

FLETCHER HORACE

HAPPINESS AS FOUND
IN FORETHOUGHT
MINUS FEARTHUGHT

Horace Fletcher
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Forethought Minus Fearthought

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PREFACE

TO

SIXTH THOUSAND

"Happiness" was written in answer to many questions elicited by the publication of "Menticulture."

The "Introduction" is not material to the subject except to show the sources of the suggestions relative to profitable living contained in the two books.

The vital truths underlying the philosophy of life can be intelligently stated in a few hundred words, both as regards the proper cultivation of the body, or physical equipment, and as regards the cultivation of the mind, so that they may do the

best work of which they are capable. False example and false teaching, however, have so impressed habits of weakness on the body and the mind that the chief aim of curative suggestion should be to disabuse. That is, to cause people to discard bad habits of thinking and doing in order that normal, healthy tendencies of action and of thought may take their place.

The difficulty of the task undertaken by any student and advocate of reform is not the intelligent statement of the simple truth, but the discovery and refutation of a complication of errors which have assumed the reality of truth. Simile and illustration, some logic and much ridicule, are among the weapons that have been effective in combating old habits of wrong thinking, but it is impossible to say which argument will fit a particular case.

Each of the illustrations used in this book has been the means of curing some one person of some phase of fearthought, and together they have released many from that dread enemy of health and happiness called "Fear."

The normal condition of Nature is healthy growth – evolution or progression – and Man's chief function in assisting her is first the removal of weeds, or other deterrents to the natural process, and afterwards the maintaining of quarantine against their return.

True Happiness is the Evidence and Fruit of Conscious Usefulness.

The wider the opportunity for usefulness the greater and keener the happiness resulting therefrom. Consciousness of *being* one's best and *doing* one's best, however, regardless of scope, is

the only way to unalloyed happiness, and to the accomplishment of the highest ideals. There can be no more miserable, sorry and harrowing condition than that called "Indifference."

The separating of fearthought from forethought is not alone valuable because of the personal comfort of being fearless, but it is especially useful in that the energy made possible by the divorce is available in assisting others to be strong and helpful to themselves and to each other.

If attention is once directed to the pulling of weeds, to the removal of deterrents, to the eradication of the germs of disorder, the pursuit will become most fascinating, owing to the quick and happy response of Nature in her willingness to "Do the rest."

One of the marvels revealed by study of the question of the possibility of a Perfect Social Quarantine, having for its aim a protection that will not permit any child *to escape care*, is the comparatively small areas of the propagating centers in which are bred the germs of social disorder.

This subject is treated in a book, now in press, called "That Last Waif; or, Social Quarantine."

The same insignificance of origin applies to individual, moral and physical deterrents to happiness which afflict otherwise healthy men and women. The *tap-roots* of all unhappiness are not formidable in the light of present knowledge.

Whoever is less than keenly happy is the victim of errors or illusions whose germs are easy to kill when found. It is the especial object of this book to help those who are suffering

unhappiness to find the tap-roots of their troubles.

Auditorium Annex,

Chicago, September 5th, 1898.

INTRODUCTION

How to be happy is the one desire common to all humanity.

How to be happier is a better statement, for there is no one so miserable but has some degree of happiness at times – enjoys some moments when he forgets to be unhappy, and looks with appreciation, even if with only dull and bleared appreciation, upon the things that are always beautiful and joyful and free.

In highly civilized life there is everything to encourage, and there should be nothing to prevent, happiness.

The normal condition of man in civilized life is that of happiness.

So great, and so greatly increasing, has been the acceleration of progress, that the possibility of unrestrained and unfettered happiness has come to us in advance of our being prepared to accept the freedom of it, owing, mainly, no doubt, to the weight of traditions under the habit of which we are prone to struggle long after the conditions that gave birth to the traditions have ceased to exist.

The experience of the world has revealed, and is constantly revealing, simple expedients applicable to every possible combination of evils – except the evil of perverse ignorance – the use of which will insure the success of honest and reasonable aims, no matter how unfavorable the equipment and environment have been or are at the present time.

In a singularly adventurous career I have passed through many of the conditions in which discomfort, fear and unhappiness breed, including the direst straits to which life can be exposed, and have also been possessed, at different times, of the means to comfort and happiness that broad opportunity, keen appreciation and affluence are supposed to furnish.

I have shared the occupations and sympathies of persons of many different nationalities and of every degree of opportunity and intelligence; in torrid, temperate and frigid climes; in the Americas, in Africa, in Europe, in Asia, and in the far-off islands of distant seas; on shipboard and on the farm; in the mine and in the factory; in the camp and on the commons; in the arts of war and in the pursuits of peace; in the country cross-roads school-house and in the university; in service and in command – in all of which change it was possible only to serve apprenticeships, however, for in such variety of occupation no great accomplishment could develop, except the accomplishment of variety itself; but, at the same time, it was not possible for any of the occupations to become stale to criticism, and the ability to analyze, in the light of comparison, is the natural result and the impelling motive in these essays.

I have pushed ways through tangled chaparral, led by hopes of discovering precious metals; and have chopped out roads in the jungle, allured by the excitement of the chase and the spirit of adventure. I have observed nature in the vastness of her wild domains; in the calm and in the terror of the mighty deep; in

the harmonious quiet of rural cultivation, and in the supreme picturesqueness of rugged mountain landscapes, studded about, here and there, with golden-roofed temples and cloistered parks. I have not only seen nature with appreciative eye when she has displayed her million moods and when she has taken on myriad aspects, but I have tried to interpret her in terms of line and color in famous studios in Europe, under the advice of world-honored masters of the art.

The numerous occupations engaged in were, in many cases, used as necessary means to desired ends. While I have enjoyed making *le grand tour* as a "globe trotter," I have also had to "work my way" at times, and in "working my way" have had to undertake occupations leading that "way." So successful have I been in finding means or excuses for travel, that among my intimates the saying is current that if I "took it into my head" to want to go to either of the poles, I would engage in a business that would make it *necessary* for me to go there, thus conserving my respect for duty and my desire for travel at the same time.

I once sought and secured a place on the staff of one of the great American daily journals in order to gain access to famous studios in Europe and America, and to become acquainted with the personality of great artists who had become inaccessible to anyone except plutocratic buyers of works of art, intimate friends and critics. This was while I was studying art with a view to learning some of the secrets of its inspiration in practice, and thus journalism served a useful purpose, as well as satisfied a burning

curiosity. In this connection I will say that I have since been able, directly and indirectly, to create appreciation that has led to the purchase of works of art in which very large sums of money have been involved, so that I cannot be charged with imposture upon a profession which I respect to the point of reverence for its mission in holding a "true mirror up to nature" and in teaching us to appreciate the subtle beauties that nature shows in all of her aspects, but which become commonplace to the many without the assistance of art.

The Japanese have a proverb which declares that "once seeing is better than an hundred times telling about," and this good proverb has been the guiding star of my roamings, and has suggested practical participation in some of my occupations. My first attempt to see the antipodes was not successful. It did not have the necessary parental sanction, and I was *brought back* before I had measured very much longitude and latitude; but the determination shown in the attempt indicated so strong a tendency that it led to promise of assistance and permission to travel as a reward for certain accomplishments in study that were considered to be impossible, as judged by former efforts, but which became surprisingly easy to the boy who saw a way to the other side of the world in the task.

I spent my sixteenth birthday on the Island of Java, and saw Japan and China at the most interesting periods of their recent history – Japan, in Feudal Times, before any of the changes that have made her the last and greatest wonder of the world;

and China, at the close of the Taiping rebellion, wherein more than thirty millions of persons lost their lives, and about which there hovered a lawlessness the like of which the world has not witnessed elsewhere.

Chance and restless change have thrown me into companionship with the most elemental of human beings; and have also led me to the acquaintance, and into the affections of the wisest and loveliest of men and women – the rarest blossoms of our generation. Opportunity has found me available for the command of a crew of Cantonese pirates, on a Chinese lorch, at a time when piracy was a common occupation in the China Sea; and for the mismanagement of a French Grand Opera Company, when no one else was foolish enough to undertake it.

The foregoing are but glimpses of the opportunities for observation out of which I draw my deductions relative to profitable living. Four complete trips around the world – two of them before the time of ocean steamship lines and continental railroads; thirty-six trips across the American Continent by various rail, water and stage routes; sixteen voyages across the Pacific Ocean, and many across the Atlantic; intermittent periods of residence in many different countries of Europe, in China, in India, in Japan and in different localities in the Americas; as well as visits to parts remote from the lines of travel, such as South Africa, Yucatan and the mountain regions of Mexico and Central America, that are the type of all of the South American countries; and all of which residences and visits have been chosen

at times of greatest interest in each locality; in response to the invitation of the Spirit-of-Adventure by which I have been led – these, together with no less than thirty-eight distinct occupations, embrace the sum of my opportunities.

Fortune has always been kind to me when I have trusted her; when my aims and ambitions were worthy, and when I have been sufficiently appreciative and grateful for the things I already possessed to merit and invite continued favors; but, she has always passed me by whenever I have doubted her goodness or questioned her intentions. And so consistent has been the course of Fortune, as viewed in the retrospect, that I can assert, with all the assurance of firm belief, that "Unto him who hath (appreciation and gratitude) shall be given; but unto him who hath not (appreciation and gratitude) shall be taken away even that which he hath."

Until I began to collect my remembrances into groups, form them into classes for review and deduct from them suggestions for profitable living, I had thought that my chronic restlessness was aimless as measured by the common estimate of usefulness; but the sympathy aroused by the publication of my little volume – first, privately printed, —*Menticulture, or the A-B-C of True Living*– revealed the possibility of utilizing my varied experiences and observations to good advantage in calling attention to uses-of-energy, points-of-view, habits-of-thought and habits-of-action, that made for happiness in some persons in some parts of the world, while they were entirely unknown to

others as well fitted to enjoy them.

I was led to serious study of the causes and effects of happiness and unhappiness by observations of the pitiable neglect of the science of menticulture, (which is the science of fundamental means), and the science of happiness (which is the science of ultimate desirable ends), in materially civilized communities, and by persons who have mastered, and are already possessed of, the physical means to comfort and happiness. This neglect is not surprising when we reflect that all available time and all available thought have been excitedly employed in developing material, physical *means*, to the exclusion of the thought of cultivating the end; to the harnessing and training of the forces of Nature, to the exclusion of planning for their best uses; but it will be surprising if, however, in the near future, the ends are not scientifically cultivated, now that the fundamental as well as the physical means are understood, and the leisure to apply them is secured.

More than forty years of observation, and upwards of three years of study, analysis and arrangement with a fixed purpose, have enabled me to suggest changes of attitude towards the problems of life that have not failed to bring more or less strength and happiness to all who have adopted them, as attested by thousands of written and verbal communications and by report. This is literally true, and the statement of it is warranted by the merit of the results, removed from any personality in connection with it.

The underlying cause of all weakness and unhappiness in

Man, heredity and environment to the contrary notwithstanding, has always been, and is still, *weak habit-of-thought*. This is proven by the observed instances in which *strong habit-of-thought* has invariably made its masters superior to heredity, and to environment, and to illness, and to weakness of all kinds, and has redeemed them from non-success and misery, to the enjoyment of success, honor and happiness. It has also been proven that none are so ill-favored as to be exempt from regeneration by the influence of optimistic thinking, and none so plain, nor even so ugly, as judged by the world's standards of beauty, but that the radiance of pure thought will make them more beautiful than their brothers of nobler mien and more symmetrical physique, but whose thoughts are poisoned by fear and by selfishness.

Happiness is not dependent upon wealth, and wealth does not necessarily bring happiness, but both are dependent upon *good-habit-of-thought*; for *good-habit-of-thought* develops *appreciation*, which is the measure of all wealth, and *appreciation* leads to the *habit-of-feeling* and the *habit-of-action* which produce happiness.

Notwithstanding the words of Jesus of Nazareth, by which one-half of the world's inhabitants are supposed to be governed; notwithstanding the admonitions of the other great teachers to whom the other half of humanity turn for counsel; notwithstanding the lessons taught by all of nature's processes of growth, especially the teachings of later evolution; fear – fear of death, fear of disaster, fear of non-attainment, fear of

non-preferment, and fear of the things that never happen as feared, and the anger and the worry growing out of these fears – have been looked upon as afflictions necessary to humanity, repressible only during life, and eradicable only at the change called death.

Early theology wrestled with conditions wherein it was thought necessary to use the whip of fear as well as the attraction of love to incline men to religion. Modern theology teaches the religion of love alone, but it has not yet sufficiently denounced the former teaching of fears, perhaps in the interest of consistency or because of filial respect, inasmuch as its parents once put the label of *truth* upon the religion of fear. Science also has taught, and still continues to teach, the potency of the *crowding-out* stimulant in growth, without proclaiming a line where attraction became the stronger motive in civilization – an intangible line already far astern in the wake of present progress.

Fear has had its uses in the evolutionary process, and seems to constitute the whole of forethought, as instinct seems to constitute the whole of intelligence in most animals, but that it should remain any part of the mental equipment of human civilized life is an absurdity. There are, undoubtedly, human beings that are still so nearly animal that fear alone will restrain them from wrong-doing, or stimulate them (or, rather, *push* them) to peaceful and useful living, but none such will read this book, and neither you nor I should be burdened by their limitations or necessities. We have passed the point where we

need to be *pushed*; or, if we have not, we are ashamed to confess it, thereby acknowledging that it is unnecessary; and are within the atmosphere of appreciation and attraction where fear and its expressions have no proper place, and where the toleration of fear beclouds not only our own clear vision, but also the vision of those who are still below us in the scale of intelligence, to whom, as beacon-lighters on the heights above them, we owe the influence of right example.

I have made especial study of the reports of the Society for Psychical Research, the book entitled "Fear," by Prof. Angelo Mosso, of Turin, Italy, and the contributions to the *American Journal of Psychology* by President G. Stanley Hall, of Clarke University, Worcester, Massachusetts; Dr. Colin A. Scott, Professor of Psychology and Child Study at Cook County Normal School, Chicago, Illinois; and others who are devoting particular attention to the causes and effects of fears in children; together with the after-effect of early fears upon persons when they are fully grown. The claim of these students is that the consideration of the future that constitutes *forethought* is a mixture of hope, faith and fear, the sum of which is the stimulant to action and progress, hope and faith being the civilized or divine motives, and fear being the animal motive. My own experience and observations corroborate this contention, but I find that the fear element of *forethought* is *not* stimulating to the more civilized persons, to whom duty and attraction are the natural motives of stimulation, but is weakening and deterrent. As soon

as it becomes unnecessary, fear becomes a positive deterrent, and should be entirely removed, as dead flesh is removed from living tissue. I have also demonstrated, beyond the possibility of doubt, that *the fear element can be eliminated out of forethought as soon as it becomes evident that it is unnecessary, separable and eliminable*, and that *energy and desire for progress and growth are beautifully stimulated as the result of its elimination*.

To assist in the analysis of fear, and in the denunciation of its expressions, I have coined the word "*fearthought*" to stand for the unprofitable element of forethought, and have defined that variously-interpreted word "worry" as *fearthought, in contradistinction to forethought*. I have also defined "fearthought" as the *self-imposed* or *self-permitted* suggestion of *inferiority*, in order to place it where it really belongs, in the category of harmful, unnecessary, and, therefore, not-respectable things.

Darwin and Spencer and other biologists have asserted that if primitive man had not been urged by fear of discomfort he would have sat upon a stone, naked, near the roots or the herbs that served to appease his hunger – if it also happened to be near to a spring where he could quench his thirst – until he died; and that fear has been the impelling motive in the progress of the race. This was undoubtedly true up to a certain point, but, like many of the laws of *ye olden tyme*, is not applicable to the present nor to us.

There is now sufficient protection vouchsafed by forethought, and sufficient attraction furnished by affection and duty, to lead

the van in the pursuit of progress, and to set an example that will be its own torch-bearer in guiding the trend of thought and of action.

When the motto, "Fearlessness," becomes embroidered upon the banners of all of our religious and other fraternal organizations; when "Freedom from Fear" becomes the slogan of Reform, and when Appreciation, Love and Altruism are admitted to the councils of men, then, and only then, will famine end, selfishness fade, strikes become unnecessary, misery depart, and Happiness become enthroned as the ruler of a joyously industrious and universally prosperous people.

Increase is prodigal, and accumulation is already prodigious, so that it is no longer a question of physical means, but a question of wise distribution and adjustment, to accomplish all that society requires to insure it unremitting happiness.

Churches there are, clubs there are, lodges there are, guilds there are, and many other fraternal organizations whose aims are practically the same, but whose members are attracted together into separate groups by sympathies of traditions, race, occupations or general trend-of-thought. It would be a useless iconoclasm to separate from these or to attempt to dismember them. They are all good organizations, wherein they conserve the principles of brotherhood and promote practical altruism; and are only imperfect wherein they tolerate slavery to the fears, slavery to wealth, slavery to the harmful conventions, and slavery to the antagonisms, intolerances and other evil passions that

prevent economic co-operation, harmony and happiness.

The contention of this book is that, with means already secured, there is a way to individual happiness, *even under existing conditions*; and also, that the present acceleration of progress, and certain already accomplished tests of possible industrial and economic reform, coupled with an optimism that has for its motto, "*All can be*, and, therefore, *shall be* well," not only promise, but assure, to mankind, in a not remote future, equal opportunities for securing happiness by means altogether honest and altruistic.

To *all* who will follow me through this volume, I promise to show ways and signs that will assist the weak to become strong, the poor to become rich in appreciation of their opportunities, and the rich to better enjoy their good fortune without impoverishing others to do so. My special desire is to enlist general aid in eradicating deterrents to growth, and in the acceleration of progress.

HYPOTHESIS

The object of Life is Growth.

Harmony is the condition favorable and necessary to growth.

Harmony is the normal condition of Nature, as proven by the unfailing and immediate response of growth to its influence.

Harmonic conditions are created by the removal of deterrents to growth.

Mind is the first essential in the growth of Man. A healthy mind insures a healthy body, and a rational cultivation of the mind cannot fail to result in the attainment of the highest ideals.

All of the processes of Nature are consistent, and Man and Mind are no exception to the rule regulating the growth of other things, except that their functions as chief assistants in evolution are unique, and, therefore, involve greater responsibility.

Unselfishness is necessary to the harmonic condition in Man, and service to fellow-man is essential to his growth.

Happiness is the evidence and fruit of Growth.

There can be no real happiness except in Growth.

Acts are thoughts materialized; or – thoughts realized.

Forethought is an essential aid to Growth.

Fearthought is the cause of all deterrents to growth in Man.

Forethought minus Fearthought is the ideal Mind Equipment.

Fearthought serves no useful purpose; neither is it a necessary infliction of intelligent, civilized manhood or womanhood.

Culture is necessary to the best growth.

Mind-culture, or *menticulture*, is the most important of all the divisions of culture; for, out of Mind thoughts spring, and accomplishments grow; but it has been the last to receive the same scientific and reasonable attention that the other cultures have received, and had not even been given a distinctive name until *Menticulture* was published.

In Agriculture and in Horticulture, plants that seem to have no profitable nor agreeable use, but are deterrent to the growth of useful plants, are denominated "weeds," and are not allowed to retain root in the same soil; animals and other living and moving things that are not serviceable, and can not be domesticated, are exterminated from civilized environment; the air that Man breathes is cleared of poisonous malaria by draining the swamps in which the bad air forms; and friction is minimized in machines, in order that the energy applied to them may meet with least resistance, and suffer the least waste. But no such care is commonly given to the mind.

Fearthought is the element of friction, as expressed in anger; it is the predatory element, as expressed in waste of energy – the result of worry; and it is also the weed element, as shown by the uselessness of it in any form. It is, however, permitted to encumber, muddy and prey upon divinely ordained forethought, as weeds encumber good soil, as mud clouds pure water, and as savage and venomous things prey upon the comfort and life of animals useful to Man, and even upon Man himself.

Man's place in the process of evolution is that of assistant only. Man selects, arranges, brings together, separates, waters, fertilizes, waits upon and otherwise cultivates Nature; but he has not been able to add one cell to growth; neither has he succeeded in drawing an atom of color from the sunlight and in infusing it into the sap of any growing thing.

By Man's attention in removing the deterrents, the skimpy little wild flower that grows upon the hillsides of China, that I gathered when I was a boy – of less importance than the common field daisy – has become the royal chrysanthemum of the Flower Shows; by Man's care in the breeding, feeding and training of the primitive horse described by Professor Marsh, the almost-human Kentucky thoroughbred – the "Black Beauty" of our pride – has been evolved; and the clumsy effort of the first inventor of steam applied to machinery has become the wonderful quadruple-expansion engine of the present, by the harmonizing adjustment of parts, and the reduction of friction to the point of noiseless efficiency, through the genius of invention.

Mind is the great machine behind all other machines and out of which all accomplishment comes. Fearthought and what grows out of it, under the class names of anger and worry, are like rust and sand in the journals, and wear out the bearings of the machine. They are also like the impurities in water that cause foaming in a boiler and prevent the accumulation of energy. They are productive of nothing but wear and waste, *wear and waste*, as long as they are permitted to encumber the splendid man-

machine and its source of power.

The creative – the growing part – of Nature never fails to do her part if the deterrents to growth are removed. What she does for the growth of plants and of animals, and for the creation of power from the use of her forces called steam and electricity, she will also do for the growth and development of the mind of man. If fearthought and its various expressions are eradicated; or, more correctly speaking, are not sought and nursed, as they always are, nothing can prevent Growth and Service and Happiness from occupying their own; and if the carbonic-acid-gas of passion is kept out of the mental atmosphere, a vitalized, altruistic and spiritualized energy will take its place. *Good comes to whatever is prepared for it.*

It is an easy matter to separate fearthought from forethought if it is known that they are separable; not by suppression, nor by process of gradual repression; because, as long as a spark of fearthought remains, any excitement or draft of surprise may revive the flame to destructive proportions; but by absolute eradication, – determination not to suffer, nor permit, nor tolerate.

The method of eradication is, by the way, the method that is easier than not, as soon as conviction of the possibility of it is nursed into a belief.

Effective methods are always easy methods.

Repression acknowledges, and therefore strengthens, the evil to be repressed, is never-ending and altogether ineffectual.

Eradication is the simple method of ceasing to import or admit evil counsel or report, and is the only effective method in menticulture.

While the future is the field in which growth must take place, the now or, rather, the immediate-next-future, is the *only* time for action. Are you possessed of fearthought, or anger, or worry, or suspicion, or jealousy, or envy, or malice, or indifference at this moment? No! You cannot be, for two distinct thoughts cannot occupy the mind at the same time, and your thought is occupied with the subject matter of this hypothesis. The next time you have any of these poisons you will have to import them afresh in response to the invitation of so mean a liar as Suspicion, or at the command of so silly a coward as Fear. Habit-of-thought-of-evil —*the devil*— will return to you for the usual easy conquest, but newly-acquired knowledge of his impotency to harm can aid Determination to resist him until Habit-of-Thought is no longer Bad-Habit-of-Thought and will, therefore, no longer assist in the materialization of the spook. And then, and *only* then, will you be free – free to grow, eager to serve, and altogether happy.

All time – all eternity – is made up of a succession of *nows*. If you are free in the present *now*, you may more easily be free from temptation in the succeeding *nows* until emancipation shall be complete and the very atmosphere of your freedom shall exorcise all evil before it can come near enough to attract your consciousness.

You are free this moment; you can be free in the succeeding

moments; *you can be free forever!* It is easier than not!

THEORY

The perfect man is the harmonious man.

Perfection in man is attained when he is *doing his best*.

Symmetry of face or of form, quality of voice, or strength of mind or muscle at birth are the responsibility of the Creator and of progenitors.

The birth of the body of man is accomplished when it attains consciousness of its physical requirements.

The birth of the soul of man is accomplished when he attains consciousness of what is good, of what his functions and duties are relative to his own best growth, and also relative to his uses and duties as a member of society.

Man is not fully born until his mind is conscious of his body and conscious of his soul, and knows the functions and duties of each relative to the best growth.

Until man is fully born, as described above, the responsibility of his perfection or imperfection rests with his teachers and their teachings.

Everything that man is conscious of is his teacher.

You are the teacher of every person who sees or is otherwise conscious of you or of your example.

It is unmanly, and especially unchristian, not to seek the greatest possible enlightenment relative to the functions and duties in growth, not only for your own sake, but as an example

for others; and, being enlightened, not to do all possible to assist growth.

Whoever reads and assents to the above, takes upon himself the responsibility of his future growth, and will be respectable or not-respectable insofar as he seeks enlightenment and assists growth, or neglects to seek enlightenment and thereby retards growth.

Happiness, the evidence, fruit and reward of growth, rests in self-respect first, and, incidentally, in the measure of respect held by others.

No one is respectable who is not *doing his best*.

When a man finds fault with the material with which he has been furnished – with his form, with his face, with his mind, with his muscle, with his equipment of wealth, or other means or tools of growth, at the time of his being fully born, he puts blame upon, and thereby blasphemes, his Creator, as well as discredits his progenitors.

Whoever reads, and assents to, the foregoing is fully born, in that he has learned and now *knows what is best*. The question then is: "What will he do with it?"

In highly-civilized life it is *not-respectable not to be fully born*.

The fully-born is *not doing his best*, and is therefore *not-respectable when he suffers himself to retain or cultivate the habit-of-fearthought*.

The fully-born is *not doing his best*, and therefore is *not-respectable, when he entertains and nurses worry*.

The fully-born is *doing his worst when he allows himself to be angry.*

The fully-born is unmanly, especially unchristian and altogether not-respectable when he is not doing his best, and is always a subject for pity, and frequently a subject for contempt, when he is doing his worst.

The fully-born-and-entirely-respectable individual knows that fearthought is an unprofitable element of forethought, knows that it can be eliminated from the habit-of-feeling by persistent, intelligent habit-of-thought, and, knowing this, prepares the field of his mind for unhampered growth by eradicating all of the expressions of fearthought, as well as all other deterrents to growth.

The fully-born-and-entirely-respectable individual is the one to whom come health, strength, memory, inspiration, love, preferment, altruistic impulses, and the appreciation necessary to find the greatest enjoyment in them all.

The fully-born-and-entirely-respectable individual needs not symmetry of form nor beauty of face nor accumulation of wealth to make him happy, for the light from within will give grace to his form, reflect beauty from his face, and attract all of the things that constitute wealth.

The fully-born-and-entirely-respectable condition is the condition that is easier than not, pleasanter than any, and in which only true happiness dwells.

Out of the fully-born-and-entirely-respectable habit-of-being

and habit-of-thinking, nursed within our professedly-altruistic organizations, will the impulse spring which will so shape conditions that unhappiness can no longer exist, except as the result of perversity.

PREFATORY DEFINITIONS

Much misunderstanding arises from the various interpretations of the meaning of terms. So different are the interpretations given to some words, that a large part of the dictionaries is taken up with synonyms whose varied applications are nearly as wide apart as the limits of the greatest misunderstanding.

Many of these different applications of words are the result of corruptions of the original meaning, but they are none the less misleading, and furnish an excuse for agreeing on specific definitions.

As an example of corrupt uses given to words that should be held to convey only a sacred meaning, take the word "love," as promiscuously applied, for instance. It should be removed from all selfishness, and attach only to such holy application as that implied by the expression, "God is Love." In its application to individuals, as in mother-love, child-love, love between husband and wife, or between brothers, it should only have spiritual significance, unalloyed by any suggestion of liking, approval, desire, or lust; and should even extend its mantle to spread alike over all created things.

Love had already been so corrupted in its uses in the time of Comte, that he was impelled to coin a new word to express unselfishness between brother-men, and hence gave the word

"altruism" – (other-self) – to the world.

"Altruism," also, in its turn, has suffered by contact with the selfish habit-of-thought of the present time, until it does not longer express the highest quality of love – the spiritual – but rather the socio-commercial quality that seeks and expects reward of praise or material emolument.

Although it is some time since "altruism" was first used – and it is a word of most important meaning to sociology – there are few who can define it.

Probably the material rush of the time has allowed little opportunity for acquaintance with it. It is rarely seen in the magazines, and almost never in the daily papers. This is probably the reason why the author was able to find only three, out of thirty persons asked, who could define "altruism." These thirty were met haphazard, and represented a fair average of city intelligence. It follows, by inference, that there is not as much altruism as there should be in existence among us, for, if there were, the word chosen by Comte to express it would be more widely used and known.

In presenting a set of definitions, there is no intention of calling into question the intelligence of any reader. The idea was suggested by the wide difference of understanding of the meaning of the word "worry." This difference of understanding became apparent in the discussion of *Menticulture*.¹

¹ *Menticulture* is the title of a book by the present author, whose mission is to declare a theory of the possible and very profitable eradication of the germs of all evil, and

It was found that many persons defined "worry" as "any consideration of the future," whereas only apprehensive consideration of the future was intended to be meant by its use in *Menticulture*.

Reference to the origin of the word revealed that it was first used to express the "barking of a small dog," probably in contradistinction to the biting of a large dog. It was first "worrit," and became "worry," as now, later on. "Picking" and "nagging" were its synonyms in slang until they were taken into the language as sober expressions.

In the attempt to separate "worry" from "forethought," the word "fearthought" was coined, and hence our present title, and also the definitions hereunder, whose object is to render misunderstanding as nearly impossible as possible.

Only a few of the words relative to our treatise are defined – only such as have been found to cause discussion in consideration of the subject.

GOD

No definition of the Christian conception of God can be adequate. God is the source of all, in all, and around all.

consequent unhappiness, which are commonly assembled under the class names of "anger" and "worry", – "anger" representing the aggressive, and "worry" representing the cowardly passions.

"The Absolute," "Father," "Creator," "Jehovah," "Source" and other terms are used for euphony and to express separate God-qualities. Whoever attempts to define God, shows pitiful limitations thereby. We may *feel* God, but we cannot *define* God. *Appreciation* of God is the measure of man's possibilities of growth and the key to power and happiness.

APPRECIATION

Even in its material application, "appreciation" is a word of greatest importance, and should mean *the highest form of intelligence*. It is commonly used to express only a simple knowledge of value, but it should have a larger significance, by conveying the idea of fullest cultivation and enjoyment as well as knowledge.

Wealth, for instance, can be measured only by appreciation. The child in appreciating a toy is richer than a drowning man with a thousand dollars in gold in his pocket. We will therefore understand appreciation to mean *knowledge and full cultivation and enjoyment*.

"Appreciation" might justly be given first place in the language, as, in its spiritual application, it implies the knowledge of God that gives birth to Love.

Our definition, "knowledge – or understanding – cultivation and full enjoyment," conveys the largest and highest meaning of "appreciation," but the realization of it is not complete until every

God-expression is included, even to the smallest wonder of the universe.

Neglect of the cultivation of appreciation of *everything*— of the commonest things in our surroundings – is loss of opportunity to conserve the greatest aid to progress and growth; because, appreciation of lesser things insures a better appreciation of the most important things.

Cultivation of appreciation is cultivation of the germ of all good and the opening wide of the spiritual flood-gates. Even the complete, yet simple, dignity of the Lord's Prayer can be epitomized within the prayer, *Father, teach Thou us Appreciation.*

LOVE

In its pure form, as Christ meant it, Love makes no distinction between creatures nor between things; its merit is in the act – or thought – and not in the object loved.

The divine quality in man, growing out of appreciation, finds first expression in love; not the passive principle, the opposite of hate, but the growing, active principle, which is constantly flowing forth from the spiritually blessed to bathe with warmth of unselfishness the just and the unjust alike. Love begets altruism.

As "perfect love casteth out fear," so does the eradication of fear insure the wooing of perfect love.

ALTRUISM

Next in the scale of importance is Comte's word "altruism," which was coined to suggest the Christ-like attitude of unselfish service between fellow-men. It is, however, as before stated, now commonly understood to be the social or business application of the principle of love which needs and expects to be reciprocal. Men were asked to become altruists when they were asked to "do unto others as you would that others should do unto you." Growth towards divinity is the fruit of perfect altruism. Perfect Love begets Perfect Altruism. Christ is the Perfect Altruist.

SPONTANEOUS ALTRUISM

Any degree of altruism is good and is sure to lead to higher degrees, but the perfect type is best kept in view by the use of the qualified form expressed by the adjective "spontaneous" – meaning voluntary, without reward, except as found in the act itself. This qualification is almost necessary to prevent the lowering of the value of the term, as "perfect" was required to express Christ-Love, in contra-distinction to worldly love.

OPTIMISM

Optimism is *forethought*. Christianity, pure and undefiled, is perfect optimism. Christ is the Perfect Optimist.²

FORETHOUGHT

"Forethought" is *the logical, trustful, hopeful, Christian, and therefore stimulating, consideration of the future.*

Forethought cannot be contrasted as the opposite of fearthought for the same reason that a tree cannot be contrasted as the opposite of its shadow; one being the growing, fruit-bearing substance; and the other being the unsubstantial, unilluminated simulation of the living reality.

ENVIRONMENT

Surroundings which impress themselves upon the mind and assist to influence and form character and opinions.

² Note: The motto of Optimism is, as elsewhere stated, "*All can be, and therefore shall be, well.*"

SPIRITUAL CEREBRATION

Sometimes called unconscious cerebration; *intelligence not derived from experience*; principally obtained during undisturbed sleep, and, seemingly, supernaturally clear to consciousness on awakening in natural manner; Spiritual Cerebration is man's best partner, if confidently listened to, heeded and followed.

NATURAL SELECTION

Unconscious physical attraction; assisting sustenance, protection, development and reproduction; attribute of all life.

DIVINE SELECTION

Attribute only of Man; distinguishing Man from the rest of Creation; exercised in modifying the brute law of the "survival of the fittest, or strongest," by cultivating harmonic conditions favoring growth and producing happiness; God's Higher Law of Harmony executed through Man.

HAPPINESS

The evidence and fruit and reward of growth as involved in

NATURE

As commonly used, "nature" means creation apart from man. The accepted definition is "creation," and as such includes man and all created things, and also the processes of creation – generation, degeneration and regeneration – as involved in growth. The common use of the word "nature" is a convenient one, and hence let us make use of it as meaning *creation other than man*.

EGOCIATION

Egociation is, *Appreciation of self as a creation of God and as an instrument of Altruism*— to be cultivated to its greatest possibilities in order that it may render *Altruistic service in the execution of the Higher Law of Harmony*.

There are two distinct kinds of *ego*— self: The *ego* that is physically and intellectually born only, and whose tendencies are egotistically selfish, and therefore, *animalesque*: And the *ego* that enjoys Appreciation, realizes God, loves spontaneously, understands the Higher Law of Harmony and serves with enthusiasm in the execution of the Law by the exercise of Divine Selection, and thereby attains True Happiness.

The mental equipment of the unthinking is dulled by a confusion of these two *egos*, and hence they cultivate egotism, believing it to be *Egociation*; as they cultivate *fearthought*, believing it to be forethought; and as they tolerate license, believing it to be an attribute of liberty.

The desirability of separating the lower, or animal, self from the Higher Self, warrants the coining of a term, sufficiently new to attract attention and sufficiently allied to well-known words to explain itself. With this object in view I have empirically selected a combination of *ego* and *appreciation*, and in so doing, have coined the euphonious term *Egociation* as an antithesis of "egotism," especially useful in inculcating a general understanding of the Higher Law of Harmony and in securing recognition of the place of the Higher Self within the Law.

In the cultivation of *Egociation*, man recognizes and asserts an *individuality*, or *responsibility*, as a part of the whole, the result of appreciation, opposed to *personality* or *separateness*, which is an attribute of egotism.

Words that carry good suggestion with them are less liable to do harm by being variously understood than those that convey bad suggestion. These latter should be defined in such a manner as to clearly suggest their badness; in fact, war should be waged upon them by every possible means.

EGOTISM

"Egotism" is *separation from God*. The fruit of egotism is selfishness.

SELFISHNESS

In the list of the deterrents, selfishness holds bottom place. Self-forethought, self-carefulness, self-culture, and self-respect, are in no way related to selfishness, but are provision of strength towards useful purposes. Selfishness is the mark of animal origin. We will therefore define it as *relic of animalism remaining in man*.

Selfishness is the opposite of altruism. While a suggestion of altruism is found in some animals, especially in dogs, it is not an animal characteristic. Selfishness is the predominant animal trait and therefore excuses the otherwise unkindly comparison.

FEAR

Fear is also a relic of animalism, and a child of selfishness – a deformed child of an ill-formed parent. It is not a physical condition, but simply an expression of fearthought. We will therefore define "fear" as *an expression of fearthought*.

FEARTHOUGHT

"Fearthought" is *the self-imposed or self-permitted suggestion of inferiority*. It is both a *cause* and an *effect* of selfishness. It is the "tap-root of evil."

"Fearthought" was coined by the author in order, if possible by suggestion, to separate from divinely ordained forethought any element of apprehension or weakness that might be masquerading under the name of forethought in the minds of the unthinking.

WORRY

"Worry" is *fearthought in contradistinction to forethought*.

ANGER

"Anger" is *the brutal and self-inflicting expression of disapproval*—brutal, because it is ungodly, unchristian and unaltruistic; *self-inflicting*, because the ill-effect of it reacts upon the person enangered.

There can be no "righteous anger." Disapproval there must be, because man has been endowed with the faculty of *Divine Selection*, and thereby shows a divinity denied to all other

living things whose preferences are called in Science "natural selection." Disapproval in the interest of harmony —*Divine Selection*— and disapproval in the creation of discord – anger – are, the one holy, and the other unholy, uses of the faculty of selection.

There may be, then, *righteous disapproval*, but there never can be "righteous anger."

ENVY

"Envy" is *anger of non-possession*.

"Envy" is sometimes wrongly used to express appreciation, as, "I envy you your good fortune," but we will give it the one meaning of "anger of non-possession."

JEALOUSY

"Jealousy" is "the homage that inferiority pays to merit";³ or, *recognition or confession of inferiority*; or, *fearthought*.

³ Note – I take this apt definition of "jealousy" from that excellent periodical – the organ of the League of American Wheelmen – "The Bulletin and Good Roads." Many good suggestions in menticulture accompany the excellent suggestions relative to good roads in this paper. Good thoughts are good roads to good action.

TAP-ROOT

"Tap-root" is "the chief root." It is the main support of the tree, of nearly the size of the trunk, and without which the tree must fall and die. The tap-root strikes deep into the soil, while the surface-roots reach out along the surface. For example; egotism is the tree of evil, either selfishness or fearthought is the tap-root, and anger and worry in all their phases are the surface roots of the tree. The tree is known by its fruits, which are, separation, paralysis, disease, unhappiness and death.

TROUBLE

Trouble does not really exist. Fearthought of trouble is as near as one ever gets to the condition, for the reason that whatever has come has already ceased to exist, except in the memory. The reason for so fine a distinction is made clear under the caption of "The Impotence of Pain," and is emphasized in order to place merited responsibility on fearthought. What is called "trouble," however, can be defined as *unwelcome conditions*, but, if analyzed, the chief elements of the "conditions" will be found to be *fearthought of still more unwelcome conditions*. The tap-root, then, of trouble is fearthought.

PESSIMISM

Pessimism is *fearthought*. Pessimism is the devil.

NERVOUSNESS

Nervousness is generally an *effect* and not a *cause*. It is the immediate or reflex result of fearthought.

TEMPERAMENT

Like "nervousness," so-called, "temperament" – habit-of-feeling – is generally an effect and not a cause; and is frequently used as an excuse for self-indulged weaknesses.

THE VALUE OF SIMILE

Christ taught almost entirely by parable.

Apropos of the value of simile is an experiment about which I have recently heard.

An experimenter wished to measure in some way the strength of certain vibrations and their effect upon vibratory things. A large steel comb, such as is used in music-boxes to produce sounds, was constructed. Each tooth was made as nearly as possible just like every other tooth. They not only seemed to measure alike, but when set in motion the vibrations seemed to be alike to the sense of hearing.

There was also constructed a huge tuning-fork, large enough to be struck with a bar of iron, and whose vibrations, when it was struck, came forth in big undulating waves like the pealing of a temple bell.

The object of the experiment was to observe, through the effect of powerful vibrations on the teeth of the resonant comb, a possible difference, too slight to be measured by calipers or by striking the teeth separately. The sound-waves, coming alike to all, would affect all alike unless there should be a difference in the receptivity of the teeth owing to differing density of metal, size, or some other condition not measurable by other means. By listening attentively near to the comb, the effect of the vibrations on the separate teeth could be heard.

The tuning-fork was placed about forty feet away from the steel comb, and was struck a heavy blow with the iron bar. Only three of the twelve teeth vibrated in response. The others were not in sympathy. *They did not hear the sound.*

I did not see the experiment, but it will serve to illustrate the value of simile.

All knowledge is measured by comparison. The most effective teaching is done through parable or simile. A so-called magnetic orator or writer reaches his hearers or readers by aid of apt simile. In this the orator has the advantage. If one simile does not convey the point he wishes to make, he tries another and yet another until he has detected sympathetic signs of approval in the majority of his audience. If there are present a hundred listeners, it may require ten stories or ten similes to reach the entire hundred, as there may be ten kinds of interest or sympathy present to be reached. Farmers and gardeners may not be familiar with the terms that describe the experience of the mariner; mechanics may not understand the language of the counting room or of the various exchanges; and men may not appreciate the special accomplishments, sympathies, weaknesses or foibles of women. Each individual is a separate tooth or string in the instrument called society. Heredity and environment have tempered and shaped each individual differently from his fellows. Truth is always the same, but the vibrations that carry it must be regulated to suit the conditions and understandings of each person, or group of persons, to be harmonized by it.

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