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Child Psychology

BY

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BY J. C. F. GRUMBINE

A SPIRITUAL HELP TO MOTHERS AND FATHERS
WHO ARE SOLICITOUS OF THEIR
CHILDREN'S FUTURE
AND DESTINY

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THE ORDER OF THE WHITE ROSE

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FOREWORD

A child is a potential god—in a real, true sense. How many parents realize this tremendous fact? What are we doing to help the child to unfold and express its divinity? These lessons, I trust, may be as a sunbeam thrown over the doubtful shadowy part of the child's life and assist both parents and children to make the most and best of themselves and put the most and best of themselves into their tasks.

A CHILD'S PRAYER

*Now I lay me down to sleep,
I know that God will vigil keep.
I ask to be well, strong and true;
To wisely think and nobly do;
To see in everything that lives
The loving life the Father gives.
I know that if I live in Him
I'll conquer fear and pain and sin.*

LESSON I.

GOD

False

There is one supreme Being, called God. God means the Good. Wherever anyone finds unselfish love and goodness; that is God manifest. To be God-like—that is gods, we must be loving and good.

GOD'S CHILDREN

All boys and girls are Divine, that is gods, because they share God's nature. When they are unselfish, loving, good, kind, thoughtful, obedient, helpful to others, they are manifesting God.

A CHILD'S WILL

Each one has a will. It makes us think, walk, do things, act. To think and feel and act obedient to the good—that is, the will or law of God, is to make the best use of our wills.

A CHILD'S MIND

All children think, know and understand. To always think, know and understand the truth is to think, know and understand as God. Truth is divine thinking and is good.

A CHILD'S HEART

All children love. God is love, and when they love as God loves, they are always sweet, kind, good, and unselfish to others, and always try to make them happy. They never get cross, angry, unkind or disobedient.

LESSON II.

A CHILD'S LIFE

Each boy or girl must expect to find their life happy or unhappy as they manifest good or evil in their life. Evil is the opposite of good and brings unhappiness in the life. Life is like a river or an ocean. It begins as do the rivers and oceans, in little drops of rain or water and these little drops of water make the river and ocean. So our thoughts, feelings and actions make our life what it is. Some rivers are dark and are called black because certain minerals discolor or taint the water. Thoughts and feelings can make our life dark and black. Truth and good make our thoughts and feelings perfect, so our life will be pure and happy.

There is a fish called an ink fish. He throws from his body a black substance which looks like ink, which blackens the water about him. So we can put into our life thoughts which disclose our life—and it is sad when naughty boys and girls do not see just the black effects of their naughtiness on their life. However, good boys and girls know that unclean, soiled linen must be laundered to become white, so they are careful to think only truthful, good thoughts in order to keep their lives white as sunlight.

A CHILD'S WORK

Each boy and girl has a work to do. It is best to work because in work one finds what he likes best. Some grown up boys and girls still find it hard to work, because they failed to learn through work what their kind of work really was. They hated to work, and hate blinds the mind to God's design and what each one should do. If one worked at wood, metal, tools, farming, teaching, one would soon learn what kind of work he liked best. Any boy or girl can change his work as often as he pleases, but when once he learns what his real work is, what he was born to do, then he is satisfied and goes on in that work until he perfects himself in his work. He becomes the best inventor, musician, artist, farmer, teacher, mechanic, lawyer, physician, etc.

The object of work is to make a boy or girl useful and to develop his character through his intelligence and affections. To do perfect work we must love what we do. If we love what we do, we succeed.

God, the good, designs that each boy or girl does his particular work. Some do a work at twelve years, which is only preparatory to what they will do at thirty. Work is like the blossom

of a tree, when compared to the fruit. The apple blossom does not look like the apple, and yet the blossom shows that the apple tree is alive, and by and by its growth or work leads to the fruit called the apple.

LESSON III.

A CHILD'S DUTY

Each child should listen to a "still, small voice" of the soul, which is God speaking in thought, when a child is thinking as to what it should do, when questions arise as to a child's pleasure, freedom, rights, privileges and destiny. Now to understand this, the words pleasure, freedom, rights, privileges, destiny must be explained.

Pleasure is what each one likes and is the source of most human thought, feeling and action, so that it is hard to think, feel, act, when it is not pleasant. The good is not always pleasant to think, feel and put into practice when one loves to indulge the five senses and be selfish. To a boy or girl who is willful, thoughtless and feelingless (cruel), to disobey a parent, eat too much candy, play when he should study, be awake when he should be asleep, choose things and persons whose influence is bad, torment dumb animals, etc., these acts may afford some wrong sense of power and pleasure, but the reaction is painful and therefore, the act is evil, not good.

One can be good, think, feel and behave well and be happy. Happiness is spiritual and not like pleasure, which is only physical.

Freedom means one's ability to be free to think, feel and live one's life. A child can only be free when it learns first to consider what is best and what is best is told the child by the "Still, small voice" of God, the Good, within each soul. When a child obeys this voice it will form the good habit to always obey it and with very few exceptions, this is what is meant by "conscience," "Divine Guidance," the rule of parents, as parents have each child's good always in mind.

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RIGHTS

"Rights" mean your sense or consciousness of justice or "righteousness." "Rights" grow out of right thinking and "wrongs" out of wrong thinking. The Eternal right is the thought or intuition (truth) of God which decides for each one which is his right. Divine right and human rights do not always agree. It may be a human right to own the whole earth, but Divine right would suggest the Golden Rule, and that it is wrong to disinherit other children of God's family. You and I may have a right to buy up and corner all the wheat and sugar and keep people

from enjoying them, but God made the wheat (flour) and sugar for all of His children to enjoy, and so Divine Right would command us to love our fellowman and keep them from starvation, if they are poor and have not the money to buy high priced bread and sugar. *To be happy, one must be divinely right in thought, feeling, action.*

Privilege means an opportunity to help someone.

Destiny means what God put you into the world to be.

LESSON IV.

CHILD'S PLAY

The object of play is recreation, rest and change, not merely pleasure.

To most boys and girls, play means to have a good time, the opposite of work. Some boys and girls would like nothing better than to play all the time; but would any child accomplish anything useful or helpful, if that were done? Play, in this instance, would be most selfish and most harmful, and really after a while would prove to be a bore. Of all tired, weary, good for nothing sort of boys and girls are those who spend or wish to spend most of their time at play, flitting as a humming bird from one object of pleasure to another and yet not getting what these sweet and delicately fashioned birds get out of the flowers—honey, that is food.

Play is not helpful when it keeps one from doing a useful work, for it is one's work which supplies food, not play. Play should be used as a relaxation from work—not a substitute, something to do in place of work. Play as a recreation, rest and change, act as do the brakes on an automobile—they cause the machine to slow up to avoid danger, or a breakdown. If one uses the body without rest, or recreation (which means rebuilding the machine or body by play,

which is the object of play), the body would wear out, become useless, and there would be a physical or nervous breakdown. So it can be emphasized that play is helpful and pleasurable when one is better able physically and mentally to enjoy one's work. To play cricket, golf, tennis or any other game all the time as a past time, affords pleasure, but it gets one nowhere; in fact, it makes work of play and one is apt to become a professional, when even such play is no longer play, but work; and one to be normal, well and happy, must rest from such play which has become a "professional" game or work.

Play is created by God for our good. When a boy or girl works hard for a certain time, either at mental or physical work, he needs a rest. Rest means to stop working, and to play at what for the time makes you forget your work. Sleep is a form of play. Reading or some other change may be play. You see that one does not have to play a game to play.

Re-creation means to build up the body by outdoor exercise. Walking, riding, swimming, are play. There are hundreds of ways of playing and each one can choose healthful, invigorating and clean playing, in which "rough house," that is, rough action is eliminated, so that he may and will enjoy his work all the more because of his play.

LESSON V.

A CHILD'S FUTURE

Subject
Vision

A child's future is the result of what each one is thinking and doing. Thinking of pleasure or play, much if not all the time, hurts a child's mind and body, for the mind and its instrument, the body, are to be used to develop one's character, not to waste on frivolity or useless action, as mere pleasure. Although a child cannot see its tomorrows or future, with physical eyes, it may vision them, as the sum total of its present conscious thinking and living. If a child realizes this, it surely would not expect something to come in the future that it had not thought out and lived in vision or imagination in the present. So, it is important that one watches and approves the thought and actions of the moment by conscience, so that when we sow wheat or good thoughts we know, all other things being equal, we shall reap what we sow. This does not mean that a child cannot change its thought or mind and hence its actions, or that it must think in a groove, without any freedom to think differently, but it means that no one has a right to expect anything to unfold

in the future, if he does not think or plan or live it now. This is the meaning of the seed that is sown in the ground, and all the wonderful parables or stories taught about nature by the great teachers of morals and philosophy. Therefore, children who shirk certain duties because they are thoughtless or disobedient, are children who grow up without an ideal, and generally become dependent upon society or their families, and never or seldom ever make a mark in the world.

There is no danger of any boy or girl failing in life, who thinks and lives rightly. If one thinks wrongly, one will attract wrong thoughts, and if one lives wrongly, one will attract wrong actions. Boys or girls who go into bad company and form evil associations, begin by thinking evil.

Therefore, the moment such thoughts arise in one's mind, one should change them for the good, that is their opposite.

It is wonderful to watch a flower grow, as well as a weed, but if one is not careful to destroy the weeds before the flower grows up, the weeds will destroy the flower. Each boy or girl is a gardener, who is called upon to watch his garden, *the mind*, to see that only good, useful thoughts grow, that his life now and in the future may be good, useful and happy.

LESSON VI.

ASPIRATIONS OR PRAYER

Each child has needs. Many needs are physical as food, water, clothing, houses for shelter. These needs we must work for. This is one reason why work was and is created, that our needs be satisfied. These needs are never fully satisfied. For daily we need food, water, clothing and houses, for hunger, thirst, protection against heat or cold and shelter cannot be supplied once for all. One meal, one drink of water, one suit of clothes, one house do not satisfy our physical needs for a whole life. So we must work daily to satisfy these needs, unless of course, we are left a fortune, and even then, without work to do, life becomes a bore and we soon lose interest in satisfying even our human, material wants.

What we want depends upon what we need. To satisfy our needs makes life a blessing, while to gratify our wants, makes life a tragedy. Wants are very superficial.

There are other needs than merely physical. These needs are intellectual and spiritual. To know how to live and enjoy life and to use our

powers, so that we may enjoy life mentally, is a need and to neglect to satisfy this need is to go through life undeveloped, uneducated and without power, purpose or understanding. Failure, misfortune, misery follow.

Now spiritual needs are just as vital and important as physical and mental. So the word "prayer" and "aspiration" help a child to satisfy these needs. To be able to be good and to be true, one must learn to pray or aspire scientifically. To pray or aspire to God—the Good—to make you good, *without trying yourself to be good*, every moment an opportunity appears, is to fail in satisfying any spiritual need. The saying—"God helps those who help themselves" means that as you aspire you must *be* in thought and life what you pray to be in spirit. To pray daily is to keep the mind open to Divine help. Every boy and girl must do his or her part to answer their prayers, that is, by thinking and doing what he asks God to do for him. This is praying intelligently and scientifically.

LESSON VII.

ORDER AND TIME

Children are born with faculties of order and time. They yield to growth and expression as do a flower or a seed. If left uncultivated the child grows up with little or no understanding or respect for harmony, beauty, artistry and unity in the arrangement and placing of things, besides having a disorderly mind, in which there seems to be low ideals, ideas and a lack of concentration and clearness of mental vision.

The senses of order and time are most useful and beneficial. In the creation of the universe, the Divine Intelligence—God—the Good, gave everything, even an electron and a planet, a particular motion and orbit, and scientists have been trying to find a word which would explain this motion. Some say that it is spiral or orbital that is, moves about in a figure like a circle, held in place and order by laws which are unchanging. They fly with tremendous and inconceivable speed, but seldom if ever clash or collide. This is wonderful from a mechanical standpoint when one remembers how hard it is to run an automobile or even keep an electric car on the

track without an accident. The universe means unitary order—that is turning around a center, so that all danger would be avoided or reduced to the smallest fraction, because of time and order.

Did you know that order is Heaven's *first* law and that without order there would be utmost and persistent confusion and chaos. So that from putting your shoes, ties, hats and clothes as well as playthings in a definite place and in order to the arrangement of the furniture of a room, *order* should prevail just as it should in the universe and in the care of a city or a people? Where there is little or no order, people become in time careless and vicious. Respect and attention for order makes life worthwhile.

The different days were assigned what they are because man was born to be orderly and to do his work under the division of time, and so in the Bible a true rule of life was stated, "There is a time and a place for everything under the sun—a time to laugh and a time to cry, a time to eat and a time to read, a time to work and a time to rest." This is not only true of each one, but it is true also that in order that each one do his work well, he must let everyone else alone to do his work well, without mak-

ing trouble or doing anything to interfere with such an one's work. How would you like to have a person undoing what you do? How would you like to have a person hold your pencil when you wanted to write, or your brush if you wished to paint, or yell when you wished to speak or be generally unruly or mischievous when you wished to be quiet or do a very particular work? That is why time was created, so that everything should be done decently and in order.

If you wish to be a man or woman doing big things in the world or realizing your ideal, cultivate *order* and respect for your own time chosen to do things, that you may get the most out of that time, and be good enough to respect the work of other people, when they are busy, for their time is as sacred to them as your time is to you.

LESSON VIII.

A CHILD'S EDUCATION

Every child has learned by experience, the need of expressing himself. This can be done best by—

1—Speech

2—Language

3—Work or Vocation

4—Character, or what one is in life.

Language or speech is the expression of one's thought. It is said that dumb animals can be trained but not educated, at least not educated to the degree that a man can. Dogs have been trained to show almost human capacity for knowledge and the power that goes with knowledge.

Every child should learn and memorize the meaning and definition of words. This should be done daily. Whenever a word is heard or used, which is new to the child, the dictionary should be consulted, and after the word is understood and the definition digested, the word should be used in one's daily conversation. This is the only and most practical way of getting a large vocabulary and being able to express the infinite

variety and finer shades of thought. As few can understand what we think unless we express our thought, language is most necessary and valuable as a means of happiness.

Next comes work or vocation. All work is not vocational, that is the just and true expression of one's thought in what one does. So many boys grow up without any definite or pleasurable work to do. They become shiftless, unproductive and human parasites and a drain or tax on those who do work. If one has a chosen vocation, his work makes him happy, whereas much work that is done may pay well, but does not inspire happiness. One's work should help the world to appreciate our thoughts, what we like, our ideals, what our life really means to us. A boy or girl should early learn to express all of himself in his work. Whatever he likes to do is helpful work, and through doing that work well, he learns what he likes to do best, and when he does what he likes to do best, he expresses his mind, the ideal and purpose of his life and destiny.

Our work, more than our thought praises or condemns us. So let us be eager to do useful work and a work so good and helpful as will be a reflection of our true selves.

Another way of expressing ourselves is by our character. Our character is our moral and spiritual life and concerns the principles upon which we think, feel and act. If our principles are good, true, noble, pure, honest, our character will express them. Some persons do not wish to go into certain kinds of business, because this kind of business demands of them that they falsify. Therefore they refuse to accept a big salary at a loss of their self respect—or their character. If each boy and girl would consider first the right principles of life and always act true to them, there would be fewer criminals in the world. It is easy to begin when a boy or girl, to express one's moral ideals and spiritual principles than to shirk doing so, or doing so only in a passive way. One must not only think right, but express the right thought every moment in one's character. Each good act builds up a noble, dependable character, which is the pearl of great price, the one thing in life which is worth while.

LESSON IX.

THE BIBLE AND OTHER SACRED BOOKS

A bible or a sacred book is sacred and called a bible, because it deals with the divine life, or Divinity, God, and a revelation regarding our duties to life and God. Some bibles are over 5000 years old, viz., the Vedic Scriptures of India which date back over 3,000 years before Jesus lived. The Buddhists or followers of Buddha who lived 500 B. C. (before Christ) have their bible. They live in India, Ceylon, Burmah, Japan and in China, as well as in the extreme northern part of India called Thibet, where they have many monasteries. They number one third of the population of the earth.

The Parsees who once lived in Persia, but now live in Bombay and the Bombay District of India have also a bible, called the Zenda Vesta; while the Egyptians have no one book, but numerous hymns, rituals and writings, similar to the contents of the "Book of the Dead."

The Jews have given us their bible, called the Old Testament or Covenant, consisting of 39 Books, written partly in Hebrew and partly in

Chaldaic. They are known to have existed since 289 B. C. They consist of:

1—The Law, or Pentateuch (First Five Books of Moses).

2—Prophetic writings and utterances—later and earlier.

3—Psalms, etc.

Then there are the Christian writings or, the New Testament or Covenant, consisting of the Four Gospels of Matthew, Mark, Luke and John.

Mark's Gospel was written A. D. 70 (Year of our Lord).

Luke's Gospel was written A. D. 80-83 (Year of our Lord).

Matthew's Gospel was written A. D. 100 (Year of our Lord).

John's Gospel was written A. D. 110 (Year of our Lord).

These Gospels give us the teachings and acts of Jesus, when he taught, healed and did his work about A. D. 1, from which we begin to reckon our time (chronology) when he was 12 years of age and again when he was 30 years of age. He lived to be 33 years of age, when he was martyred or died on a cross.

Other books contained in what is called the New Testament are the Acts of the Apostles,

the letters of Paul to the Corinthians, Romans, Galatians, Ephesians, Phillipians, Colossians, Thessalonians, a people who lived in the cities of Asia Minor, Greece and along the Mediterranean Sea.

Then, there are the letters of Paul to Timothy, to Titus, Philemon and Hebrews, also, there are the letters of James, Peter, John, Jude, and last, the Revelations or Visions of John on the Island of Patmos.

These are called canonical, to distinguish them from spurious, as one would distinguish the writings of Ralph Waldo Emerson from the writings of some one who wrote on the same subject and who lived at the same time. Some of these spurious books are accepted by the bible of the Catholic Church, which is called the Vulgate, and differs from the Protestant Bible because it accepts the Apocrypha (which means 14 books included in Septuagint and Vulgate versions, but not in the canonical Hebrew Scripture held uncanonical by the Protestants) or spurious, legendary, imaginary stories or tales.

Now, not everything in the Bibles of the world should be taken literally, or as occurring exactly as written. Most things described in these bibles have a slight concrete foundation, but the stories or teachings must be explained

and understood *spiritually*, or one will become skeptical of the truth of all sacred writings. Spiritual interpretation is in line with what mankind is able to prove and accept as possible under the reign of natural and spiritual law. This key is the best and most practical key one can use.

All New Thought books dwell on the spiritual interpretation of these bibles and it is surprising how beautiful and helpful all these stories become when they are truly or spiritually understood.

Muddy water as we find it in the lakes and rivers, is unfit to drink, but when filtered and made chemically pure, is harmless and beneficial. So when our mind is cleared of wrong ideas and notions of what the bibles are and teach and we remove also the rubbish, the verbiage and human opinions of bibles in which sacred writings are found, the teachings become as crystal pure water—a fountain of gold, of truth, of inspiration and revelation, of moral service and spiritual blessedness.

LESSON X.

RELIGION

Religion is the science of the things of the spirit. It is the science of the good, which is God, of Divine Realities, of the Spiritual Life. The spiritual life is sometimes called the higher life, because it has to do with divine things and not with material things. To be religious one must be more than a believer in certain forms, rituals and ceremonies, or in dogmas about God and man. To be truly religious, one must be spiritual—that is, good in one's thought and life; and goodness means unselfishness or as Jesus taught in the Golden Rule, the "Doing unto others as we would that they should do unto us." This saying is called "the whole law and the prophets.'

The moral life is closely related to the spiritual or religious life. No one can be spiritual who is not moral, but one can be moral and yet not spiritual. This seems strange, but it is so. To be moral is to be clean in body, and pure and good in thought and life. But as the world uses the word moral it means thinking and doing the things which are customarily accepted as right,

as being honest because it pays, or being virtuous or pure because it is its own reward, all of which are true, but do not imply an unselfish, spiritual motive or purpose in the thought and the act.

What anyone thinks about God, the good, or the truth, is merely an opinion and no one's opinion is true because anyone utters it or because it may be recorded in a bible or sacred book.

Theology literally means the science of religion, but as a matter of fact it is really a system of dogmatic statements or teachings about religion, so that theology may be true or false.

One dogma or doctrine of a theological system about the teachings and works of Jesus is the atonement. This doctrine affirms that Jesus died in order to save mankind from its sins by appeasing the wrath or anger of God, because He was disgusted with human folly and man's sinfulness. Jesus is made to be his only son who voluntarily offered to die for the human race to save it from an eternal punishment (hell) and at the same time to put an end to God's terrible anger.

As a matter of fact, no such angry God ever existed or could ever exist, as God, the good is your Divine Self and the Great Spirit of the

universe who never gets angry. Besides we are all sons and daughters of God, for God is the creator and Father of all his children scattered everywhere throughout the whole physical and spiritual universe.

Now what is true is that there is a divine and physical law of justice, which makes everyone reap what he sows, and to receive the effects or results of right or wrong thinking and living, and that our bodies, faces, lives are what we make them. God does not punish or reward us for being bad or good; but evil and good produce in our lives and bodies exactly what we think and do. Disease is not accidental, nor a calamity sent of God to man. He, by his disobedience to natural and spiritual law, makes disease.

He can free or heal himself of all disease, because when he thinks and lives the good, he is his own savior, Christ, and is applying the principle of love, truth, life, health and happiness to his thought and life and so he is no longer sick or unhappy.

Christ is the word which means principle of good, right thinking and living.

Heaven (happiness) and hell (pain) are within each ones own mind, but heaven is eternal, while hell or suffering are only temporary. When

a boy or girl eats fish, he does not swallow the bones, because they would hurt him. So when he tries to be good, Godlike, or Christ like, he accepts only the meat of truth, but he discards the bones of error or human opinions which so many thought the bible taught, but are learning now that each one is divine, can prove and realize his Divinity and can be as perfect as was Jesus and be happy now and always by just thinking and living the good.

PART II.

LESSON I.

CHILD PSYCHOLOGY

Paul wrote that when he was a child he spoke as a child and understood as a child, so that it can be said to be a fact that there is a child mind, however, that mind may be as a tiny spring or a little brook at first, it finally becomes infinite in its conscious possibilities. Shakespeare, the great English poet who wrote many wonderful plays, wrote about the same thing in his play "AS YOU LIKE IT," when he said:

*"Man in his time plays many parts,—
His acts being seven ages. At first the infant—
Then the whining schoolboy, with his satchel
And shining morning face, creeping like a snail
Unwillingly to school."*

So that a child's mind and life seem to be a part of a great play and the boy or girl are actors in this play, and their part is very important indeed, and unless they learn it and its meaning, the man or woman, who is only the boy or girl grown up, will not play the bigger, more important part in life's drama.

One of the things the child should know first of all is his mind and for the good reason that he uses it all the time, even if he does not know it, and it is through the mind that he learns everything that he knows, the world all around him and the people in it, and the world within him, of which so many, until very recently, knew so little. True, there are not stars, bugs, planets, lakes, mountains, oceans, animals in his mind, but there are pictures of them, and there are senses, powers, thoughts and ideas, which make the outer world absolutely dependent upon them for their existence. Without mind a person would not know that he existed here at all.

Then again, all the happiness and sorrow, the pleasure and pain belong to the mind, even the tears, sobs, laughter and smiles arise in the mind however they seem to spring from the outside. What a boy or girl becomes when he is grown up—a genius as a poet, artist, musician, author, editor, leader, man of affairs, capitalist, has its start or beginning in the mind. His talents become manifest day by day as he uses the ideas and the powers of his mind. These powers are his tools, these ideas are his patterns, by which he evolves his character and destiny, that is, his real self. He may not see or know what his

future may be, but he is surely making it by the use he makes of his powers.

Now it is not easy to get at the mind. There is no physical way of taking it out of the brain, in which it works and putting it before the eyes, so one can see and handle it. That is one reason why, perhaps, we know so little of it. The birds fly in the air, but do they know much about it? The fish swim in the water, but how much do you think they know about the brooks, rivers, lakes and oceans? We live in mind and yet we seem to forget that it is an object or subject of knowledge and discovery as is anything that seems to be outside it, as a house or land, a bug or a star. How to begin such a study is most interesting and necessary if we ever expect to solve the problems of life and this study is called psychology, because it deals directly with the powers, processes, thoughts, ideas and experiences of the human mind.

In order to know and understand the mind, each one must study his mind. It is a big study but not beyond anyone's effort. We must study organs, senses, faculties, thoughts, knowledge, the processes by which you, the person or individual called the "I", whatever your name may be, becomes conscious, and expresses all that you are or may be. It is foolish to shirk such an important study, because unless we know

how to use the mind and hence to live, we may become insane, that is, lose the normal use of the mind, and that would be a pity as well as a calamity.

The organs are windows or doors so to speak, by which, through a wonderful arrangement of nerves and muscles, we come in touch with the material world all around us. These organs are like the key board of a piano. A piano has seven tones arranged in octaves, that is eight notes, of a different pitch, and our physical senses which are seven and physical organs which are seven, can be played upon just as we play on a piano. A door means something which opens. A window, something which lets in the light. A key of the key board, a device made of ivory and attached to the wire strings and hammers of the instrument. If it were not for the door, one could not conveniently walk out of a house. If it were not for a window one could not see out of a room. If it were not for the key of the key board, no one could get a single note up or down the scale from the piano. So it is with organs. They are windows, doors, keys, by which each one comes in touch with the physical world, and learns really through such relation or experience who and how he is related to his physical body and the world, from

which as matter his body is derived. If the organs, called the eyes, ears, nose, mouth, hands, heart and lungs were closed, or barred up and out of use, the boy's or girl's mind could not work. One can be blind, or dumb, or deaf, and still live and in a way, enjoy life, but no one except persons so afflicted know the extreme pain of such a loss.

LESSON II.

THE BRAIN

A child learns to appreciate the nice and delicate relation of his mind to the body when each sense, faculty and power is normally active, for then one does not know he has a body, and if any boy or girl wishes to realize just what this means, let him lift and carry around with him for an hour or two an object equal to the weight of his body. Is it not good indeed that each one through nature's laws can carry about such weight and seldom feel it? And if he does feel it, it is because the word "tired" has given him warning that he has lifted or carried his body too long or too much. The body can and does wear out, if we do not pay strict attention to nature's warnings. That is why warning such as pain is given and felt. Pain is nature's signal that the ease or harmony between body and mind has been disturbed. A number of very prominent University Psychologists spend much time in their class rooms and in writing books on psychology in relation to the body and some teach that the mind is wholly made up of re-

actions from the body as sensations, that is, feelings of pleasure and pain. These feelings tell us a lot of things. They tell us, if any part of the body is disturbed, the report of this disturbance is carried to the mind through a wonderful organ called the brain by a nervous system of afferent and efferent nerves very much like very thin, almost inconceivably fine wires. The words afferent and efferent mean, first efferent—to carry outwards from a center as the brain, as when one drains a pool of water into an outside channel, and afferent means carrying inwards as when one draws water from a lake to a hydrant in the house. The relation is most delicately connected, far more so than one can even think or illustrate. The brain is so wonderful in its substance, structure and service, it is such an important organ or machine, that it has been put into an air tight, dark (hermetically sealed) box of bone, called the skull, and the only usual way anyone can reach it, is through the mind and its senses, unless of course an operation is performed, and the skull is cut open and it is reached in this way, but that way is unusual and very dangerous and is only used to save one's life. The reason it is put in this sealed box, where air cannot reach it, and where a certain temperature is maintained, is that it must perform a mysterious but dual (two-fold) function,

and if it were exposed as are the eyes and ears on the surface of the body, it would deteriorate, that is, lose its power to do what nature required. The gray matter of the brain would not work, if exposed to the light of day, for the brain is not only an organ of the body, but of the soul, about which something very important will be told in another lesson. Nature thus protects the brain, the supreme organ of conscious life and intelligence, the physical cause of pain and pleasure.

Now the nervous system is connected with the brain as are the wires stretched far and wide over the city connected with a power house or receiving station, and really are a part of the brain as are the branches of a tree a part of the tree. Without nerves, each one would be senseless and unconscious, in short, lifeless.

LESSON III.

PSYCHOLOGY OF THE SENSES

The nerves or nervous system and even the brain of the body would be useless, however perfect as mechanical devices, were it not for the senses. The senses are physical in their office and uses, but metaphysical that is, above the physical and serving the soul or Divinity in their expression and manifestation. The seven senses are:

- 1 Sense of Touch
- 2 Sense of Smell
- 3 Sense of Taste
- 4 Sense of Hearing
- 5 Sense of Sight

Five Common Senses or God's sense of common things.

- 6 Sense of Hunger
- 7 Sense of Thirst

Original and first senses expressed.

Each child should know these senses by heart and what they mean.

1 The Sense of Touch is physical and has to do with the physical properties of matter or soul, as length, breadth and thickness, hardness, softness, heat and coldness and many other similar properties. The hands and feet as well as the whole outer part of the body are the organs of the sense of touch. You touch a table and the report is carried by the nerves of the fingers and body to the brain and the sense of touch conveys the feeling of perception of hardness to the mind.

This is how all the senses operate.

2 and 3 The senses of smell and taste are chemical, although physical in their office and uses and through them we smell and taste things which please or displease us. The city's health depends to a large extent upon the sense of smell, for this sense warns us against corruption. The cleanliness of the body is notified through the sense of smell. The sense of smell ever alert for the health of the body warns each one of uncleanness. Perfumes should never be used except when the body is clean and then only the most delicate odors.

The Sense of Smell can also detect disease. The sense of taste is very valuable and important, as affording one a daily register or bulletin of what is needful for food. No article of diet

is food to anyone if not relished by the sense of taste. This is nature's law of justice which is associated with obedience of her law. Hunger excites and stimulates the sense of taste, so that one's appetite pretty nearly tells us whether what we taste is the instinctive need of the body or not. Our tastes can be educated as well as refined or degraded. If degraded, we suffer pain. If refined too far we sacrifice physical vitality and health. We can learn to obey or disobey nature in our taste as do the animals, especially is this so, when we form a false taste for pastries, candies, etc. The natural taste for food is generally reliable, and therefore, it is wise not to spoil our taste by condiments.

4 and 5 The Sense of Hearing and Sense of Sight are the most spiritual of all the senses and as they have to do with art and form in sound (Vibration) and color (Vibration) the appeal is mental and spiritual. No doubt these two senses are the chief sources of our physical education. The loss of one or both is a calamity.

6 and 7 The two Senses of Hunger and Thirst are added, because unless satisfied, the other five would be useless. The common senses are built upon them. Now these seven senses are related to the mind through faculties. The senses supply sensations and perceptions to the mind and these perceptions are the food on

which, so to speak, the faculties feed. They become thoughts or experiences. Without perceptions, the faculties would be useless and the mind would be without thought. Not that the mind or soul could not and does not exist without thought or experience as thus produced, but in the soul's expression, thought helps it to realize its unfoldment.

LESSON IV.

FACULTIES

Innocence (in-no-sense) means to be without any sense impressions. Such a state of mind is quite impossible, as even a baby is influenced by sense impressions, although not intelligently aware whence they arise. Here is where the faculties begin to work. Each sense carries its impressions to the mind, but they mean little or nothing except to please or pain, until the different faculties of the mind, which, while they do not rule the senses, yet interpret their results, and that is, perhaps, why they are higher in their office and have most to do with our education.

Now, what are faculties? They are powers of a certain kind, which in mental science are assigned to do a certain work which is mental, although each one's Divinity really decides all questions touching one's life as when a boy or girl says, "I see," or "I hear"; it is "I", the real divine boy or girl who sees or hears; of course, the eye and ear catch the light and sound waves; it is the brain which concentrates them and

translates them into feeling or sensation, and it is the organ and sense of sight and hearing which makes each one aware of what is seen or heard; but it is you, the "I", which we say is God individualized that perceives, knows or realizes what they are. This is very complicated only because nature works through a series of organs, functions, powers, which in themselves are simple enough, but together work in a wonderfully, mysterious way.

1 The Perception is the faculty which gathers up all sensations or mental impressions and defines and explains them. The perception advises us what the eye and sense of sight sees, the ear hears, the taste tastes, the smell smells and the touch touches. This is its function.

2 Reason is the faculty which deals with the real and unreal, the rational and irrational, the probable and improbable. It is a faculty which seems the most related to truth or Divine Intelligence. It tells whether a fact is a fact or only a make believe. It is the basis of science. All knowledge rests on reason.

3 Judgment is the faculty which decides the correctness or incorrectness of a proposition. It declares what is your right in relation to another's right. It is rooted in justice. Judgment helps each one to make just, correct and right comparisons and to know how to act rightly and

intelligently.

4 Memory is the faculty which retains all that enters consciously into the mind—the impressions, thoughts, ideals, pictures, objects, subjects, everything.

5 Imagination is the creative faculty by which a boy or girl can actually imagine a certain event or thing. It has to do with Reality and Unreality, things visible and invisible, and primarily its function is to help each one to get a definite, clear, intelligent form of the divine idea.

6 Ideality is the faculty which idealizes all forms and thoughts and is so valuable to the artist, musician, poet and prophet. It helps us to know ideas from things, ideas of truth and good, from false ideas.

LESSON V.

THE DIVINE "I"

All the powers or faculties of the mind are not only mental, but psychic and spiritual or divine, that is, they seem to deal with personal, human and material experiences, with things which belong, or seem to belong to time and space, that is the physical world and life and yet proofs are daily received and perceived that they have inlets to the mystic ocean of knowledge and life which lies beyond them in the usual field described as the field in which they work. Children imagine, or it is said that they imagine at play with them, other children, that no other person with human eyes and ears can see and hear and yet they see and hear them as though they were plainly visible and audible to all. Such experiences are psychic and therefore unusual, but not unnatural.

Again, while these precocious children do not imagine what they see, such experiences show that what are called our sense perceptions of sight and hearing and our imagination of things attain to degrees of consciousness and realiza-

tion beyond the psychological limitations of the human mind. The powers of conscious and unconscious intelligence are almost infinite, that is, boundless in their depth of expression and realization, and are likened to a nest of boxes or cubes, in which, while one is larger than the other, the smallest is of the same form, dimension and substance as the other. If the smallest is likened to the senses, and the largest to the conscious, perfect intelligence, one can realize the relationship of the true or Divine Self to each of the faculties and senses. Each sense and faculty is an expression of intelligence. It is only partial, relative, finite, while the complete and perfect intelligence is the sum total of them all.

Psychologists sometimes teach that each one is made up of willing, thinking and feeling. The "I" is the seat of the will, the mind of the thought, and the heart of the feeling. As a matter of fact the "I" does all the willing, thinking and feeling—and no one function or organ. The one thing a child should remember is that all the senses, faculties and divisions of the individual self are as so many river sheds which act as planes or levels of consciousness on which you, the "I" or ego, function; the purpose of the functioning is not to remain at or return to the spring or snow where all rivers begin as springs,

but to keep unfolding until the ocean is reached. The consciousness of one's divinity is the imaginary ocean here referred to. Boys and girls should try to associate with their senses and faculties the objects, for which they exist, and not think of them except in terms of Divinity as one should not think of the shores merely which an ocean touches when thinking of the ocean, but the vast ocean itself. Few older persons know much of the mind, except the sensations of pain and pleasure which pour into it. The mind does not exist for these sensations any more than a boy exists for the hat or clothes he wears. A boy or girl can learn a great deal from a microscope and telescope, which magnify small and distant objects. Things which the eye cannot see are made visible by these instruments. In a way, different from these instruments, each child can get a glimpse of the bigness of the soul—the ocean into which the senses and faculties end—by letting the senses and faculties take him to the ocean, and not merely satisfy him with their own experiences; senses and faculties are inlets as well as outlets of this ocean and because its depth has not been sounded or its extent navigated, is no reason for disbelieving in the ocean of consciousness, of which each sense or faculty is an inlet or outlet. Very few adult persons know this, and it has

only recently been explored by science, although pretty well known by seers or prophets.

Supernormal, in this sense means, that each sense can be traced back to this ocean, and, while apparently each sense seems to be limited by and end in the mind, as a matter of fact, the mind is only a lake like Lake Erie or Ontario, by which the mind, its senses and faculties connect with the ocean of consciousness, as the St. Lawrence river connects Lake Ontario with the ocean. Looking down from Mt. Lowe toward Pasadena, a mile or so above the sea, a mist concealed the city of Pasadena from view. Above the fog, in space, all was clear as day. Thus mind is a condition which conceals one part of us, called the normal, or sense man, from another part, called the supernormal, or intuitive man. Each plane has its range and objects of vision, but frequently a mist or fog intervenes to hide one from the other.

So it is well to learn that all of our powers are related as well as extended and that we can make each power a microscope or telescope to introduce us to a knowledge of things which are invisible and inaudible to the physical sense of sight and hearing. This will be further explained in the next lesson.

LESSONS VI. AND VII.

ATTENTION, CONCENTRATION, SELF CONTROL, PERSONAL POWER

Few children and fewer boys and girls know what attention, much more, concentration, mean. Children learn to sit still for a long time at play, but how many boys and girls are satisfied to act as they did when children? They are very active, and hence very restless, because with a full amount of life and energy, they are more or less swept off their feet by them. They do not seem ready, willing or able to control them. Perhaps, because they have not learned why or they have not been told that there is a wrong and a right use of abundant strength and vitality. Children like bright objects until they are bright enough to know that such objects have no real value. So a good deal of precious energy is wasted on useless activities, just running around like a merry-go-round without arriving at anything.

Now the first important rule a child should learn is attention. In school this was shown by folding the hands and placing them on the

school desk. This act really meant "first position," because in order to take any position one must first be prepared to know what position to take. When anyone takes first position, he signals that he is at rest, passive, listening, in short, all attention. Aside from this meaning, it also implies that one has begun to concentrate, also to control himself. A child who can at any moment place himself in first position, shows that he has gained a certain amount of control, because it takes decision and determination of will to do so. No one can listen to another speak, nor can anyone truly think, unless he is passive or receptive to him, that is a good listener. It is said that no one will become a thinker who is not first a good listener. To be a good listener, one must know how to be attentive to what others say.

Concentration depends upon attention. If the eyes and ears and the mind are seeing, hearing and thinking of other things, or acting on impressions and suggestions which arise in the mind at the time one should be listening, the concentration is broken and the power to concentrate is impaired or weakened and the child is that much less a master of himself, and is more a victim and prey to alien and wandering thoughts. Such thoughts lead to irresponsibility, error, accident, pain.

In order to appreciate what attention means, the child must realize that he is not only listening to what is being said to his ear, but what is being spoken to the soul. God speaks every time one listens and the truth illumines and guides us. If when what is said to the ear is error, the voice of intuition will at once advise us, if we really have learned how to listen. How still one must be to listen to the voice within!

Now in order to practice attention, sit squarely on the seat of a straight-backed chair and avoid sofas and rockers. Plant the feet squarely on the floor and keep them there while you are in this position. Reverse the thought of wiggling by the thought of sitting still. Make a practice of this in the home, or wherever you happen to be. Avoid rockers and sofas as they will tend to make you round shouldered and have a hunchback. A boy should sit and stand as straight as an arrow, for to be stoop shouldered is to commit a sin and sooner or later become diseased. To let all of the organs of the body sink into the abdomen, or to make the stomach stand out beyond the line where the head should be is to be weak and wicked. Most children learn too quickly to yield to their restless and changeable nature. They should learn to control it, by having or planning something

definite in their mind and doing it whole heartedly.

Self control simply means using the will to think and do what is best. If one does not control himself, he is a slave, a victim, and automaton, and sooner or later will become a creature of vicious habits.

If the engineer did not control his engine, it would run wild and do much damage. The will gives each child the power to control his own mind and body. In order to have perfect control of the mind as well as the body, the child must learn step by step and day by day to get control of each faculty, sense and organ, so that he can act instantly for the good of himself. If he permits his impulses and thoughts which flash into his mind to influence him, against his best judgment, he is cultivating a fatal and destructive negative habit, which will make him irresponsible and a slacker.

Personal power grows only as we use it for the good. Any power which is used for evil purposes is destructive.

Power is the opposite of weakness. Moral or spiritual power is the highest and strongest power there is, and yet the spiritual giants as Jesus, Buddha, Dante, Savonarola, outlived their contemporaries, who exercised only intellectual or physical power as did Caesar

or Napoleon. One acquires power as he uses it. Drops of water wear away a stone, is an old saying and it means that little things as drops of water prove by use a powerful destructive agent. By concentration, each one acquires greater power. Any substance that is concentrated is increased in strength and power. Scatter our power and we weaken every effort we make. So that one's power is generally taken as a key to one's character. A powerful man physically may be a moral and spiritual pigmy.

We must learn to use our power, whether physical, intellectual, moral or spiritual, to be master of ourselves and then we shall be called to rule a city, at least, if we are not called, we will be able to rule.

This is the meaning of the Parable of the Five Talents, of the man who had five talents (powers) and made five more, so that he had ten, and because he did so, he will be made a ruler over ten cities. If we do not learn to control our five senses, by so using them as to acquire spiritual possession of five more, which are their intuitive and spiritual expressions in consciousness and life, then we have not learned to be rulers. To rule, we must use the rule of life. One who rules according to the rule of life is therefore a ruler.

LESSON VIII

CONSTRUCTIVE AND DESTRUCTIVE IMAGES

The mind is like a world. It is a world, filled with thoughts, which are pictures derived from the world itself. The mind is a world within a world. Many of these pictures make a lasting impression on the mind as Niagara Falls, the Grand Canyon, Yosemite Valley, Mt. Ranier. Often some terrible catastrophe as a fire is seared into the mind. The beautiful and the ugly, the fair and foul, the sublime and ridiculous, the natural and the horrible, all impress the mind. Then there are the faces of those near and dear to us—mother, father, wife, husband, sister and brother and friends. The tiniest as well as the biggest thing can be stored away in the mind. Some impressions are dim and fleeting or fugitive, and others are strong and permanent. The things of sense, impressive and deep cut into the mind, as they seem, gradually fade away. Even childhood is forgotten when the child grows up into maturity. And yet as nothing is lost, as all things reflected upon the mind remain in memory, these images can be recalled. How many

care or take the time to recall them? So they grow dim by neglect and seem to be no more.

One should learn to *select* and then *control* the reflections which enter the mind. Selection depends upon what we love and attract. If we love the good, the beautiful and true, we shall attract them. Be careful to store away in the mind only what will help to inspire and upbuild a good character. After so many pictures are reflected upon the mind, some helpful and many harmful, it is very difficult to erase the harmful pictures, because the habit formed of giving them room in the mind opposes the will to have only the helpful. Now the helpful pictures and reflections are good for us, they build up a good character, and the harmful pictures are bad and build up a bad character. Therefore, the important part of the world of mind is the effect the contents of the mind have on one's character. If a plant or any form of life lived in the shadows and never received the rays of the sun, it would become dwarfed and then die. So if one allowed the negative or harmful pictures or mental reflections to influence him, he would become dwarfed in spirit and become diseased. Souls that dwell upon sin or evil become criminals.

The question every child will ask is what are harmful mental pictures? Any impressions, im-

ages, reflections or pictures which give you wrong or evil thoughts. These pictures when entertained give you these bad thoughts, they make wrong seem right and evil seem good and black look like white, all of which are both unnatural and untrue. Let only pure, beautiful, lovely, noble, true images or reflections inspire us and our character will be as pure, beautiful, lively, noble and true as these images. A boy or girl can make no worse or more dangerous companions than bad images or thoughts.

LESSON IX.

FOR PARENTS AND THE CHILD

A child should be taught and inspired by love which begets trust and confidence. If an animal can be taught the wrong way, that is compelled to do certain tricks by fear of punishment, it can also be taught the right way to do the same tricks by love or kindness, which as a matter of fact is a direct appeal to its intelligence. The negative of good and truth leads to harm. Say don't to a child and the repression of its nature leads to rebellion. The child may be doing something which requires rebuke, but experience and wisdom prove that compulsion, always inspiring fear of punishment, is not constructive but destructive in its results. Corporal or mental punishment never yet made a child truthful or good and many bad boys thrive under the cover of threats of and actual punishment. Love wins a child's respect, and invokes self respect, honor and obedience.

The Hindus frequently call the attention of parents in the Western World to the irresponsibility, disobedience, disrespect to superiors, and

moral delinquency of boys and girls and they believe that the fault lies in the child's training. The training is negative or destructive and not positive and constructive. A child may know right from wrong and truth from error, but its own wilfulness or individuality is stronger than its higher, moral promptings and, as a result, it chooses impulsively to do what it likes rather than what is best. Now, if the parents claiming or professing unconsciously to be exemplars or models of behavior before their children, should advise the child in a constructive way what to do, and *not* what not to do, the child would forget the blunt injury to its feelings, made so by habitual reproof, while it would gradually accept and follow the sweet and helpful counsel of thinking and doing right. Boys and girls are taught that there is a wrong and a right way of thinking and living, and yet they are not taught by intelligent and systematic technique how to form the habit or train the mind and heart, to follow it habitually, until it becomes a second nature. The old way, born of a false theology was to frighten a child into goodness. The new way is to show the child that he is injured by every thought or act of willful disobedience and stubborn resistance to his own highest and best interest. No amount of slack, apology or excuse can transform waywardness into good behavior,

when once a habit to have one's own way is made in the child's mind. To change any such tendencies in the beginning is to save the child a course in a school for delinquent children, or the criminal institution.

Now the child has his rights, duties, and blessings—these three—and they should be respected both by the child and the parent.

For instance: In order that the child may truly live its life, the eccentricities of its individuality must be tolerated. A child derails from the conventional and conservative track quickly, not because it means to do so, or finds it inevitable, but because it is due to the powerful excess energy which must have a safety valve for escape. The parent should realize this and therefore not unwisely or severely reprimand or correct the child's behavior, but in a mild, sweet, insistent way direct its attention to other and equally interesting tasks. The child will in time by intuition or comparison see the good of the parent's guidance and will begin to trust and confide in them.

The child should also try to overcome and direct its impulses in channels of usefulness and happiness. "Don't" and "mustn't" are words which will become obsolete as the parent, as well as the child become the recognized branch

and tree of the same family ideals and life. A child is like a monkey in that it is a wonderful imitator. If imitation is the sincerest flattery, then a parent may often see in their children their own minds and characters reflected. Therefore to scold the child because of these mimicries or imitations is to intensify the abnormal in the child. The correction should begin with the parent and then the reflection would need no rebuke or correction in the child.

The child should be permitted to train its individuality to the fullest. This is right, but it should not do so by disobeying the family rights to unity and systematic harmony.

Originality should be encouraged.

1 The child should be taught that the parent is its protector, support and guardian.

2 It should be taught to love, honor and obey the parent.

3 It should be taught that to love, honor and obey is dictated by its conscience and its own best interest and happiness.

4 It should realize that under natural conditions a child can follow parental advice implicitly.

5 The child should learn early in its development, the meaning and story of life, especially that it should do a useful work.

6 It should learn to be patient, kind, responsive, polite, unselfish, loving, amiable, active, happy and whenever impatient, cross or stubborn to overcome these feelings by reversing them, that is, becoming instantly patient, sweet tempered, yielding.

LESSON X.

GUARDIANS OF CHILDHOOD

There is a wonderfully illustrated book, entitled "GUARDIANS OF THE COLUMBIA," which every boy and girl should read because it pictures in a strong way, what is meant by the word guardian. These guardians of the Columbia River and basin are four tall, magnificent mountains—Mt. Hood, Mt. Adams, Mt. St. Helens and Mt. Rainier, with altitudes ranging from 11,000 to 14,000 feet and over above the sea level. Every boy and girl familiar with geography knows that the Columbia River is about 12,000 miles long. These mountain peaks are in the Cascade Range of mountains and are within approximately fifty miles of each other. The Indians believed that the Great Spirit lived on these peaks, and Mt. Rainier bears the name Tacoma (pronounced Tahoma) because it means "The Mountain that is God," and hence these peaks overlooking the river in its long course to the sea, watched over and guarded these waters.

Now we all have guardian angels or spirits, just as we have mothers and fathers, and they

live in the high altitudes of the Spiritual World, watching over and guarding us from all temptation, evil and harm. Especially is this so with children, who need to be led and guarded, because as it frequently happens they are not unfolded in knowledge and power to follow their own divine guidance and conscience, and need to be strongly impressed when in doubt as to what is the right thing to think and do. There is a picture and it is based on fact, of two children who innocently got into a boat and, the boat not being tied or anchored, drifted out slowly into the swift current and was about to be dashed over the cataracts when an angel appeared who guided the boat through the rapids, to save it from capsizing and also to save the lives of the children. This merely shows how these guardians are with children at their play and work, guarding them, so that no harm may come to them. Frequently children are run over, because they do not heed them. If children acquire the habit to believe and to know that these heavenly guardians are ever near them their own lives will become easier and happier. Herschel, the great astronomer, believed that every planet had an angel to guide it in its orbit, and when natural or spiritual law is supplemented by such guardianship as undoubtedly it is when science understands man's place and office

in the universe, the inspiring thought of these guardians thrills us with new wonder and joy. It is all a part of the Divine Order of Providence who knoweth the fall of a sparrow and numbers every hair of the head.

Children should learn to think that on the heavenly as well as on the earthly side of life, guardians have a loving work to do, and because one's guardians are appointed, because of their steadfastness, fidelity, and ability to serve, they are chosen to minister to us.

Just as the mountains stand day after day and year after year and guard the Columbia River, so these bright angels watch over childhood, and from the spiritual side of life help children in ways not always made known by visible and audible means. "He giveth his angels charge over thee" is literally true, and children should feel, when lonely, or sad or orphaned, or when no one can hear their cries or feel their aches and pains, or understand them but themselves, that these sweet guardians love them, help to dry their tears, ease their pain, cause them to smile and to make their life a threshold opening into a garden of happy realities.

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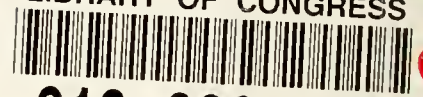
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