Welcome to the Telical Books publication of a sample of Haydon Rochester’s “The Gist of It for Healing Health and Happiness.” You can find similar reprints and other fascinating books at www.telicalbooks.com. You may notice that some page numbers seem to be omitted. These were blanks that were put in the original for formatting.
The book you have always felt ought to be, and will welcome with lasting delight.

"THE GIST OF IT" for Healing Health and Happiness

by

Doctor Haydon Rochester

Packed full of pungent personal message which you will delightedly see the point of on every page you read.

A big, big, big two dollars’ worth and the compression of many, many fees to doctors or practitioners.

No physician, practitioner, nurse or other healer is properly equipped without this volume of advance information.
THE GIST OF IT
THE GIST OF IT
for
HEALING, HEALTH AND HAPPINESS

HAYDON ROCHESTER, M. D.

"AND WITH THY GETTING, GET UNDERSTANDING."

FOR
"YOU DO NOT HAVE TO FIGHT.
YOU DO NOT HAVE TO STRUGGLE.
YOU ONLY HAVE TO KNOW."

PUBLISHED BY
H. S. CROCKER COMPANY
SAN FRANCISCO
THE GIST OF IT

—you can be well

No disease is a thing in itself, but is either a reaction or a compromise.
Acute disease is nature’s reaction to contamination and signifies vitality.
Prompt recovery is the rule.
Chronic disease is a needless compromise of feelings, tension, morbid suggestion, ignorance, fear and neglect.
It is therefore but an artificial thing and you can break it.
The law of healing is the perfect law, silent but eternally operative.

—you can be happy

Unhappiness is merely maladjustment, or the final effect of faulty adaptations.
Readjustment is always feasible, with restoration to capabilities otherwise undreamed.

—you can prosper

It is the God-wished birthright of every living creature that he be well, happy and prosperous in terms of his own unfolding personality.
You are an aspiring human soul.
Receive and demonstrate now.
# CONTENTS

<table>
<thead>
<tr>
<th>THE GIFT OF IT</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>INTRODUCTION</td>
<td>IX</td>
</tr>
</tbody>
</table>

**PART I. PSYCHOLOGY**

- **Elementary Principles** | 3
  - Energy, Mind and Body.

- **Psychological Mechanisms** | 7

- **The Subconscious** | 15
  - Dissociation.

- **Motives** | 19
  - Self-Preservation, Self-Projection, Self-Respect, Conflict.

- **Pathology** | 23
  - Physical, Nervous, Perverse, Mental, Origin, Commentary.

- **The Psychology of Sex** | 31
  - Definition, Dangers, Evolution, Normality, Bisexuality, Psychopathology, Sublimation, Summary.

- **The Psychology of the Sexes** | 43
  - Children.

- **The Personality** | 45
  - Trinitiy, Disproportion, Distress, The Soul, Spirit.

**PART II. GOOD HEALTH AND HEALING**

- **Considerations Physical** | 53
  - Air, Water, Rest, Food, Exercise, Sunshine, Shelter, Clothing.
## Contents

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Superstitions</td>
<td>59</td>
</tr>
<tr>
<td>Heredity, Prenatalism, Disease, Wearing Oat, Duration, Change of Life, Sex Incidents, Nervous.</td>
<td></td>
</tr>
<tr>
<td>24 Recommendations</td>
<td>63</td>
</tr>
<tr>
<td>Healing Methods</td>
<td>67</td>
</tr>
<tr>
<td>Surgery, Medicine, Manipulation, Suggestion, Metaphysics.</td>
<td></td>
</tr>
<tr>
<td>Healing</td>
<td>71</td>
</tr>
<tr>
<td>Self Help, Assistance, Requirements, Obstacles, Facilities, The Gist of It, Information, Technique, Promise.</td>
<td></td>
</tr>
<tr>
<td>Diagram</td>
<td>81</td>
</tr>
</tbody>
</table>

### PART III. THE ATTAINMENT

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subjectivity</td>
<td>87</td>
</tr>
<tr>
<td>Life Plan</td>
<td>101</td>
</tr>
<tr>
<td>Enrichment</td>
<td>107</td>
</tr>
<tr>
<td>Light</td>
<td>115</td>
</tr>
</tbody>
</table>
INTRODUCTION

THE writer of this book was born and bred to be a physician, being the fourth of his name in his own family, and having been afforded the utmost advantage in training, both in this country and Europe, may be presumed to be qualified to take an intelligent and experienced view of the subjects herein considered.

Succeeding some years of general medical and surgical practice, the special field of nervous and mental disorder was cultivated, and this revealed the importance of a comprehensive knowledge of psychology, which shows, by penetrating to first causes in the problem of human disability, that about four-fifths of all ailment consists essentially of mental or emotional tension, reacting upon the mind or the body to produce the symptoms manifested.

In other words, most abnormalities are in fact nothing more than the outward evidence of an unresolved straining compromise among motives in conflict, or the material resultant of contending, internal, and strictly psychological forces, frequently unconscious or subconscious, and therefore requiring this objective exposition to the end that they may be dissipated.


Introduction

Part I of this volume presents the psychology involved, part II sets forth the basic principles of good health and healing, and part III presumes to rationalize a still higher realization without which no soul is sound.

The book should be read more than once, in order to derive its full message, which is purposely compressed for transmission; and occasion is here taken to make grateful acknowledgment to the psychoanalysts for an essential element in the writer’s professional equipment; to Mrs. Harriet L. McCollum, psychological lecturer supreme, for her practical awakening to the resources of the subconscious; for the gracious inspirations embodied in Part III; and to all others who both knowingly and unknowingly have contributed to the author’s enlightenment and unfoldment.
PART I
PSYCHOLOGY
ELEMENTARY PRINCIPLES

In opening a subject, it is good to present immediately the gist of one’s argument, and to set forth clearly its basic principles. That the mind rules the body, and that much sickness is really mental, is occasionally recognized, but exactly how and why this is has never been fully explained.

We here propose to show that mental and emotional tension, being pre-eminently dynamic, is correspondingly responsible for all manifestation and the modifications observed. In other words, thoughts and feelings are the unceasing forces which move and fashion our otherwise inert bodies and are even responsible for their creation.

Energy

Our first realization should be that of the universal basis of all manifest existence in energy, that living, indestructible yet convertible urging vibration, which is constantly accumulating within us, to be from time to time discharged in physical, mental or emotional activity. We here give the full comprehensive meaning to the word energy,
THE GIST OF IT

whose electronic condensations compose the atoms of physical matter, and which manifests otherwise in the well-known forms of light, heat, electricity, motion, growth, etc., then mind, and supremely as spirit.

As living beings we are constantly assimilating and generating energy, out of its sources about us and within ourselves, where it accumulates. As human beings we express this energy in physical and mental action, or function. Hence, rather than mere bodies, we are in reality active, sentient organizations of energy, for whom normality requires a sound, well-nourished physical structure, in progressing phases of adequate coherent function, varied by rest and recreation, and actuated by innate motives in harmonious adjustment. In other words, a state of appropriate healthy balance between accumulation and disposition of energy is essential to well-being.

MIND AND BODY

Psychology signifies the manner in which energy operates mentally, and to successfully cope with disease and disorder, we must become acquainted with certain psychological mechanisms, such as suggestion, distraction, repression and the like, and realize the absolute unity of the organism as a whole. The mind and the body are not separate things,
but are merely differing aspects of the one unified self, changes in one of whose aspects are reflected in all the others. For example, the emotions of fear and anxiety paralyze and contract the mind. This condition is then conducted to all parts of the body, and contraction becomes the order in every cell and structure. Because of differing personal susceptibility this contraction when persistent may clench the bronchial tubes as asthma, the muscles of the back with spinal pain or beny displacement, the walls of the stomach, causing dyspepsia, the tissues of the kidney, producing Bright’s disease, or it may warp the general state of being with some nervous affection, or even mental derangement. On the other hand, real disorder in a bodily part sends its distress to the mind, whose consequent strain of suffering and fear can keep returning to the part, even when it might recover, and form a vicious circle of chronic disability which persists indefinitely until the mental strain is removed.

This intimate association between mind and body is well attested by such obvious illustrations as the reddening of the face in shame or embarrassment, disturbance of heart action by fear, nausea produced by a repulsive thought, obstructed liver and constipation from anxious constraint, excessive kidney
The Gist of It

action from feverish excitement, and numerous others, to say nothing of the corresponding recovery when the distressing emotion fades. Such purely psychological elements as emotions, then, by their definite influence on the responsive tissues, are seen to determine physical conditions, but to fully explain their responsibility for continuous disease and disorder, additional factors must be considered.
PSYCHOLOGICAL MECHANISMS

All that we know or react to comes to us in the form of impression or sensation, hence this is the first phase of any experience. Detection or recognition follows next, accompanied by association to previous experiences, and this is called perception. At the same time there begins reaction, with little or much emotion, according to the intensity of the experience, and the coming into an adjustment or attitude. From this point any further progress, or the direction of it, is purely a matter of choice. We do something about the experience or not, according to our motives and impulses. These are the simple elements, but there are also more intricate mechanisms.

SUGGESTION

The first of these is suggestion, or that process by which an idea is implanted with sufficient power to insure response. Suggestion may be intensified by repetition, and by reinforcement from previous associations or other sources of similar suggestion. It is a law to which all are amenable, and is most [7]
The Gist of It

effective when arising from or attended by physical sensation, which means that when we feel pain we are caused to believe something wrong, which is true, but suggestion may tend to exaggerate the sensation and give it undue significance. Indigestion, for example, causes excess of gas in the stomach, which by pressure on the heart can disturb its action and give some of the sensations and thereby the suggestion of heart disease. Treatment directed to the heart would then but reinforce this suggestion, as would also the repetition of the fancied heart symptoms which are resulting solely from the neglected stomach.

Distraction

Suggestion is further favored by distraction, which may exist as a disturbed, preoccupied or restless mental state, induced by some undercurrent of feeling, an injury, a shock, or perhaps by deliberate mental fixation, which narrows or absorbs the power to reason clearly, and permits the adverse suggestions to take deeper root. If the subject having indigestion, for instance, were under great nervous strain from worry, his mind so distracted would not be free to discount the sensations of heart disturbance as merely gas in the stomach, and the more adverse
FOR HEALING, HEALTH AND HAPPINESS

suggestion of heart disease would then be absorbed and manifested.

DEFENSE

Moreover, a mechanism of defense may come in play, leading one, when hard pressed, to accept a suggestion just as it comes, as a way of escape from some obligation or predicament, and perhaps unconsciously, but when these mechanisms operate, the resulting disorder is liable to settle down into the inertia of habit, for with a line of lessened resistance established, the original sensations will doubtless recur, and continue to hammer their ominous suggestions into both mind and body, which in the manner shown may take them up and express them, spurious though they are. It might even be inferred that the indigestion which arose in the first place was merely due to worry, was perhaps aggravated by some dietary indiscretion, and would have been quite transitory except for the other factors. A sufferer from heart disease is thereby released from much, and we can all remember feeling sick to stay home from school. So countless other examples affecting any combination of organs, and with varying undercurrents of mixed motives, will readily suggest themselves.
THE GIST OF IT

REPRESSION

A further determining mechanism is that of repression, which again brings out the importance of knowing these things in terms of energy. And since additional factors are also involved, we can get a better grasp of these problems by studying a psychological unit, for instance a single experience, such as a simple contact, like that of the palm of my hand touching the top of my desk. This experience consists of the motion of the hand descending in the air and then stopped by the desk, with the thus deflected energy transmitted to my tissues and thence to my consciousness as an impulse or sensation. Should this contact be made with violence or a slam, I would receive a surcharge of energy or feeling, and be thrown out of equilibrium into a state of tension, attended by tingling nerves and general strain, which would last some time unless I went through reactions to discharge this surcharge, such as rubbing my hand or uttering some expletive with feeling, when the tension would relax and relief at once be felt. But for some motive I might choose to repress all reaction and maintain perfect composure, when, if there were many repetitions, a limit to undisturbed endurance would be reached, and the strain would be reflected in my gen-

[10]
oral condition. In other words, the energy of the blow is received by my organism as an impact or charge which accumulates on repetition, and if I refuse to discharge the tension by reacting, puts me to great pains and eventually manifest effort to contain it.

The Complex

Every experience means the delivery into one of a definite volume of energy, and the same law holds in our more complex and highly organized experiences. The shock of a true bereavement, for instance, lays upon us a weight of crushing force, which holds and wears us down, and distorts our normal state of being, just so long as we retain it by repressing all emotion, and begins to lighten and release us in proportion as we vent our feelings, and permit the reactions which restore equilibrium. Such a volume of repressed, held-in feeling constitutes a complex, or mental sore, whose feeling tone, undischarged and racking the system, makes for distraction and exposes us to a train of pathological events similar to the one outlined, whereas reacting appropriately, in response to the urgent pressure, we retain no vulnerable spot, but return to normal balance, and even acquire increased endurance for succeeding stresses which are bound to come. Fur-
THE GIST OF IT

Furthermore, this same principle obtains in the case of agreeable emotions, for mirth demands its outlet in laughing just as much as sorrow in weeping.

CONVERSION

It might be objected here that it is not well to keep dwelling upon one's troubles, which of course is true, for it merely aggravates them, and leads to the disintegrating habit of self-pity. Though if a particular train of lament or complaint is being carried beyond due limits, it is because it is used as a partial or substitute vent for deeper trouble that is covered over, and therefore all the more in need of discovering and discharging. For the feeling that is fermenting in these submerged mental complexes reacts on the bodily tissues and undergoes conversion into physical symptoms, so that obstinate physical nausea, for instance, can be due entirely to a suppressed mental repugnance, and will disappear completely upon discharge of its underlying complex. Hence conversion is another important psychopathological mechanism and suggestive of the requirements for correction.

SUMMARY

But before passing on we should recapitulate, beginning with constant, inexorable
energy, indestructible and self-perpetuating but capable of infinite transmutation. Our first awareness of it is as sensation, then perception, then reactive emotion and discharge, with return to equilibrium; or repressive tension and conversion into symptoms, which may be intensified and prolonged by suggestion, favored by distraction and defense, and then merge into the inertia of habit. Four-fifths of all human disability, that is to say, all nervous, mental, functional and unduly chronic disorders, as well as many continuous organic diseases, are constructed out of just these mechanisms, and nothing else. But since they ordinarily develop unconsciously, or subconsciously, out of reach of effective adjustment by their victims, we should now consider the subconscious. In fact, were these processes not subconscious, in the narrow sense, there could be no conversion into symptoms, for consciousness provides a vent, by means of analysis and adjustment, which the individual subconscious does not, and therefore the symptoms appear automatically, because their component energies remain undischarged and undisposed.
THE SUBCONSCIOUS

The subconscious is not another mysterious or separate mind, but is rather that major portion of the entire self which at a given moment is out of the immediate focus of conscious attention, but which normally is explorable by it, and wherein are enacted all those usually unnoticed, automatic or reflex activities, such as breathing, heart-beat, habitual movements, etc., our more delicate reactions to situations and people, the reception of those subtle impressions which make up the phenomena of telepathy, premonition and the like, and the insidious suggestions of disease, in fact all the processes of being except those with which one happens to be consciously concerned at the time. These subconscious activities which comprehend all the forces of the individual, and are made up of the entire mass of impressions and reactions undergone by the organism as a whole, are therefore infinitely more powerful than those actuated by mere reason, which can only use what may be put into articulate formula. It can also be inferred what power of resistance is here possessed, as well as tenacity, which accounts
THE GIST OF IT

for the stubborn character of disorders having their basis in this field.

DISSOCIATION

The ability to direct attention is largely under control of the will, and a normal individual is able to focus his consciousness on any portion of himself or his environment, and to know it as it actually is. One may also, if so disposed, withdraw consciousness from a given area, and ignore the reactions taking place in it, when they will nevertheless take place subconsciously. But since the entire self is in relation with itself, and with the whole environment, and interreactions continually occur, this partial oblivion can only be achieved by forcibly narrowing the range of consciousness so as to exclude the repugnant portion, which then becomes as though divided off, at the expense of the whole, for the reception and carrying on of the repudiated impressions and reactions. If these impressions and suppressed reactions persist, more and more of the self will be appropriated for their requirements, until this split-off portion becomes strong enough to pursue an almost independent existence, with division of the self in a manner which manifests as dual or dissociated personality. Persons so affected hear voices when none speak, some
FOR HEALING, HEALTH AND HAPPINESS

reaction in the secondary self making itself mentally audible as a message or command from without, and inducing various conflicts, with aberration of conduct, or literal unbalancing of mind.

A grievous disillusionment, for instance, might be resisted and rejected with such depth of protest as to result in such dissociation, for assuming that the grounds for it are genuine, they will affect the subject accordingly, even if only subconsciously, eventually divide the self as shown above, and if persistent induce some outcry, in the form of visions, warnings or commands, which result in acts that seem preposterous or insane. It becomes quite obvious how readily a mind at such disadvantage would drift along helplessly under the influence of the mechanisms already traced and of others still more intricate, conjuring up delusions, illusions and hallucinations, whirled along by obsessions and victimized by fears.

But all such states are unsubstantial, inherently artificial, without endurance of their own, and would tend to fade and clear up if it were not that they are being renewed from a still deeper and more enduring source. What then keeps them going? The answer is dynamic personal motive, instinct, or desire, pluralized into numerous motives, which are

[17]
THE GIST OF IT

the real, inexhaustible springs of our actions, though often disguised and not always in harmony.
MOTIVES

The abnormalities under consideration, as previously stated, constitute nothing more than a straining compromise of conflicting personal considerations or motives. Or stated more technically, they are but the outward resultants of contending, interior and strictly psychological forces operating in terms of the mechanisms described. We give to these forces the name of motives, although in the absolute they are resolved into a single ongoing one, the urge of being, which, however, manifests and best lends itself to analysis as a trinity, comprising the basic motives, instincts or urges, of self-preservation, self-projection, and self-respect. These three compelling motives, with their extended corollaries, determine all that we do and are on earth, sick or well, so it will be profitable now to consider them.

Self-Preservation

The first includes not only the instinct of self-preservation or desire for existence, but the wish to live well, in the best possible circumstances, and to secure some of the good things of life.

[19]
THE GIST OF IT

SELF-PROJECTION

The second, self-projection, embraces the love motive, sex urge, and social instinct, whereby we mate, expand our feelings, and seek to enjoy and engage with our fellow-beings. This also includes the love of liberty, and the urge toward self-expression in all desired forms.

SELF-RESPECT

The third motive, that of self-respect, comprehends honor, decency, virtue, loyalty, pride, striving for an ideal, living up to one’s principles, and desiring to stand well.

CONFLICT

A grand galaxy, we may well feel, but how they can contend with one another. The possibilities of discord in one lacking wisdom are obvious. Passion periodically besieges virtue, and honor has always to fight greed of gain, though the conflicts at fault are usually far more subtle, and with the opposing pull or push of each element manifest only in the twist of disorder. There are also inhibiting or constraining factors, what might be called negative motives which act as brakes upon our positive impulses, namely, considerations of prudence, shame or fear, though ultimate
For Healing, Health and Happiness

analysis could easily identify these with the preceding, together with opposing desire or not to do, not to be, not to have what is.

Out of these constant, often conflicting, or thwarted motives, and the contrary emotions they then engender, surges the energy which maintains the morbid mechanisms and perpetuates disorder, that is, until the motives are harmonized, or intelligently directed, when order, well-being and progress supervene. One marrying merely for advantage subserves but a single instinct, that of acquisition or pride. The others atrophy, ferment or putrefy, with results to correspond, unless the art of wholesome transmutation is acquired, and toward which the ways of attainment will be manifest as we proceed.

Motives get their cast in the evolutorial period of childhood, when impressions are made and reactions take place in virgin soil, and the primitive impulses, and stresses of restraint, reacting upon the particular temperament, determine the manner of adjustment to all that is to follow. At this time predilections are acquired and standards absorbed which unconsciously, and later forgotten, color and condition our actions and reactions all through life. And since life itself is so complex, and loaded with rigorous buffets, it is little wonder that some of us
PATHOLOGY

In the physical category, upon the basis outlined, we may have affections of any organ or part whatsoever, mental and emotional tension, perhaps unrealized, fastening upon some otherwise transitory ailment, and with the automatic response of the tissues involved, built up unconsciously into any form of disordered function, even to the point of actual lesion or disease.

PHYSICAL

By way of making a list, we could mention various forms of headache and neuralgia, eyestrain, catarrhal conditions, affections of the nose, ears and throat, bronchial and pulmonary complaints, heart and circulatory disturbances, stomach and digestive difficulties, liver obstinacies, intestinal disorders, both active and passive, affections of the genito-urinary system, many paralytic and spasmotic difficulties, including disturbances of gait, of muscular control and of the joints, as well as disorders of sensation and skin affections, to say nothing of those vague, unusual, unclassified ailments of which there seems to be only one of its kind. Diabetes is
THE GIST OF IT

often established upon such a combination of psychological mechanisms, as well as many forms of rheumatism. The cases also of cancer and tumor have such a foundation, built up from some chance blow or injury, and tuberculosis is now known to be a psychological disease.

NERVOUS

In the category of nervous disorders we place those ailments in which, although there is no structural change in any bodily part, there yet exists most trying disability. A list would include neurasthenia or nerve weakness, though the nerves themselves are not affected, nervous depression and nervous irritability, anxiety, phobias or fears, extreme sensitiveness, painful self-consciousness, inability to make decisions, diminished will-power or power of concentration, defective memory, insomnia, somnambulism, persistent bad dreams, emotional instability, hysteria, stammering, obsession or being impelled to some irrational action, kleptomania for example, and other peculiar tendencies, curious habits, dissociation of personality with its especial phenomena of lapse or loss of the self, as well as many unique indescribable states attended by sensations of pressing, bursting, burning, tingling, dizziness, chilliness or tremor.
PERVERSE

There is also another group of derangements which fall short of absolute mental aberration, and wherein the subject seems otherwise quite normal, yet is none the less dominated by extremely cunning, cruel or criminal tendency, alcoholic or drug addiction, or perversion of the sex instinct. Such conditions exist invariably because of the stresses indicated, except when they are the result of definite deficiency.

MENTAL

Under the grouping of true mental aberration, commonly called insanity, or technically psychosis, we place here only the psychological forms, and omit those due to congenital defect or actual damage to the brain. Those considered will then constitute the purely functional or psychopathological varieties, occurring in persons physically normal yet mentally deranged in their adjustment to life, and often requiring temporary or permanent sequestration. A significant way in which to classify the four salient types of mental deviation would be in accordance with the following extremes: those in which the mind runs too fast and feverishly, those in which it is
The Gist of It

chilled and slow, those in which its radius is too small or circumscribed, and those in which it is too expanded or inflated. Psychiatry likewise denominates four main varieties—mania or excessive mental excitation, often showing outbursts of violence; melancholia or extreme mental depression, sometimes attended by self-destroying or mutilating tendencies; and dementia or marked reduction in mental responsiveness. Of these the first two are prone to alternate in the same individual, and all are usually attended by delusions, illusions and hallucinations. There is also the large paranoid group, characterized by special delusions of self-aggrandizement and persecution, in connection with which there is much suspicion and vindictiveness. It should also be remarked that these states do not always exist in distinct and separate type, but more often as mixtures or blends, shading into one another. In fact, this exterior differentiation is merely the result of previous efforts to classify and if possible assign a physical cause to each one, whereas more recent comprehension of the conflicts among motives, emotions and other psychic mechanisms makes their nature more truly understandable.
FOR HEALING, HEALTH AND HAPPINESS

ORIGIN

In order to account for them fully, however, we must revert back even as far as infancy. The baby is a complete egotist, moved for the first months of his life only by impulses connected with his own objective needs and pleasure, which for the first year is as it should be, when there should begin to be inculcated reasonable discipline and regard for other considerations. But he may have too indulgent proprietors, or seem so self-willed that one hesitates to cross him, when his ego will flourish unduly and fill his entire horizon. Instead of expanding nobly and beautifully, his nature will then grow inward, preventing appreciation of his universe, and causing him to hold himself excessively superior, with his conceptions the only realities. When this is carried to irrational extremes, with attempt to live it literally, we have to call it insanity and put him away to save him from himself. These aberrations may also be induced in an opposite manner, by excessive bullying, suppression or neglect, which likewise cause the nature to strike in, engendering feelings of self-pity and self-love, which also exaggerate the objective ego, and invite a similar train of results.
THE GIST OF IT

COMMENTARY

It is evident how readily minds so handicapped would come under the influence of the mechanisms traced, and of others more intricate which give the derangement its particular character. But again we must say that even these conditions are merely artificial, without endurance of their own, and with the urging, discordant motives harmonized or composed could fade and clear up, which they frequently do. Recovery often takes place, both spontaneously and by treatment, and a great many more could be either saved or restored if these things were more widely understood. Just why one person manifests physical, another nervous, or another mental disorder, is a matter of individual circumstances and temperament, but motives and mechanisms constitute the fabric, with accident or destiny presenting the peg to hang it on, until a finer, truer comprehension comes to dissipate it. Failing which the thing becomes a habit, a working compromise, for one at bay among contending motives. It becomes an outlet for other feelings kept under pressure, justifies complaint and evasion, and warrants sympathy, which we all have a weakness for, and may even give purpose to otherwise pureposeless lives. In fact, the ailment
Telical Books is an independent publishing company, printing books on spirituality, psychology, art, literature, computer-aided brainstorming, and other fascinating subjects. Our company mission is to print the books that the large publishing companies have overlooked. We strive to take on issues in our books that help point towards solutions instead of only looking at the problems.

We are proud to publish works of non-fiction and experimental fiction that explore many unique facets of modern life. We also reprint important rare works from the past.
At this time, we primarily publish the works of Robert S. Pearson and reprint the works of Dr. Delmer Eugene Croft and Dr. Haydon Rochester. These doctors examined ideas early in the 20th Century that only now are becoming established knowledge in the medical community.

“Virtuism: Philosophy and the Aesthetics of Virtue”
Witnessing or creating a virtuous act produces the aesthetic experience. The giving of the good feeling of the aesthetic (or art experience) gives evidence that life has a higher meaning. The book "Virtuism: Philosophy and the Aesthetics of Virtue" discusses philosophical implications of this relationship, and how such experiences can be increased.

“Hyperreligiosity: Identifying and Overcoming Patterns of Religious Dysfunction”
Hyperreligiosity is the ill-fitting grasp of the role of religion and God in one's life. It is the disability that can lead to isolation from others because one thinks God is too vengeful and punishing.

"The Experience of Hallucinations in Religious Practice"
One of the first books to help distinguish what is a spiritual experience and what may be merely a type of dream phenomena or hallucination. The author discusses how much religious and so-called esoteric experience takes place in the state of consciousness within the brain that is similar to the dream state in human beings.

"Motivated for the Cause"
This work is an anti-novel that is comprised of a fusion of poetry, prose and philosophical essays. Poems are compacted into paragraphs. Philosophical questioning of our purpose as human beings and our place in the universe stretches the reader’s mind and delivers an important message of hope.

"The Exhaustion of the Interaction of Words: Brainstorming with the ParaMind Brainstorming Program"
This work describes an interesting theory in the possibilities of thought. If we exhausted all the different interactions of words, would we come up with every idea possible for us? ParaMind Brainstorming Software is a tool that helps the user automate word interactions in meaningful ways. This book describe the history of the idea going back 800 years as well as it’s implementation today in software.

In the midst of the growing 'Amusement Park' mentality of today's spiritual "movements," one man has been brave enough to address the dangers involved in being a seeker. Mr. Pearson does not come across as an opponent to religion but seems to speak to us from the heart. Every person claiming to be a student of spirituality should have this volume on their bookshelf!

Lisa M. Miller On “Hyperreligiosity”
Robert, thanks for the clarity and truth in the thoughts you have written, that are a healing vibration that surround you and your readers.

A Reader

Like Tristan Tzara's Dada Manifestos and Andre Breton's Surrealist Manifestos, philosopher/artist Robert Pearson delivers a unique defining work for his Virtuism philosophy. This book is a work of virtue and deserves a place of honor next to Tzara and Breton on my bookcase and yours too!

Internationally-known poet Billy Lamont on “Virtuism: Philosophy and the Aesthetics of Virtue”
Visit our website at www.telicalbooks.com to view free PDF previews of our books.

www.telicalbooks.com