it is known only through consciousness. It is in the highest rate of vibration, and its power is most fully organized. This power acts directly only through that spiritual substance which pervades matter and fills all space. But it acts indirectly through the intelligence of the mind and the forces of the body.

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The nature of the soul is to exert intelligence and force in such a manner as to establish, through expression, communion with other souls, and through the expansion of its activities a greater degree of unity with that Infinite Power of which it is a part. The power of attraction, acting thus, in the soul, is called love. It is the original impulse of all action.

The power of the soul's love, seeking unity with other souls and with the Universal Spirit, causes vibrations to radiate in all directions, as from a center. These vibrations travel freely through the spiritual substance which pervades the environment, but when the soul is brought into contact with material substances, and seeks expression through them, its power is limited by the laws which govern the forces resident in them. Therefore, the *expression* of the soul is limited by material laws, although the soul itself is superior to them.

THE MIND.

We have seen that our only knowledge of external powers is derived from observation of the changes which they produce.

We are known only by the changes which we produce.

We establish our relativity with other beings by producing changes in the common environment, and observing the changes produced by them.

That power of the soul which directs the forces of the body in producing external phenomena, and interprets the presence of such phenomena, is called the mind.

The mind is that power of the soul through which we realize our relativity with other beings.

The chart represents the mind as a sphere, enclosing the soul, and enclosed by the external universe of matter.

Through this mental sphere, all knowledge of the external universe is brought to the soul.

Through it, also, the soul is expressed, and made manifest through the changes wrought in matter by the forces of the body, acting under the direction of the intelligence of the mind.

The substance of the mind is a spiritual substance in a lower rate of vibration than that of the soul. It comes into direct contact with the electro-nervous fluid in the body, which is the

finest material substance. Through this it conveys the vibrations communicated to it from the soul, and through it receives the impressions transmitted from the material world through the senses.

THE BODY.

The human body is an organization of material substances in which are embodied the forces by means of which the love of the soul and the intelligence of the mind are expressed. It is a very complex construction, including many lesser organizations, and containing substances of all degrees of density, from the bones, parts of which are very compact, to the electro-nervous fluid, which is so delicate in its nature that Science has been unable to define it, save by proving that it obeys the laws of electricity.

The body is constantly consuming material substances and organizing the forces resident in them, which are used by the mind in producing the physical phenomena which express its activities.

Through the agency of the vital forces resident in the electro-nervous fluid, the mind communicates with the forces resident in the grosser sub-

stances of the body, and directs them. This fluid is found in all the nerves and nerve-centers of the organism, and is the medium through which vibrations are conveyed from the periphery to the centers and from the centers to the periphery.

The vital organs, which are constantly occupied in rebuilding the tissues of the body, and organizing the forces found in the substances which the body consumes, are governed by the vital forces in the involuntary nerves. Through these forces, the mind maintains its connection with the body. They are indirectly influenced by mental conditions, especially by the emotions, but are not controlled by volitions of the mind.

The nerves which convey vibrations from the brain centers to the periphery are called *motor nerves*. Through them the volitions of the mind are carried out into expression.

The nerves which convey vibrations from the periphery to the brain are called *sensory nerves*. They carry the vibrations received through the various organs of sense to their respective brain centers, where they enter the mind as impressions. Together with the organs of sense they are called the *sensorium*.

II.

PSYCHOLOGY.

WE have seen that the expression of the soul and its knowledge of the physical environment is modified by the condition and habits of its agent, the mind, and its instrument, the body. We shall now proceed to study those phenomena from which we may derive a knowledge of the mind, that we may train its powers to express the Perfect Divine Being of the soul, and to interpret the true beauty and significance of external phenomena.

Psychology is a knowledge of the powers of the mind and the laws of their activities.

The phenomena from study of which a knowledge of the mind must be derived are of two classes, objective and subjective.

The *objective phenomena* comprise the physiological changes which accompany mental activities

and the physical expressions of thoughts, emotions and volitions.

The *subjective phenomena* consist of those states of mind of which we are conscious when brought into relation with objects or subjects of thought. *Material phenomena are called objects of thought.*
. *When we think of a mental condition, an idea, thought, emotion, or volition, it is called a subject of thought.*

Objective phenomena are valuable to the student of psychology only as they are interpreted in the light of a knowledge of the mind, previously derived from a study of subjective phenomena.

It will thus be seen that a primary knowledge of the mind must be derived from study of subjective phenomena.

PART III.

STUDY OF SUBJECTIVE MENTAL
PHENOMENA.

I.

OBSERVATION.

The mental process by which we become conscious of physical phenomena is called observation.

When external phenomena are brought into such relation with the individual as to affect the organs of sense, vibrations are occasioned in the sensory nerves, which are transmitted to the brain, where they are received by the mind as impressions.

IMPRESSION.

Impressions received through the sense of touch arouse in the mind sensations of muscular resistance, from which are derived ideas of the nature of the surface and substance of any material object brought into contact with the surface of the body.

Impressions received through the sense of sight arouse in the mind sensations of light and color,

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from which are derived ideas of the form and color of material objects.

Impressions received through the sense of hearing arouse in the mind sensations of sound, from which are derived ideas of tone and articulation.

Impressions received through the sense of taste arouse in the mind sensations of taste, from which are derived ideas of the flavors of substances.

Impressions received through the sense of smell arouse in the mind sensations of smell, from which are derived ideas of the odors of substances.

Impressions received through what is called the vital sense arouse in the mind sensations of heat and cold, hunger and thirst, weariness and rest, comfort and pain, from which are derived ideas of bodily conditions.

SENSATION.

If the same objects of thought, under the same material conditions, be presented to the mind at different times, it will be found that the impressions received from them at one time will differ from those received at another.

For instance, if I enter a room, when my mind

is preoccupied with some foreign subject, the impressions which I receive will be general and vague. I may not become conscious of many of the objects in the room. On a second occasion, when my mind is not so preoccupied, I may enter the same room, and I shall become conscious of the objects before me, their properties and their relation to one another.

On the first occasion, my senses were just as active as on the second, and the vibrations were conveyed to the mind, which they entered as impressions. But I paid no heed to these impressions, so they became inactive, and the sensations which they were capable of arousing did not respond to them. In the second instance, the mind was free to receive these impressions, the sensations were aroused, and the ideas formed in the mind.

An impression of which the mind is conscious is called a sensation.

PRESENTATION.

The sensations which are aroused by the impressions which enter the mind through the sensorium influence the sensitive mind-substance so as to

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form in the mind a presentation or image of the object whose presence occasioned the impressions.

These mental images of external phenomena are called ideas.

The presence of ideas in the mind is called *consciousness* of the phenomena which they represent.

LAWS OF OBSERVATION.

That we may become conscious of external phenomena, it is required:

1. That they should be brought into such relation with the individual as to influence the senses.

2. That direct attention should be given to the impressions received.

II.

MEMORY.

WHEN an idea is presented to the mind, there arise in connection with it ideas derived from former observations, which bear a relation to it.

The power to reproduce ideas derived from former observations implies the power to retain ideas presented to the mind.

The power to retain and reproduce ideas is called memory.

CIRCUMSTANTIAL MEMORY.

When an idea is presented to the mind, we recall ideas which have appeared in the mind simultaneously with some former presentation of the same or a similar idea.

For instance, whenever the idea of an apple-tree is presented to my mind, I recall ideas of the

garden in which stood the first apple-tree to which I ever gave attention.

Such ideas are said to bear a *circumstantial* relation to the present idea.

The power to recall ideas which bear a circumstantial relation to the present idea is called circumstantial memory.

PHILOSOPHICAL MEMORY.

When an idea is presented to the mind, we recall ideas which relate to its causes and possible effects.

For instance, when the idea of an apple-tree is presented to my mind, I recall ideas of the seed, the sunshine, the substances and forces, the labor and intelligence, which have combined to produce the tree in its present condition. I recall also ideas of the effects of which it may be the cause, the leaves, the blossoms, the fruit, the seed, which it will produce, and the ideas and emotions which these will arouse in the minds of human beings.

Such ideas are said to bear a *philosophical* relation to the present idea.

The power to recall ideas which bear a philo-

sophical relation to the present idea is called *philosophical memory*.

LAWS OF MEMORY.

The more clearly and forcibly ideas are presented to the mind, the more easily will they be remembered.

The more frequently ideas are presented to the mind, the more easily will they be remembered.

The more immediate and important the relation which they bear to ideas already established in the mind, the more easily will ideas be retained.

The more immediate and important the relation which they bear to the present idea, the more easily will ideas be recalled.

·III.

IMAGINATION.

WHEN we combine the idea of an object of thought having certain properties with the idea of an object of thought having certain other properties, we create in the mind an idea of an object having all the properties of both original objects.

The power to create an idea of an object whose properties are different from those of any object ever observed, is called imagination.

All the ideas employed by imagination in creating new ideas have been at some time derived from observation.

INFORMATION.

When a description is presented to the mind, the ideas represented by the symbols used in language are aroused and combined by imagination in that relation with one another which the description

suggests. This product of imagination is called *information*.

Information differs from knowledge in that it is the product of imagination, while knowledge is the product of reason.

All the ideas represented in a description must be already familiar to the mind, in order that information may be derived therefrom.

DREAMS.

When a number of ideas, recalled by memory or created by imagination, are presented to the mind, without reference to the natural relation between them, the product is called a *dream*.

During sleep, or when the mind is in an otherwise passive condition, dreams are apt to occur. That modification of the power of imagination which produces dreams is called *fancy*.

IDEALS.

When we think of persons whom we admire, we are inclined to form in the mind an image of ourselves as performing the acts and possessing the

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qualities which make them admirable to us. Such a combination of ideas is called an *ideal*.

INVENTION.

When the activity of imagination is guided by reason to combine different kinds of knowledge, in order to produce new knowledge, to be applied in making useful combinations of natural forces and substances, it is called *invention*.

ART.

When the activity of imagination is guided by reason to produce such combinations of ideas, as will, if expressed in form, motion, or sound, appeal to the artistic sensibility, it is called *poetic imagination*, and its use of the powers of expression is called *art*.

LAWS OF IMAGINATION.

The activity of imagination requires:

1. Well-trained observing powers.
2. Well-developed memory.
3. Careful study of descriptions.
4. Well-trained artistic sensibility.

IV.

INTUITION.

IDEAS which are derived from observation are called *objective ideas*.

Whenever an objective idea is presented to the mind, we are conscious of the presence of ideas not derived from observation.

For instance, whenever the idea of a form is presented to the mind, we are conscious of the idea of space, which is not derived from observation, but seems to be inherent in the mind.

Whenever the idea of a change is presented to the mind, we are conscious of ideas of power and of time.

Ideas of space, power, and time, are called *intuitive ideas*.

Intuitive ideas are those which are inherent in the mind, and appear simultaneously with the objective ideas which are adapted to occasion them.

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The following are the principal intuitive ideas, with the objective ideas adapted to occasion them.

INTUITIVE IDEAS.

OCCASIONS.

Life	Motion.
Power	Change.
Existence	Phenomena.
Space	Form.
Time	Change.
Cause and Effect	Phenomena.
Whole and Parts	Divisibility of Objects.
Number	Objects.
Value	Desirability of objects.
Resemblance	Objects having similar properties.
Difference	Objects having different properties.
Beauty	Objects of pleasure.
Good and Evil	Objects of pleasure and pain.
Right and Wrong	Moral acts.

SUBJECTIVE IDEAS.

Ideas which present as subjects of thought the mental states aroused by the presentation of objective ideas are called *subjective ideas*.

The intuitive idea of *Personal Identity* appears in the mind simultaneously with every subjective idea.

V.

INTELLECT.

WHEN two or more ideas are present in the mind at the same time, we know that their objects bear a relation to one another, and that the relation between the objects is the same as that which exists between the ideas.

In order to discover what that relation is, we compare the ideas with one another. This is called *thinking*.

That power of the mind which thinks is called intellect.

THOUGHT.

The product of this comparison of ideas is a complex idea, or *thought*, representing the objects of the ideas as bearing a certain relation to one another.

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TRUTH.

A thought which presents ideas as bearing that relation to each other which exists between their objects, is called a *truth*.

KNOWLEDGE.

Consciousness of truth is called knowledge.

The basis of all knowledge is the *primary truths* which are derived from the simultaneous appearance in the mind of ideas derived from observation and those presented by intuition.

For instance, if the idea of a form is presented to the mind, the intuitive idea of space is presented simultaneously, and we know that the form occupies space. *This is a self-evident, or primary truth.*

A necessary truth is one of the denial of which involves an absurdity: *i. e.*, affirms something of an object or subject of thought which annihilates it. For instance, the thought that a whole is equal to the sum of all its parts is a necessary truth, because to think that a whole is greater or less than the sum of its parts is to annihilate the idea of the whole.

A *physical truth, or fact*, is one which is derived from observation, the testimony of the several senses in regard to its objects being carefully compared and repeated observations compared with one another.

A *probable truth* is one derived from comparison of truths already established. For instance, I know that to smile expresses pleasure. If I see a person smile, my conclusion that he feels pleasure is a probable truth.

VI.

REASON.

THAT mental process by which we derive new truth from truths already established is called *reasoning*.

Reasoning consists in deriving a new truth from the comparison of two truths already established.

ELEMENTARY REASONING.

When an idea is presented to the mind, it is contemplated, first as a whole, and then as consisting of parts, which the mind proceeds to separate from one another. This mental process is called *analysis*.

The idea of an apple may be divided into several parts, viz. :

Ideas of its form, weight, hardness, smoothness, etc., derived from the sense of touch.

Ideas of its form and color, derived from the sense of sight.

Ideas of its odor, derived from the sense of smell.

Ideas of its flavor, derived from the sense of taste.

Ideas of its parts and their construction, derived from analysis of the object.

Form, weight, hardness, smoothness, color, flavor, odor, divisibility, etc., are *properties* of the object called an apple.

The idea of the object as possessing these properties is called a *concrete idea*.

The ideas of the properties as apart from the object are called *abstract ideas*.

We now proceed to examine each of these properties, by comparing it with the abstract ideas of like properties, which we have derived from the analysis of ideas of other objects.

For instance, by comparing our ideas of the form of the apple with our abstract ideas of form, we find that it most resembles the form called a sphere, and conclude that the form of the apple is spherical.

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In this manner the qualities of the properties of an object are defined, and knowledge concerning them obtained.

The mind next restores each property to its proper relation with others and with the whole object. The result is a concrete idea of an object possessing the properties which analysis discovered, qualified according to their agreement or disagreement with our abstract ideas of similar properties.

The combination of abstract ideas into a concrete idea is called *synthesis*.

From analysis and synthesis, we derive knowledge of objects and their properties. This is called elementary knowledge, and the mental process by which it is attained is called elementary reasoning.

SCIENTIFIC REASONING.

When we have attained knowledge concerning a number of individual objects, and discover that among them are several which possess similar properties, we group our ideas of these objects together, and form a class. In this way, we classify our ideas. Each new idea, as soon as it has

been analyzed and defined is placed in the group to which it belongs.

The mental process by which ideas are classified is called generalization.

There may be included in one group several objects which possess all the properties common to the class and some in which they differ from other members of the class. These objects form a subordinate group within the first.

Knowledge of classes as including objects having similar properties, and of objects as belonging to classes, is called scientific knowledge.

The mental process by which scientific knowledge is obtained, including analysis, synthesis, and generalization, is called scientific reasoning.

PHILOSOPHICAL REASONING.

Whenever phenomena of any kind are presented to the mind, intuition presents simultaneously the idea of cause and effect, and we realize the primary truth that these phenomena are the effects of causes, and will be the causes of effects.

Immediately the mind begins to seek for the causes of these effects and to calculate the effects of these causes.

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Anything which is necessary for the production of an effect is considered to be a cause of that effect. The causes of any effect may be classified as follows:

Efficient cause, the being which produces the effect.

Immediate cause, the power which that being exerts to produce it.

Substantial cause, the substance used to produce it.

Formal cause, the laws which govern its production.

Final cause, the occasion of its production.

First cause, the Infinite Power which acts through all finite power as agents.

PHILOSOPHICAL GENERALIZATION.

When we have observed that in several instances, a certain cause has produced a certain effect, we conclude that such a cause will always produce such an effect, and that such an effect is always produced by such a cause. This is called *philosophical generalization*.

HYPOTHESIS.

For the purpose of determining whether a certain power or condition is a cause of a certain effect, we assume that it is. We then calculate, from our previous knowledge of causes and effects, what the effect of such a cause would be. If our conclusions agree with the effect which we have observed, we conclude that the supposed cause is the actual cause.

The assumption that a certain power or condition is a cause of a certain effect, made for the purpose of discovering whether it is an actual cause, is called hypothesis.

Knowledge of effects as related to their causes, and of causes as related to their effects, is called philosophical knowledge.

The method of reasoning employed to attain such knowledge is called philosophical reasoning.

INDUCTIVE REASONING.

Reasoning which proceeds from knowledge of individuals to knowledge of classes, or from knowledge of effects to knowledge of causes, is called *inductive reasoning*.

DEDUCTIVE REASONING.

Reasoning which proceeds from knowledge of classes to knowledge of individuals, or from knowledge of causes to knowledge of effects, is called *deductive reasoning*.

VII.

SENSIBILITY.

WHEN an idea is presented to the mind, and compares favorably with ideas already established, we become conscious of a state of mind called a feeling of pleasure. If it cannot be favorably compared with ideas already established, we become conscious of a feeling of pain.

Feeling is consciousness of the harmony or discord produced in the mind by the presentation of an idea.

That power of the mind which feels is called sensibility.

MORAL SENSIBILITY.

Any act which affects the welfare of other beings is called a moral act.

The idea of a moral act occasions in the mind the intuitive idea of *right and wrong*.

Moral acts which contribute to the welfare of other beings are classified as right.

Moral acts which interfere with the welfare of other beings are classified as wrong.

The thought that an act is right occasions a feeling of pleasure.

The thought that an act is wrong occasions a feeling of pain.

That power of the mind which feels pleasure and pain in regard to moral acts is called moral sensibility.

INTELLECTUAL SENSIBILITY.

When an idea is presented to the mind, there follows a feeling of uneasiness until its relation with other ideas has been established, and knowledge concerning its object so attained. When the reasoning power has arrived at a knowledge of the truth, or what is conceived to be the truth, concerning it, a feeling of satisfaction arises in the mind.

When a thought is presented to the mind, which agrees with our conception of truth, it is classified as a truth, and the mind accepts it with a

feeling of pleasure. A thought which does not agree with our conception of truth is classified as an error, and is the occasion of a feeling of pain which leads us to reject it.

That power of the mind which feels pleasure and pain in regard to knowledge and ignorance, truth and error, is called intellectual sensibility.

PHYSICAL SENSIBILITY.

When we become conscious of physical conditions which menace the welfare of the body, we experience feelings of pain, which are conceived by the mind to be located in that part of the body where the discordant conditions exist. On the other hand, when we become conscious of bodily conditions which contribute to the welfare of the body, or to the delight of the senses, we experience feelings of pleasure, which are likewise conceived to be located in that part of the body where the occasion of these feelings exists.

That power of the mind which feels pleasure and pain in regard to physical conditions is called physical sensibility.

ARTISTIC SENSIBILITY.

Those phenomena which occasion in the mind the intuitive idea of beauty are classified as beautiful.

Different minds, in different stages of development, require different kind of phenomena to occasion the idea of beauty. To a mind in which ideas of physical conditions predominate, those phenomena are beautiful which occasion physical pleasure. To a mind occupied with moral problems, only those phenomena are beautiful which are associated with right moral acts. To a scientific mind, those phenomena are beautiful which contribute to its sum of knowledge.

Any mind conceives those phenomena to be beautiful which occasion it most pleasure. To the lover of Nature anything is beautiful which is in harmony with the order of Nature. This love of the natural is probably the foundation of the standard of beauty in the majority of thinking minds. Added to this is the love of soul for soul, which leads us to consider the work of man beautiful, in proportion as it is in harmony with Nature, and

expresses his soul and his desire for the welfare of other beings.

When we think of any object or subject of thought as beautiful, we experience a feeling of pleasure. When it does not agree with our standard of beauty, we experience a feeling of pain.

That power of the mind which feels pleasure and pain in regard to beauty or lack of beauty in phenomena, is called artistic sensibility.

EMOTIONS.

Any object or subject of thought which occasions a feeling of pleasure, physical, mental, moral, or artistic, is classified as *good*.

Any object or subject of thought which occasions a feeling of pain is classified as *evil*.

The mind is attracted toward that which it conceives to be good, and repelled by that which it considers evil.

The attraction of the mind for good, and its reaction from evil, are called emotions.

The attractions of the mind for good may be called positive emotions, and its reactions from evil negative emotions.

Love, joy, faith, hope, peace, courage, pride, charity, are *positive emotions*.

Hatred, anger, fear, jealousy, envy, sorrow, despair, shame, are *negative emotions*.

AFFECTIONS.

When a certain idea, being repeatedly presented to the mind, always occasions feelings of pleasure, there is established in sensibility an inclination to feel positive emotions toward the object of that idea. Such an inclination is called a *benevolent affection*, and its opposite, occasioned by the repeated appearance of an idea which occasions negative emotions, is called a *malevolent affection*.

VIII.

WILL.

WHENEVER the presentation of an idea occasions a feeling of pleasure, the mind directs the forces of the body to produce such changes in the condition of matter as will bring the individual into more favorable relation with the object of the idea. When an idea occasions feelings of pain, the mind directs the vital forces to produce such changes as will tend to remove or destroy the object of the idea.

That activity of the mind which determines in what manner the vital forces shall act is called choosing.

That power of the mind which chooses is called will.

The choice involved in any act is called a *volition*.

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INDIVIDUALITY.

The idea of a strong will is usually associated with the idea of a powerful individuality. A strong will is the power of deliberate choosing. Some persons imagine that they exert the power of a strong will when they exhibit the trait of character termed obstinacy. This is the determination to follow a certain course of action regardless of reason or feeling. This is a sign of a very superficial mind, for in great individualities, the power of the will is guided by reason and sensibility, and held subservient to the love of the soul, which seeks the welfare of all, rather than its own. The greatest individual is the one whose volitions are governed by the broadest knowledge, and the deepest feeling. Such an individual does not need to enforce his will. It is the delight of others to obey him, for they know that he desires the welfare of all, and that he can give them ample reason for every step he advocates.

ACTION.

The changes produced in the condition of matter by the forces of the body under the direction of the mind, are called actions.

All action is the direct expression of volition, volition of emotion, emotion of thought. Thought is the comparison of ideas. The ideas compared are derived from observation, reproduced by memory or created by imagination. These ideas are derived originally from sensations, which are aroused by the impressions which enter the mind through the sensorium.

This outlines the history of every action. To fix it more definitely in the mind, refer to the chart. Imagine the vibrations active in matter, *E. E. E. E.* being communicated to the sensorium, *d.* Entering the sphere *c*, they are called impressions. Passing into *b*, they become sensations, and in *a*, they are formed into ideas. This illustrates the order of impression.

The sphere *a* represents intellect. Here the idea is compared with other ideas, and classified. The sphere *b* represents sensibility, where the result of

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the comparison is felt. The sphere *c* represents will, directly in touch with the vital forces in the body, represented by the sphere *d*. Will, influenced by sensibility, directs the vital forces to produce the material conditions which express mental states. This illustrates the order of expression.

PART IV.

STUDY OF OBJECTIVE MENTAL
PHENOMENA.

I.

STUDY OF OBJECTIVE MENTAL PHENOMENA.

HAVING derived from the study of subjective phenomena a knowledge of the mind itself, let us turn to the consideration of those objective phenomena, by means of which mental activities are expressed.

Our only means of knowing other minds is to study the objective phenomena which they produce, in the light of a knowledge of the mind already acquired through study of the subjective phenomena of our own minds.

We have divided objective mental phenomena into two classes, viz., the physiological changes which accompany mental activities and the expressions of thoughts, emotions and volitions.

PHYSIOLOGICAL PHENOMENA.

We have observed that the mind acts through the agency of the forces resident in the electro-nervous fluid in the body. It has been proved that certain physical conditions accompany certain mental states. For instance, positive emotions are always accompanied by an increase in the supply of the electro-nervous fluid, and greater activity of the vital forces. Negative emotions tend to disturb the electro-nervous fluid, and to interfere with the activity of the vital forces. Furthermore, the comparative development of different mental powers is indicated by the development and formation of the physical organs through which they act. This is particularly noticeable in the formation of the head, which indicates the development of the different brain centers; in the formation of the features, through which thought and emotion are so largely expressed: and in the formation of the hand, through which most of the volitions are carried out.

A knowledge of the brain and nerves as the agents of the mind is termed *neurology*.

A knowledge of the formation of the head as expressing mental inclinations is called *phrenology*.

A knowledge of the formation of the features as expressing mental inclinations is called *physiognomy*.

A knowledge of the formation of the hand as expressing mental inclinations is called *cheiropsophy*.

Each of these departments of knowledge is a science in itself. It will be seen that none of them deal with the mind itself, but only with its agents and instruments. Such knowledge is an important adjunct to psychology, but it is entirely subordinate, and must be understood in the light of a knowledge of the mind derived from self-study.

II.

HEALTH AND DISEASE.

WHEN the nerve centers are well-stored with the electro-nervous fluid, and it circulates freely throughout the entire organism, the vital forces direct in a normal manner the organic functions of the body, and serve the mind freely in the expression of its thoughts, emotions, and volitions. *This is the natural condition of the body and is called a state of health.*

When the free circulation of the electro-nervous fluid is impeded, and the vital forces thrown out of equilibrium, the normal activity of the vital organs is suspended, and the forces of the body no longer serve the intelligence of the mind. *Then the body is said to be in a state of disease.*

THE LAWS OF HEALTH.

The requirements for health are as follows:

1. That the body must be supplied with sufficient and suitable nourishment. The material substances which it consumes are used to rebuild wasted tissues, or transmuted into the comparatively spiritual substance, through which the mind acts in the body and maintains its connection therewith.

2. The body must be protected from extremes of temperature, and all physical conditions which would be likely to interfere with the activity of the vital forces.

3. A perfect balance must be maintained between the supply and expenditure of vital forces, by observation of the law of rhythm, alternate action and rest.

4. The mind must be trained to entertain only such thoughts as may be the occasions of positive emotions and benevolent affections. These mental states, as we have seen, are conducive to increased supply and free circulation of the electro-nervous fluid, and natural, vigorous activity of the vital forces.

THE CAUSE OF DISEASE.

The immediate cause of disease is always a disturbance of the vital forces.

Any violation of the laws of health may be the *occasion* of disease, viz.:

1. Lack of sufficient and suitable nourishment.
2. Exposure to extremes of temperature and unsanitary conditions.
3. Lack of balance between supply and expenditure of vital forces. Overwork, or lack of proper exercise.
4. Malevolent mental conditions.

All diseases take their name and nature from that part of the body which they happen to attack. If the vital forces are thrown out of equilibrium, the confusion which arises occasions in the mind a consciousness of pain, which is conceived to be located in that part of the body where the confusion exists, although it is purely a mental state. In this manner we are made aware that there is some disturbance in the body which demands our attention. If we do not heed the warning, congestion of tissues and suspension of organic func-

tions is likely to ensue. If the heart is affected by this disturbance, we call the condition heart disease. If the lungs are affected, we call it lung trouble. If the liver is affected, we call it liver complaint. Each of these diseases has its scientific name, and is different from the others as the organ is different. But the cause of all is the same, viz., a disturbance of the vital forces.

From the foregoing, it will be seen that *either mental or physical conditions may be the occasion of disease*. Undue attention is usually given to the physical occasions, while malevolent mental states are allowed to continue to adversely influence bodily conditions. It is of great importance that we should understand the power of positive emotions and benevolent affections to maintain health, and that of negative emotions and malevolent affections to occasion disease.

THE PRINCIPLES OF HEALING.

The vital forces having been thrown out of balance, the restoration of their normal equilibrium is called healing.

Experiment has proved that certain material substances have properties which cause them to so influence the substance of the body as to remove impediments to the free circulation of the electro-nervous fluid, or to directly influence the electro-nervous fluid itself, stimulating the vital forces, and so enabling them to overcome the conditions which interfere with their activity. *Upon this principle is founded medical science.*

We have seen that positive emotions and benevolent affections, and the thoughts which occasion them, have the power to stimulate the vital forces, and to increase the supply of the electro-nervous fluid, so that the conditions which interfere with their free circulation and normal activity may be dissolved. *Upon this principle is founded all systems of mental and spiritual healing.*

Health is the natural condition of the body, and it is the nature of the electro-nervous fluid to circulate freely and of the vital forces to act normally, if the laws of health are observed. They will always strive to overcome any impediment, and to react from any condition of confusion to their natural harmony. All that medical or

mental therapeutics can do is to aid this inherent healing power in its work. *In all cases, it is this law of Nature which heals, and, as we have seen, the occasion of its activity may be either mental or physical.*

III.

EXPRESSION OF THOUGHT.

THOUGHT is expressed by means of a system of symbols, used singly to represent simple ideas, and combined to represent complex ideas, or thoughts.

The use of these symbols to express ideas and thoughts is called *language*.

A symbol which represents a simple idea is called a word.

A combination of words, used to represent a complex idea, or thought, is called a *sentence*.

Language is primarily oral. *A word consists of a combination of sounds used as the symbol of a certain idea.*

Man has invented a system of visible symbols which represent the different sounds used in the construction of words. These visible symbols are called *letters*.

A written word is a combination of letters, rep-

resenting, in the order of their pronunciation, the sounds used in the construction of the spoken word.

Thus, by means of oral and written language, we communicate our thoughts to other minds, and preserve them in objective form.

MANUAL LANGUAGE.

For the use of those who have been deprived of the sense of hearing, and so cannot communicate with others by means of oral language, a system of manual symbols has been devised.

In this system, each letter of the alphabet is represented by a position of the hand. Ideas and thoughts are thus expressed by combining these positions of the hand. This method of communication is called *manual language*.

Next to the voice the hand is the most perfect agent of expression, and all persons naturally employ its positions and movements to express their thoughts to a greater or less degree.

IV.

EXPRESSION OF EMOTION.

EMOTIONS are expressed by the attitude and movements of the entire body, by the movements of the facial muscles, and by modulations of the voice in speaking.

Vital attitude and upward movements express positive emotions.

Drooping attitude and downward movements express negative emotions.

Slow, graceful movements indicate ease and dignity, and an inclination toward positive emotions.

Rapid, angular movements indicate excitement, and an inclination toward negative emotions.

Relaxation and upward movement of the facial muscles express positive emotions.

Contraction and downward movement of the facial muscles express negative emotions.

Rising inflection of the voice in speaking, expresses positive emotions.

Falling inflection of the voice in speaking expresses negative emotions.

Slow speech, and gradual changes in tone denote ease and dignity, and an inclination toward positive emotions.

Rapid speech and quick changes in tone denote excitement, and an inclination toward negative emotions.

V.

EXPRESSION OF VOLITIONS.

VOLITIONS are expressed in actions, *i. e.*, in the changes which the individual produces in the environment and his relation to it.

Actions are the final expressions of all mental states. There can be no action without choice, no choice without feeling, no feeling without thinking. Hence, the thoughts, emotions, and volitions of the mind are all expressed in actions, although emotions are more directly expressed in the movements of the body and modulations of the voice, and thoughts in language.

INTERPRETATION OF EXPRESSION.

Having considered ourselves as beings possessing the powers called intellect, sensibility, and will, and as producing the phenomena which express

the activity of these powers, we infer, when we observe in our environment phenomena similar to those which we produce, that they are caused by similar beings, possessing similar powers.

When we behold a mass of substance like our own bodies, animated by an active power, we infer that power to be like that which animates our own bodies. Hence we call it a human being.

When a being produces oral or written symbols, we infer that they express ideas and thoughts, and that therefore the being possesses intellect.

When a being causes its body to move in the manner which we ourselves employ to express our emotions, and we notice modulations in the vocal sounds it produces, we infer that these movements and modulations express emotions, and that therefore the being possesses sensibility.

When a being produces changes in its environment and its relation to it, we infer that these changes express volitions and that therefore the being possesses will.

When a being expresses the activity of intellect, sensibility and will, we consider it to be like our-

selves, a spiritual being, or soul, possessing these mental powers.

All that we can know of other beings is to be derived from observations of their speech, presence and actions, considered in the light of a knowledge of the soul and mind, derived from self-study.

For instance, we observe that a child runs after a man, and gives him a rose.

We know that the act is an expression of a volition. The child chose to give the rose to the man and directed the forces of his body to transfer the object from his own to the man's hand.

This choice was occasioned by some emotion or affection. Knowing that to part with a beautiful thing and bestow it upon another is the expression of a benevolent affection, we conclude that the child feels such an affection toward the man.

The feeling must have been the result of thought. The child must have compared his idea of this man with his ideas of others favorably, or he would not feel sufficient affection for this man to give him the rose, rather than another. Also, he must have exercised the power of imagi-

nation, to combine the ideas of the man and the rose, and found the combination of those ideas pleasant, so that he caused the forces of his body to produce the change which he had imagined.

In this way, judging the actions of others by our knowledge of the mental activities which lead us to perform similar acts, we are enabled to understand them.

PART V.
THE MORAL NATURE.



I.

THE MORAL NATURE.

When we think of ourselves as producing changes which affect the welfare of other beings, we experience moral consciousness.

The first requisite of moral consciousness is *recognition of the existence of other beings*. The second is *respect for their rights*, which are such of the conditions which they desire as will not interfere with the welfare of other beings.

In a young child, the moral consciousness is not as yet developed, the consciousness of his own existence still taking great precedence over his consciousness of the existence of other beings. His own desires are supreme. He has not yet become conscious of his power to affect the welfare of others, and so feels little respect for their desires. At this stage of development, he would be likely

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to interfere with many of the rights of others, if he were not restrained by the law of obedience. Later, by judicious training, his volitions may be made amenable to the law of reason, and to the moral law, "Allow for others the same conditions which you desire for yourself."

RIGHTS OF MORAL BEINGS.

The following are some of the rights of a moral being:

Life; opportunity to maintain his instrument of expression.

Expression; opportunity to manifest his thoughts, emotions and volitions, except when such expression interferes with the welfare of others.

Freedom; opportunity to act according to his own will, except when his activities interfere with the welfare of others.

Happiness; the satisfaction of specific desires, when their satisfaction does not interfere with the welfare of others.

Justice; equal opportunity with others in the pursuit of life, expression, freedom and happiness,

and equal treatment with others when his rights seem to conflict with theirs.

THE SENSE OF DUTY.

Respect for the rights of others leads us to feel pleasure in performing acts which contribute to their welfare and to condemn ourselves when we interfere with it.

That activity of moral sensibility which leads us to perform right moral acts is called the sense of duty.

In any situation, it is our duty to act in such a manner as we think will contribute most to the welfare of other beings.

In order to determine what our duty in any situation may be, we are obliged to imagine ourselves in the positions occupied by those beings whose welfare will be affected by our actions. We then determine what our own desires would be under those conditions. The sense of duty then leads us to perform such acts as we think will contribute most to the welfare of all concerned.

The moral problems which confront us are

many and varied. In each situation, new elements are involved. But certain principles are established in the moral consciousness which may be formulated as follows:

1. The desire for life, expression, freedom, and happiness, is universal. Therefore it is our duty to exert our power in such a manner as will contribute most to the conditions which will satisfy these desires, for all.

2. In our personal relationships with human beings, we expect each other to fulfill the agreements involved in these relationships. It is therefore our duty, in any personal relationship, to fulfill the agreement made in entering or maintaining it.

The perplexing moral problems which often confront us arise from the fact that we have made conflicting agreements. We drift into many relationships without realizing what obligations are involved in them.

It is our duty, then, to study every relationship into which we enter that we may understand its nature, and make only such agreements as will harmonize with our ideals and present obligations.

II.

CHARACTER.

The way in which a person is inclined to act toward his fellow-beings is called character.

We have said that the soul is a radiant center of love whose nature is to seek unity with all spirit. In the chart, the center *A* represents the soul-consciousness, in which we realize unity with the Universal Spirit, and are superior to all sense of limitation. The sphere *B* represents self-consciousness, in which we realize our individuality and the need of expression. The sphere *C* represents the moral consciousness, in which we recognize the existence and respect the rights of other beings. The sphere *a, b, c*, represents the mind, through which the soul expresses its power, and receives knowledge of the external universe. The habits of the mind, as we have seen, modify both

the expression of the soul's love and its consciousness of the external universe.

The perfect character is the one in which the moral consciousness is dominated by the soul, and expresses its universal love. This state of being is possible only when the habits of the mind are such as to allow the soul's love to flow through it in all directions. With many individuals, the mind is like a shell, preventing or greatly modifying the expression of the soul. This shell of mental habit allows the soul to be expressed in some directions, but not in others, so that a balanced, all-round character is hard to find.

Balance of character is the foundation of a noble and useful life. When all the powers of the mind are well-developed and obedient to the soul, every object of thought becomes the occasion of thoughts, feelings, and actions which express the soul's love, and contribute to the welfare of others.

DEPTH OF CHARACTER.

With reference to the depth of character which they manifest, persons may be classified as superficial, emotional, intellectual, and spiritual.

Referring to the chart, let x represent an object of thought. The lines cx , bx , ax , and Cx , represent respectively the course of the lines of impression and expression in these four types of character.

SUPERFICIAL.

The superficial type of character is entirely enslaved by external powers and conditions. Its opinions are dictated by other minds. Its actions are governed by circumstances. Its scope of consciousness is very narrow, for most of the impressions which enter such a mind are never recognized. The few which are received occasion no original ideas, and are acted upon in accordance with the habits imposed by external powers and conditions. The intellectual development of this type is very deficient, and only physical sensibility is found to be active. So the majority of the impressions it receives penetrate no nearer to the soul than the line cx to the center A and the soul is thus shut away from the environment by false mental habits.

EMOTIONAL.

The emotional type of character is a little deeper than the superficial. It is inclined to allow the love of the soul to be expressed whenever it is brought into contact with experiences which occasion feelings of pleasure. But when it encounters experiences of a seemingly unpleasant nature, its reaction from them is so great as to be a complete obstruction to the soul's love. The first impression it receives of any experience is acted upon. It makes no effort to modify its judgments. Hence it is largely governed by circumstances, and only under pleasant conditions does it allow the soul free expression. The depth of the moral activities of this type is indicated by the line *bx*.

INTELLECTUAL.

The intellectual type is freer than the emotional, in that it exerts the power of reason to modify its judgments, so that in many cases it is able to find reasons why an experience is good, which would be declared evil by the emotional mind. Thus it

dissolves the barriers to the soul's expression which are allowed in the emotional and superficial minds. It carries the impressions it receives nearer the soul than either of the others. In the superficial mind, volitions are governed by habit; in the emotional, by feeling. But in the intellectual mind, the volitions are the expressions of reason and emotion. The line *ax* indicates the depth of the moral activities in this type of character.

SPIRITUAL.

The spiritual type of mind finds good in all experiences. It considers all phenomena as the expressions of the spiritual beings which produce them, and as a means of spiritual communion. This is the highest type of mind, and produces the richest and deepest type of character. A person whose mind is thus trained will not only find good where others see nothing but evil, but he will discover values in experiences which others consider insignificant. All his sensibilities are highly developed. He takes pleasure in the pursuit of knowledge, the contemplation of beauty, and the

performance and appreciation of right moral acts. He enjoys the pleasures of the senses so far as they contribute to the welfare of his whole being. But he is not disturbed by error and ugliness, wrong moral acts on the part of others, or physical pain, knowing that in his unity with the Infinite Power, he is able to withstand and overcome all these things. The depth of the moral activities of this type is indicated by the line *Cx*.

FORMATION OF CHARACTER.

In the formation of character, there are many influences brought to bear upon the individual, and it is important to understand their relative values.

1. *The influence of heredity.* The mental habits transmitted to the mind through heredity and prenatal influence are the basis of character, although it is possible to greatly modify them.

2. *The influence of environment.* All the content of thought is derived from the environment. The first mental activities are in reference to the immediate environment, which is usually an ex-

tension of the influences of heredity. Hence the habits transmitted through heredity are usually fostered in early years.

3. *The influence of education.* The intellectual habits are formed by the systematic training of the school. We have seen how largely they govern the habits of sensibility and will. The kinds of objects and subjects of thought presented to the young mind, and the methods of thinking it is trained to use, exert great influence in the evolution of character.

4. *The influence of experience.* The sphere of the mind's activities is constantly being enlarged through experience. This tends to deepen and broaden the character. However, we are inclined to ignore certain phases of experience and to give special attention to others. So the usual influence of experience is to strengthen mental habits already formed.

5. *The influence of ideals.* The ideals which we form by combining ideas of ourselves, and ideas of the admirable qualities and acts of other persons, form active centers in the mind which often take supremacy over other ideas, and dominate

our thoughts, feelings, and actions, thus exerting a powerful influence in the formation of character.

6. *Influence of religious experiences.* Any experience which leads us to think of ourselves as part of the Infinite Power, is a religious experience. Such experiences awaken the soul, and enable it to overcome the limitations of the mind. They are most conducive to the development of a deep and balanced character.

PART VI.

STUDY OF PSYCHIC AND SPIRIT-
UAL PHENOMENA.

I.

PSYCHIC POWERS AND THEIR PHENOMENA.

Changes produced in the mind by some external finite power without the aid of material means of communication are called psychic phenomena.

The power to produce and perceive psychic phenomena is called psychic power.

Psychic phenomena occur in what may be called the sub-conscious mind, which is exterior and inferior to the conscious mind. We are related with the spiritual universe through the psychic powers of the sub-conscious mind, just as we are related with material phenomena through the vital forces in the physical organism. Let the sphere *d* in the chart indicate the sub-conscious mind.

Through the spiritual substance which pervades the material universe, vibrations are constantly traveling, which produce impressions in

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the sub-conscious mind. These impressions are called psychic suggestions. This is an experience common to all minds, although the different habits of different minds lead to different results.

In those minds which are very active and positive, these psychic suggestions are thrown off. This accounts for the fact that people of a very positive temperament very seldom have psychic experiences of any kind.

In negative minds, however, these psychic suggestions take root, and accumulate, often finding their way into the conscious mind, and occasioning the formation of ideas which are accepted by the mind, just as those derived from any ordinary impressions would be.

We are all constantly receiving psychic suggestions, but we become conscious of them only when the conscious mind is in a negative condition, or when we deliberately give attention to them.

MIND-READING.

Every mental state which we consciously or unconsciously entertain, causes vibrations in the surrounding spiritual atmosphere, which produce

impressions upon the sub-conscious minds of other persons. When the mind is in a negative condition, or when it gives deliberate attention to psychic suggestions, it becomes conscious of those mental states in the minds of others which have occasioned the suggestions. It is possible for a person having developed the power of psychic perception to read from the minds of others, not only those mental states of which they are conscious, but in some cases, those psychic suggestions which have found lodgment in the sub-conscious mind, of which they themselves are not conscious.

TELEPATHY.

Telepathy is the communication of minds at a distance. It will readily be seen how the law of vibration makes it possible for mental states to be communicated through the spiritual atmosphere between minds in the same rate of vibration. This experience would be more common, if we gave more attention to our psychic impressions.

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HYPNOTISM.

Hypnotism is psychic suggestion deliberately applied and willingly received. In this case, the activities of the conscious mind are entirely suspended, and the operator controls the volitions of the subject, through suggestions made to the sub-conscious mind.

PROPHECY.

The various causes which are to combine to produce some future event all exist at the present moment, and are tending toward their combination. A person who has developed the power of psychic perception is able to recognize these causes and their tendencies, and so to forecast the future. Such prophecies are never wholly reliable, for we can never be certain whether we have discovered all the causes which will influence the effect, nor what their ultimate action and combination will be.

CLAIRVOYANCE.

The presentation in the mind of the idea of a form, which is not derived from observation, is called clairvoyance. This psychic phenomenon can be accounted for in two ways.

1. The image may be the result of a psychic suggestion, causing a sub-conscious activity of the imagination, resulting in the presentation of the idea of a form which has no substantial existence.

2. The sense of sight may be raised to a rate of vibration high enough to allow it to perceive spiritual forms, *i. e.*, forms whose substance is in a higher rate of vibration than that which is usually perceived through the senses.

CLAIRAUDIENCE.

The presentation in the mind of the idea of a sound which has no physical origin is called clairaudience. This psychic phenomenon may be accounted for in the same manner as clairvoyance.

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PSYCHOMETRY.

The interpretation of psychic suggestions received through contact with material objects is called psychometry. This psychic phenomenon may be accounted for in two ways.

1. The object may form a connecting link between the mind of the reader and the minds of persons connected with it.

2. The activities of the mind produce impressions upon the spiritual substance pervading material things, which can be interpreted by persons possessing the power of psychic perception.

MEDIUMSHIP.

Mediumship is a condition in which the volitions of the individual are controlled by some external finite intelligence, generally considered to be exarnate.

CULTIVATION OF PSYCHIC POWERS.

Psychic powers may be developed by using them. They are common to all minds. We all use them and are influenced by them, to a far greater degree than we imagine.

By giving more careful attention to the psychic impressions which we receive, and using the power of vibration to convey our mental states to other minds through the spiritual atmosphere, we shall come into possession of these important functions of our being. "Sitting in the silence" is very conducive to this end, as it enables us to quiet the excessive activity of the conscious mind.

Because the phenomena which they present to the mind are remarkable, and to many minds exceedingly mysterious, some persons have exalted the psychic powers as being of a divine nature. This is not necessarily true. Many persons who surrender their lives to the sway of these powers become sensual and unbalanced, and gradually cease to express their own individuality. But when the psychic powers are brought under the control of the conscious mind, they form a valuable addition to our mental powers, and if both the conscious and the sub-conscious minds are brought under the control of the super-conscious or spiritual mind, they become truly spiritual powers, and aid in the realization of the divinity of the soul.

II.

SPIRITUAL POWERS AND THEIR
PHENOMENA.

Changes produced in the mind by the attraction of the soul for the Infinite Spirit are called spiritual phenomena.

The power which produces them is called spiritual power. It is the divine, universal love of the soul, the expression of its attraction for the Infinite Spirit.

Spiritual phenomena occur in what may be called the super-conscious mind, which is interior and superior to the conscious mind. They are possible only when the conscious mind is disposed to allow the soul to seek unity with the Infinite Spirit.

These spiritual phenomena consist in the different degrees of spiritual consciousness to which

the mind is elevated by certain spiritual activities.

The aim of all spiritual activity is the realization of the soul's unity with the Infinite Spirit. The various methods by which this end is approached may be grouped in two classes, religious and philosophical.

ASPIRATION AND CONCENTRATION.

The first state of spiritual consciousness, in which the individual recognizes intelligence behind all phenomena and directs the soul's love toward all spiritual beings, is attained by the religious mind through aspiration, and by the philosophical mind through concentration.

Aspiration is a state of mind in which the individual is disposed to recognize the activity of the Supreme Being in all phenomena, and seeks unity with that Being through prayer and other religious exercises, thus opening the soul to an influx of spiritual power.

Concentration is a method of mental discipline employed for the purpose of overcoming the ten-

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dency of the mind to deal with all experiences in a superficial way. The mind is inclined to act upon intellectual judgments without referring them to the soul. Hence, most of our activities do not express the soul, but rather reflect the environment. We rarely contemplate one object or subject of thought long enough to discover that which it expresses. Concentration is the practice of holding the attention of the mind to one object or subject of thought, until the soul realizes its unity with the power which is expressed in that phenomenon. By means of this practice, the habit of spiritual thinking may be established.

This state of consciousness is indicated by the sphere *C* in the chart.

INSPIRATION AND MEDITATION.

The religious mind thinks of the Supreme Being as an external being, from which it receives life, love and wisdom. When it realizes the influx of these powers which follows aspiration, it calls this state of consciousness *divine grace* or *inspiration*.

The philosophical mind thinks of the Supreme Being as a Universal Intelligence and Substance of which it is a part. By the practice of concentration, it establishes this idea, and puts its own spiritual being into relation with all other spiritual life. It then enters the state of consciousness called *meditation*, in which it is receptive to the influx of spiritual power from all beings with which it has related itself, and from the Universal Spirit which includes it.

This state of consciousness is indicated by the sphere *B* in the chart.

ILLUMINATION AND REALIZATION.

The goal of all spiritual attainment is consciousness of unity with the Infinite Intelligence. This state of consciousness is called by the religious mind *illumination*, and by the philosophical mind *realization*. To reach this state of being is the purpose of life. To this end, consciously or unconsciously, we pursue all thought, affection, action, religion. It is a goal seldom attained by the soul while engaged in human expression, for

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the very idea of expression implies separateness. There are moments, however, in the lives of all devotees, when the veil of separateness is rent, and the glory of the soul's unity with its Source is realized. The more frequent these experiences and the more nearly we approximate to this ideal state of being, the more perfectly poised and the more profound will be our lives. This perfect realization or illumination can never be fully expressed. It is a secret of the inner consciousness of the soul.

In the chart, the center *A* indicates the state of consciousness known as Illumination or Realization.

THE END.

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