

scious and subconscious act and react on one another; but the conscious, if it knows and wills, can in the long run direct the whole by selecting the ideas and values upon which to ponder deepest in moments of quiet meditation.

You may call this "auto-suggestion" if you like; auto-suggestion is only a bad thing if the idea suggested is evil or untrue, and it is often of the utmost value. But in any case a certain amount of it is a psychological necessity. Do what we will, we cannot keep our minds a vacancy. The conscious mind is ever brooding, ever dwelling on thoughts, hopes and fears which inevitably act as "suggestions" to the subconscious. We cannot avoid some form of auto-suggestion; we can *choose* the form. Let us, then, select what our intellect at its keenest sees to be most true, what our insight at its acutest sees to be most beautiful or best, and meditate on this. "Whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, *think on these things.*" Above all, as we

"Auto-suggestion."