

# SUCCESS IS FOR YOU

BY

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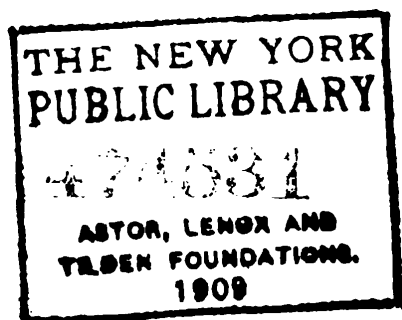


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“ For though gamesters say that the cards beat all the players, though they were never so skilful, yet in the contest we are now considering the players are also the game and share the power of the cards.”

“ Thought is all light and publishes itself in the universe. It will flow from your actions, your manners, and your face. It will bring you friendship or enemies.”

“ Yes, here in this miserable, hampered, despicable actual wherein thou even now standest. Here or nowhere is thy ideal. Work it out therefrom, and working believe, live, be free. Fool ! the ideal is in thyself ; the impediment, too, is in thyself ; thy condition is but the stuff thou art to shape that same ideal out of. What matter whether such stuff be of this sort or that so the form thou give it be heroic, be poetic ? Oh, thou that pinest in the imprisonment of the actual and criest bitterly to the gods for a kingdom wherein to rule, know this truth : the thing thou seekest is already with thee, here or nowhere, couldst thou only see.”





# SUCCESS IS FOR YOU

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## CHAPTER I.

### WHAT EXPERIMENTS REVEAL.

**Y**OU are either a magnet that attracts all things bright, desirable, helpful, healthy, and joyous ; or, one that draws all things disagreeable, gloomy, undesirable, unhealthy, and destructive.

You either respond to and vibrate with the immense tide of happiness and success in the world ; or, you allow yourself to be engulfed in the great currents of woe and misery ; or, purposeless and

unaware of the power within yourself, you drift aimlessly, sometimes riding high on the crest of a sweeping wave of prosperity, and sometimes sinking so low as to be drawn down and almost lost in an undertow of despair.

In brief, you are either a success or a failure ; or you are neither one nor the other, which is almost as bad as being a failure. If you are not a success, it is imperatively urgent that you should discover why you are not, for *Success is for You*.

Perhaps you have never thought of the way the law of attraction, the law of vibration, and the law of echo act through you, within you,

and upon you. It is true you cannot see the workings of these invisible laws, but you can perceive the results of their action. Have you ever dissolved silver and put it into clear water in which it cannot be seen, and then made an attractor to gather up the invisible particles of the metal? A sympathetic bit of silver on the negative pole of a battery attracts every atom of silver in the water, be it as small as a mote in a sunbeam. There is a force within you which properly directed, will draw conditions and opportunities of success that are as invisible as the liquid silver lost in water. The piece of magnetized silver that gathers un-

to itself all the particles of its kind in the water is a symbol of every thought and action of your life. Your every thought and action are magnetic centres, radiating influence that attracts or repels and determines certain outward conditions. Your thoughts are forces that radiate from you as light does from a star.

Hold in your hand a box or a piece of paper and ask some one to produce different tones until you feel the paper vibrate in your hand. Place several violin strings in a state of uniform tension over a sounding board and tuned in unison with one another, and go to the opposite end of the room and

sound a pipe or a string having the same pitch as that of the three strings. If another person listens closely, he will observe that the violin strings oscillate sympathetically from the effects of the pipe sounded in the opposite end of the room. This simple experiment shows the vibratory effects of the exceedingly rare and elastic ether that fills all space. It is a mysterious messenger and conveys information on viewless waves. The reciprocal and reflexive action of thought-force in this all-pervading electromagnetic ether, is as powerful, natural, and understandable as are the forces that produce the vibrations of sound, light, heat, and color.

As the invisible currents of air carried the tone that made the paper vibrate in your hand ; or, as the unseeable wind rising and falling upon a stringed instrument produces Eolian melodies, so your invisible thoughts play upon the hearts and minds of your fellow-beings. You awaken responses according to the kind and quality of the thought you project and in accordance with the fineness or coarseness of the hearts and minds of those your thought-forces touch. The chief responsibility, however, lies with you, for by the law of action and re-action which is as simple in the spiritual world as it is in the physical one, your thoughts react

upon yourself. The reactionary character of *emotion* in the spiritual and of *motion* in the physical world is the same. The ever-widening rings made by a pebble tossed upon the smooth surface of a lake give you a fine hint of the way the thought you send forth acts upon the invisible ocean of ether that surrounds and interpenetrates everybody and everything. The waves caused by the pebble are no less real than the vibratory effect caused by every word that conveys an idea either thoughtfully or thoughtlessly spoken.

If you doubt that thought is a force, follow the work now being done in the laboratory of mind-

study at Cambridge. They have means there for investigating and measuring every mental process. The time required for mental action and re-action, for discrimination, attention, association of ideas, fatigue, and all that, is mathematically recorded. Men sleep on balances with apparata that mark the slightest change of pulse, respiration, circulation, and heat. They test themselves with mild doses of narcotics, tonics, and other nervines. They multiply or reduce air-pressures over the entire dermal surface. They select a square-inch of skin, and with every known test educate it for months ; they fatigue definite muscle-groups ; they measure the



exact time and force of imagination, of memory and will, and they explore hypnotic states. Prof. E. W. Scripture has recently made certain discoveries through these interesting experiments that will prove of practical value to working-men.

More thrilling, vitally and almost dramatically interesting, however, than the work at Cambridge are the experiments of Dr. Elmer Gates at the Laboratory of Psychology and Mind-Art at Chevy Chase, Md.

Dr. Gates holds that mind activities can create brain structures. He proves his theory first by experimenting on dogs.

A certain number of puppies

born at the same time were subjected to different training, with very interesting results. A number were put in a dark room from the moment of their birth, and were not permitted to see a ray of light. Another group were allowed to live as dogs usually do. A third set were given most extraordinary training in using their seeing faculties. At the age of nine months all the puppies were chloroformed. The first group that had never used the seeing function showed an undeveloped cortex in the seeing area of the brain. The second group that had led regular dog lives had a number of cells developed. The educated dogs, not only had a larger

number of brain cells than any of the dogs, but the cells themselves were more highly developed and more complex in their internal structure and chemical composition. Indeed, they had a greater number of brain cells than any dogs of the breed ever possessed.

Professor Gates says: "My experiments demonstrate that every definite mental experience produces a definite anatomical or molecular structure in some particular and definite part of the brain. When we see any color or hear any sound long enough to remember it, the process creates structural changes in the brain, and the refunctioning of those structures constitute memory.

The association of memories with each other is accomplished by means of interconnecting fibres and by means of wave-motions in the brain mass,—molar, electrical, and etheric." Prof. Gates holds the memory of the emotion of hate is embodied in different structures than a memory of the fear of a snake, or the memory of one's love for a mother. Every time an evil memory refunctions it becomes stronger ; every time such memories are associated with other memories of the same sort a criminal dominance is being built in the brain.

## CHAPTER II.

### THE UPBUILDING PROCESS.

**D**OES this not hint to you that you can train yourself mentally in such a way that you not only change the cells in your brain but the conditions of your life?

The upbuilding process of mental training may seem intricate, yet it is exceedingly simple. The following on the way to give up smoking affords an insight into the philosophy of Professor Gates. He says :  
“ I may not wish to give up the vice, for instance, of smoking. My will, therefore, wills me to smoke, and I smoke. But if I commence

to build in my brain, a new series of sense-memories, images, concepts, ideas, emotions, impulses, likes and dislikes, conduct-memories and so on which are not favorable to smoking and keep these mentations active daily until the new structures become dominant, then I will no longer wish to smoke, and I will quit. I speak from experience." Thus the commonplace saying, "Change your mind" is proved to be really possible in more ways than one.

To develop new *sense-memories* and strengthen them, it is plainly shown you must repeat certain declarations for improvement, just as you went over and over the mul-

tiplication table until you knew it subconsciously. Can you remember when you learned two times two are four? Does it not seem that you always knew it? Do you not say it without seeming to think at all?

The results of this method of mental training suggest how the apparently idiotic declarations so insistently iterated and re-iterated by Christian Scientists may be effective in creating healthy states of mind and conditions of body. By asserting over and over what they conceive to be the truth, certain changes may take place in the brain structures and definite *moral memories* may be established and the

conditions they have been declaring often become evident.

Accidents frequently prove that if you change in a human brain any group of brain cells you will affect in that person's mind one definite class of memories. If by brain building you put into the brain a new group of functioning cells, you add a new class of memories and give that person really more mind.

The idea of developing helpful *sense-memories* is put to test with cheering results in the kindergartens. Courage plays, justice plays, artistic, charity, laughter, friendship, sympathy, and joy plays are all designed to call into repeated action some one desirable emotive



or intellectual state, that after a time may become habitual, or the expression of it becomes a subconscious process. The boy who has learned certain gallantries in the etiquette play doffs his hat to a lady without thinking he has been taught to do so. His *conduct-memories* act thus, as quickly, as spontaneously as his *mental-memories* do when he recalls "two times two are four."

The most wonderful result of the experiments made by Professor Gates was the discovery that certain states of mind produced chemical precipitates in the body. He says :

"In 1879 I published a report of experiments showing that, when

the breath of a patient was passed through a tube cooled with ice so as to condense the volatile qualities of the respiration, the iodide of rhodopsin, mingled with these condensed products, produced no observable precipitate. But, within five minutes after the patient became angry, there appeared a brownish precipitate, which indicates the presence of a chemical compound produced by the emotion. This compound, extracted and administered to men and animals, caused stimulation and excitement. Extreme sorrow, such as mourning for the loss of a child recently deceased, produced a gray precipitate; remorse, a pink pre-

cupitate, etc. My experiments show that irascible, malevolent, and depressing emotions generate in the system injurious compounds, some of which are extremely poisonous; also, that agreeable, happy emotions generate chemical compounds of nutritious value, which stimulate the cells to manufacture energy."

The last clause of the foregoing suggests why hopeful, cheerful people, full of loving-kindness keep their youthful appearance so much longer than disagreeable folk do. Energy is life.

Experiments have demonstrated that every emotion of a false and disagreeable nature produces a poison in the blood and cell tissues.

These poisons affect the health and the germ-cells.

Another interesting discovery made by psychologists is that everyone throws out a psychical and physical magnetism. Everybody exhales an emanation just as a flower or a weed does. The atmosphere is vital with our emanations. The stimulating influences of a metropolis are accounted for by the thought emanations in the air. Analysis has shown that :

“ Different people give out different emanations ; and that the same people give out different emanations at different times ; that decisive people give out distinct emanations which hint that

according to the individuality is the force of the emanation ; that even to the utensils which we employ, to our clothes, to our rooms, we give out our emanations, and that every thought we think in any place influences more or less the atmosphere of that place, and, to some extent influences every one who comes into it, according to the degree of sensitiveness of the person."

## CHAPTER III.

### AN INSPIRITING SYMBOL.

WHAT has all this to do with success? Everything.

The foregoing all too brief and inadequate presentation of the experiments and discoveries in mind-art and psychology—does it not suggest what masterly power is within you? Does it not suggest that *success is for you*, if you only know how to handle yourself aright?

Grant that your thought is a force; that this force influences more or less, according to the way you direct it, everybody and every-

thing with whom and with which you come in contact.

Recall the experiments upon the puppies ; the development of sense, conduct and moral-memories in the children in the kindergartens, which show that you have the power to change the conditions of your mind, if not the cells of your brain. Recall these I pray you and grant that you can change your thought-force for better or for worse as your Will insists.

Recall how certain people have affected you ; how some had an atmosphere as pleasant as a sunny breeze and how others seemed ever to move in damp clouds exhaling gloom. Did you not experi-

ence distinct sensations, feelings, and emotions, pleasurable with the one and discomforting and depressing with the other? Recall these and grant, if you please, that psychical as well as physical emanations are real and that they are not as unsubstantial as "boiled cobwebs," as some melancholy materialists would have you believe. Apropos of cobwebs—the spider is a glorious example for you. Is not the web he spins an inspiring symbol of the power within you that creates the conditions that surround you? With equal ease he swings a gossamer hammock in a corner of a castle or a barn; or loops his filmy threads to tree-



twigs or spreads his fragile net on spears of delicate grass that serve as pillars for his home near the ground. No matter where he builds it is the same sort of illusion—a tangible veil of mist. Does this not hint to you the meaning of the following significant words? “The covetousness, or the malignity which saddens me when I ascribe it to society, is my own. *I am always environed by myself.*” And those elusive gray strands that the spider projects, are they not visible emanations? He decorates or disfigures according to where he builds. Art has never been able to reproduce in gem or lace the exquisite beauty

of the web of a spider woven on grass-tips and studded with sun-lighted dewdrops. No crystal has ever been glorified with more beautiful, prismatic coloring than that which idealizes a spider's home hung on a tree or between old posts. The light breaking on the perfect angles formed by the geometric lines of delicate gossamer, makes the fragile thing seem woven of the intangible radiations of a rainbow.

But what a bit of dirty fluff a spider's web is in a clean white hallway or pretty living-room? Many of us like the spider choose the wrong corner in which to weave our web of life. A spider is a poem

—but like many another celebrity he is not judged by the highest and best expression of himself, and his vices have been made more prominent than his virtues, except one, his great unfailing industry, his courage to stick to what he has once begun despite repeated attacks and defeats. A poet long ago sang in verse the praises of this superb quality of the indefatigable weaver. But not to digress—if you grant that your thought is a force and that you can direct this force, and that you create an atmosphere round about you that either attracts or repels, what is the first thing you must do if you wish to succeed in any enterprise?

## CHAPTER IV.

### TO MAKE YOURSELF A VALUE.

YOU will first, as suggested in *What Dress Makes of Us*, endeavor to find out if your appearance is for or against your inner self. You will observe whether your clothes are caricaturing the lines of your body and the features of your face ; or advertising to the world that you are a vain, erratic creature, or a slovenly disheartened one. You will note whether your body is truthfully revealing your real self, your spirit. When you remember that every thought is a chisel literally carving

its expression upon the face and form you will strive to give your thoughts as attractive an outward showing as you possibly can, will you not? Men judge of a person's character by his form and walk and by the general movements of his body. The new psychology teaches us we can make ourselves over by using and developing the right kind of thought-force. In harmony with Professor Gates another psychologist affirms : "Every thought which enters the mind is registered in the brain by a change more or less permanent. Bad thoughts build up structures of cells which engender evil ideas, and good thoughts contrariwise.

Consider the case of the man who is unhappy and depressed, who has lost ambition and walks the streets with slouching gait. The psycho-physicist can take such a person and within six weeks transform him to such an extent that every friend of his will notice the difference." By this process of moral upbuilding what might not be done among the criminal classes?

Regarding this process of making one's self over, Henry Wood, an eminent psychologist, says: "Every one has long been aware that fear, grief, sin, anxiety, pessimism, and all their train pull down bodily tissue, but we have unwittingly failed to observe that their

positive opposites would surely build it up. But this is logical and reasonable. Harmony, joy, optimism, idealism, love, and courage will surely invigorate. Under the now well-understood law of auto-suggestion and thought-concentration, each mental condition can be positively cultivated and made dominant in the consciousness."

You have practised auto-suggestion unawares all your life. When you said, for instance, upon going to bed, "I must get up at six o'clock to-morrow morning," and so charged your mind with the thought that you must wake up that you did, you practised auto-suggestion in a familiar way. If

you say to yourself upon falling asleep, "I will rise with energy, sunny hope, courage and smiles tomorrow morning," and persist in saying it, you will nerve yourself to carry out the words you declare, and you will find yourself stimulated with new power. You will establish *sense-memories* that will *WILL* you to be energetic, radiant, cheerful, and full of bouyant energy, and you will attract successful conditions. Did you ever know a gracious, sunny soul who was not sought for and gladly welcomed everywhere? A heart that radiates courage and belief in its own powers of accomplishment draws opportunities and attracts "people of



value." To know "people of value" is a phase of wealth.

The time-worn phrase "to be rich in friends" is not a sentimental expression, it is of real market worth to one who can say it truthfully. To the man or woman "rich in friends" doors are opened and opportunities presented that often are not within reach of those merely rich in money, and are never heard of by the woe-begone who live in the depths.

The term "people of value" signifies not only those of prestige and worldly position but men and women of such character and trustworthiness that their word or recommendation commands recogni-

tion and respect. If your thought is all pure, bright, confident and courageous, your personality will be agreeable, uplifting, and you will be a value, an increasing value, wherever you go, and people, glad that you are alive, will want you, will seek you.

Believe me, if you are receptive to impressions and have no false standards of pride that create around you a repellent atmosphere and are cheerfully alert and brave to seize opportunities it will seem as if paths of pleasantness and success appear as if by magic for your willing feet to tread. If you are inclined to think this assertion is but moonshine, the blithe vagary

of an optimist, honestly study the temperament, ways, and disposition of those who succeed in life, and prove the truth of it for yourself.

## CHAPTER V.

### THE BOY WHO WENT TO BOMBAY.

**I**LLUSTRATIVE of this fact, note the underlying forces that won success for the boy who is the hero of the following tale. It reads like a romance, yet it is true :

A young man, an orphan, worked in a New York detective bureau. From his occupation you judge aright that he had knowledge of men, and, better than that, he had self-knowledge. Self-knowledge fathers self-poise, an admirable trait he possessed in a commendable degree. He was a physically and mentally wholesome chap. He was

attractively cheerful. That his personality was lovable one might infer from the devotion of a pretty little East-side girl for whom his chivalrous and tender regard were sweet to see.

He had little money, sometimes none. Among the few things his father left him was a recipe for cleaning boilers. He occasionally earned a hundred dollars by making some of the preparation to the order of a firm in Bombay for whom his father from time to time had done the same. Perhaps it was the recipe that gave him the impression that it would be a good plan to go to India.

All he had was \$7.50 to start on

the journey. Anything is possible, however, to a man who knows his end and moves straight for it, and for it alone. He was determined to get to London, and he did. He worked his passage by assisting in the engineers' department of a steamship. His \$7.50 was intact when he arrived in London. He soon spent it for the necessities of life.

One day he sat penniless but hopeful in a park in the great, strange city. Instead of presenting the gloomy, unattractive appearance of a dejected being with drooping shoulders, grimly shut, unsmiling mouth, lowering eyes, and helpless hands shoved disconsolately in sagging pockets, he

gave the impression of being a well-to-do manly young fellow resting from a pleasant walk. He was kempt with care, as usual. His clothes were a bit worn but scrupulously neat. He whistled softly a jocund air as his lithe, energetic hands whittled a stick. As he whistled and whittled he wondered what he would do next. He attracted the attention of an old gentleman who sat beside him. The old man addressed a commonplace remark to him which the boy answered looking the older man straight in the eye, as was his wont, with a direct, searching, but not inhospitable look.

The boy in receptive mood re-

sponded to the old gentleman's observations in a spirit of easy, pleasant comradeship. Finally the older man confided to the younger that he wished much to sell his library which, although small, contained a number of valuable books. He asked the boy if he thought he could sell it for him. With characteristic alacrity of spirit the New York chap, not at all phased, said he would try to do it. The old man gave him some directions. The boy succeeded in selling the books. He received a commission of five pounds for doing it.

He lost no time in finding out what were his possibilities for getting to India. He seized the op-



portunity to go as an assistant of a cook on a steamer bound for Bombay. Among other things his ready hands could do was to play a banjo with pleasing skill. He banished care and homesickness in his leisure hours by picking out many a merry tune. His music won for him the friendly interest of a first-cabin passenger, at whose request the boy went on the upper deck to play. The captain, enraged at his audacity, ordered him below with brutal despatch. The boy was "rich in friends," the passengers pleaded that he should remain to play not only that night but other nights. The favor was grudgingly granted.

When the boy hired to assist the cook he had signed papers to return with the steamer. He did not wish to do it but, like the cheerful philosopher that he was, he did not spoil the comfortable present by worrying about the future.

Verily, "Fortune favors the brave." The captain, displeased with the boy's apparent lack of appreciation of class-distinctions, and resenting the attentions bestowed upon him by grateful passengers who had enjoyed his music, discharged him at Bombay. Of course, this unexpected dismissal made the boy more than glad.

He hunted out the firm that had

sent for the preparation for cleaning boilers. They wished to buy his recipe. He had the commercial knowledge and wit to know enough not to take their price. He used the recipe for his own profit. He prospered.

One day he came back to New York, very comfortably off, and more manly than ever in his bright, unassuming, self-poised way. He married his East-side sweetheart and made a tour of the United States before going to his home in Bombay.

Were not cheerfulness and courage, as well as willingness to work, among the fine qualities that attracted success to this boy?

You may rightly remark, "The Fates were kind to him. He had that most precious of natal gifts—a happy temperament. It was easy for him to get along." To be sure the man or woman who is born with a brave, cheerful, and energetic temperament has the start in life of the one in whom melancholy, negation, and timidity predominate; but thanks to the beneficent forces within us all a man or woman can conquer temperamental weaknesses.

## CHAPTER VI.

### TWO WHO CONQUERED.

A GIRL, with a tendency to grumble at everything, made life a burden to her roommate at a fashionable boarding-school. The roommate turned upon her one day and said, "I would n't be you for all the money in the world, even if you are the first in all your classes. You always see the worst side of things. Nothing pleases you. Do you know I 've been keeping an account of the things you 've grumbled at this morning? It is only eleven o'clock and you have scolded about twenty things.

If you don't stop finding fault I'll ask Mrs. Parsons to let Sally Ridge room with me. She's untidy, but she always has a good word for everybody and is not carping at everything." The girl who was arraigned had a sensitive, critical, and imaginative temperament. She was high-strung and idealistic and scarcely anything satisfied her lofty standards. She was wounded at many things one of less keen sensibility would not notice. Her sensitiveness, not being controlled, developed into mere touchiness, a disagreeable phase of vanity. She had never been taught to weigh all sides to get just values. Her school-mate's denunciation, delivered with

the uncompromising manner of a candid girl, hurt her pride. She had not been conscious of her fault-findings, and honestly believed herself incapable of making herself so disagreeable, and would have believed herself sincere when she asserted "I judge people by their excellences not by their defects." But the list of her criticisms of her schoolmates, teachers, and the servant, her grumblings at her clothes, bed, in fact everything, so glibly read off by her observing companion convinced her that she was indisputably guilty. She resolved to check her inclination to find fault. It was difficult at first. The tendency to measure every-

body and everything by her own standards was strong within her. She kept account of her criticisms of both people and things, and of the number of times she controlled her impulse to denounce. She tried to see her schoolmates as they really were, not as she thought they ought to be. She persisted until she conquered the desire to find fault at all. She in the meantime had developed a power of keen discrimination and a justness of judgment that were remarkable and that came to be relied upon by older people. Her word in after life became one of authority. Her condemnation or praise of anybody was accepted in many



cases as final. It was said of her, "You know if Mary says it, it is so, for she never judges hastily, and sees you from every point of view she can."

Yet another equally simple illustration of the mastering of a temperamental weakness, that proves that anyone can govern her temperament. A talented young woman so craved novelty and variety that she lacked in a conspicuous degree the power of application. She was always beginning something and never was known to completely finish any work she ever tried to do. She was brilliant in a birdlike way—the way of a flitting, fluttering humming-bird,

that flies rapidly from one flower to another, but does not stay long at any. She had many good thoughts, yet they were scattered. She could talk on a great variety of subjects in a short time, but failed sadly in consecutiveness of feeling, thought, and action. A huge trunk full of expensive materials for fancy work was a revelation of the condition of her mind. In the trunk were fine linen pillow shams, one richly braided, the other scarcely begun, both mussed and age-worn ; there were all sorts and patterns of embroidery, the latest of the hour, tossed on old-fashioned specimens. None were completed. In some a flower exquisitely

wrought in silk and perfectly matched in colors showed the skill of the worker. There were endless beginnings of lace work for collars, cuffs, and trimmings, all soiled and thrown aside, some in knotted little bundles ; there were half-finished slippers, sacks, and smoking-caps that the restless, active fingers had eagerly worked at in the fresh, stimulating enthusiasm of a first attack. In her mental methods was the same want of steadiness and persistency. She jumped rapidly from premise to conclusion, and failed to connect and carry out her ideas, really fine and worthy as the majority of them were. One day a profound student and keen

observer of human nature said to her, "Do you know that your lack of thoroughness is your greatest fault? It will be at the bottom of all your failures in life. If you do not conquer it, you will never be a success in anything." The girl was proud. She wished to be a noted success in one special calling and an all-around success in whatever she did. She blushed and quivered at the philosopher's remark. His words stung her like a lash. His words had weight however. Poor child, she started in to conquer this lack of continuity, not knowing what a wearisome battle it would be. She practised in every way. When she

knelt down to say the Lord's Prayer, she was amused, first, and then horrified to note upon how many things her mind wandered while she was repeating the familiar lines. She made effort after effort to concentrate her thoughts upon the meaning of the words ; at last she gained the restful upliftment that any prayer or poem, said with absolute attention to the meaning of the lines, gives the one who utters it. The world is shut out with all its harassing turmoil and hurry by this power of concentration. She dwelt upon and pored over work that became so disagreeable to her that she would shed tears doing it. She took music

lessons and learned her notes by heart. Not having a perfect ear this took intense application. She studied French verbs. She made herself finish whatever she began. To-day she is a great artist. She dates her success from the hour the philosopher told her of her greatest fault. She is not only a mistress of details in her profession but a thorough housekeeper. She did not conquer by magic but by many months of persistent effort. The effort, however, soon ceased to become irksome for she resolved to conquer with smiles instead of tears. She had learned the value of cheerfulness.

## CHAPTER VII.

### SUCCESS IN CHEERFULNESS AND CONCENTRATION.

EVERYTHING proves to us that cheerfulness upbuilds, uplifts, attracts. Be cheerful. Grumbling, whining, complaining are just so much capital taken from your bank account of mental force and put to a very poor use, indeed, to no use at all. If you drew your money out of your bank every day and tossed it into the sea people would deem you insane. You would soon become poor and neglected. You waste your precious God-given force just

as foolishly, and lose your power of attracting by fretting over trifles,—a letter expected, a bit of dirt on the floor, imaginary insults and a hundred other silly, false ideas. Your vital energy, your very life is thus uselessly dissipated and soon you repel, and people study how to avoid you and you lose opportunities of success.

If you are inclined to be miserable and have a tendency to melancholy and despondency practise auto-suggestion vigorously and insistently and change your *sense-memories*. Determine to be cheerful. Project a vision, a picture of yourself as cheerful, lovable, cour-



ageous, hopeful, and make yourself like it. Concentrate your thought upon cheerfulness. Concentration is one of the chief forces of success in anything. You even comb your hair better if you concentrate your thought upon doing it. Your good-morning is more magnetic, more helpful to both yourself and your hearer, if you concentrate your thought upon the person as you utter it. You project a shaft of concentrated spiritual light that warms and brightens.

A man's thoughts may all be good and correct and commendable, yet if his mind flits quickly from one thing to another they become mixed, weak, and lose in

power of attracting, of magnetizing. They will accomplish comparatively nothing in building up business or character. A thought to be effective must be clearly defined and steadily held. It may be made to fly like the shot of a skilled gunner whose aim is sure and swift ; or it may be projected with the diffusive brightness of a sky-rocket which challenges admiration for an instant and then disappears into nothingness.

I trust you see how imperatively necessary it is that your thoughts should be classified, should be clear, should be definite, and that you should have concentration. A western judge, to whom young

people often went for advice, offered none to his son who was coming East to start upon a musical career. The young man half-fancied his father was not interested in his success. When the judge bade his boy good-bye he said, "Stick to it, my son. Remember those three little words," he continued, emphasizing them afresh by telling each one off on his fingers, "*Stick to it !* I say." His son never forgot the admonition. It nerved him to keep on although discouragements came thick and fast, and the struggle in New York, where competition was intense, was terrible for a time. He finally attained success and an

international reputation in musical circles.

Clean, clearly defined, concentrated thought-force has a quality of electricity. It is powerful to attract, and properly directed it burns away what is useless and offensive.

## CHAPTER VIII.

### THE GAIN FROM STUDYING YOUR FELLOW-MEN.

WHEN you thoroughly understand yourself you will the better understand your fellow-beings. But study your fellow-men, so you will not be deceived. If you are deceived it is your own fault, and you have no right to rail against those who have deceived you, as if they alone were the chief sinners. You should learn to know the *trading* eye that weighs your *purse* ; the *worldly* eye that weighs your *position* ; the *beastly* eye that weighs your *form*, and the *heart's* eye that weighs your *soul*.

Educate your ear to discern and to differentiate the distinctive quality in the voices of all you meet. The over-tones in the voices of the false signalize to you to be careful and cautious in your dealings with them.

Treachery is revealed in the sideling, catlike walk, the covert gesture and the obsequious bearing of a man or woman, even the plastic clothes publish characteristics of their wearers. You have eyes with which to see and study, you have intuitions with which to feel, to "sense" conditions, and the emanations of those you meet. It is not only your fascinating and glorious privilege

to be able to do this, but it is your duty. It has a commercial value. The man who can read aright his fellow-men, be he hotel clerk or bank president, is worth a deal more money in every position he fills than the man who cannot.

Remember your power to feel the quality of the natures of those with whom you come in contact is always proportionate to your freedom from evil thought. The thought-wave from those you meet will cause distinct vibrations within you, either harmonious or discordant, according to the nature of the persons you meet. If your own thought is purposeful, spiritual and pure in quality, it goes

forth like Ariel's spear and instantly detects the false from the true through all disguises, through all atmospheres. Let no self-righteous idea of your own superior virtue, however, lead you to condemn those you do not understand. Conceit will deaden your sensibilities more quickly than chloroform does your senses. Look to it that your touch is not discordant and that you have given your neighbor the benefit of a good light. Be as generous to him as you would be to a picture. He is a series of pictures, vitally interesting. There is no arrogance so foolish and despicable as the arrogance of piety. Do not mistake the form



for the spirit. Many religious people who assume that they are following the precepts of God, and condemn their fellow-men, are merely expressing their own narrow opinions of God, their own caricature of Him. Such piety does not save them from disease, accident, misfortune and death. They frequently fall where the so-called bad and lawless safely run. But be it understood that no one is brought into the atmosphere of a truly spiritual person without reaping lasting benefit. Many pious persons are not at all spiritual, that is one reason they make religion repellent instead of attractive.

## CHAPTER IX.

### TO ATTRACT SUCCESS.

WHEN you understand yourself and your fellow-men you should then study to know how to use the power within you so you will not waste volumes of energy through ignorance. So you will not dissipate your vitality through anger, through worry, through attending to other persons' affairs, unless it is your business to do it. Many a woman makes herself look like a withered orange by wasting her energy and vital strength in futile efforts to accomplish vain reforms. The first impulse of an in-

telligent engineer would be to put the governor on to an engine in which the steam was evaporating near the danger point and to no purpose. How many human engines dissipate their will-force, their energy, through unchecked anger, continual fretting, and misguided philanthropies until they become unattractive, broken-down machines? Above all things mind your own business, but be keenly alive. When you are negative and indifferent you are really half-dead. There are unused muscles in your body withering away for want of exercise, there are unused cells in your brain contracting for want of nourishing thoughts.

– Get physical poise and keep it by proper exercise, as suggested in *The Way to Keep Young*. Try to become nobly self-centred and harmonious, so nothing will disturb you. When you are in a discordant mental state you are depleting your energy. You are sinfully wasting it. It is worse than if you threw gold into the street. Get your mental poise as you do your physical. When the body is tense and strained let go of it for a time. Let it become limp. When the mind is disturbed and unhappy, *Entertain no thought*. Mark the meaning of the word *entertain*. Thoughts discordant and harassing will come like phantoms. They

will breed new ones, as they flock into your brain, that will be more disturbing than the first-comers. Entertain none. Make your mind as blank as possible until you are calm and poised, and then invite cheerful and hopeful thoughts and entertain them with royal hospitality. If you grant the truth of the discovery that each of us radiates psychical emanations, as palpable as the glow of heat from a register, then you will understand the full significance of the command, "Guard well thy thoughts," for every person gives out a psychical emanation which is the direct result of his mental, and consequently of his physical, condition.

If your thoughts are gloomy — your emanations will be depressing, and you will attract despondent people only and put yourself into an ever-growing current of gloom. If you are bravely cheerful you will draw unto yourself bright conditions and will attract cheerful comrades, for by the law of affinity in nature such atoms as belong in the same circle are mutually attracted while those which belong in other circles repel. We all know from experience how depressing the atmosphere is, where gloomy, cross, and unreposeful people live. Their rooms are permeated with oppressive discontent. If you are sensitive you will feel the atmosphere

as keenly as if it were a fog. It is moral fog. Despondent people live in a blur and could not see an opportunity for success if they stumbled over it. It is as Mrs. Browning pictures it in the following :

“ Methinks we do as fretful children do,  
 Leaning their faces on the window-pane,  
 To sigh the glass dim with their own  
     breath's stain,  
 And shut the sky and landscape from their  
     view;  
 And thus, alas ! . . . .  
 We miss the prospect which we are called  
     unto.” . . .

Look at yourself ! If the corners of your mouth sag, Smile ! Smile ! Smile ! Smile and keep on smiling until you have changed your

expression. Do not allow disagreeable, dissatisfied thoughts to furrow gutters of despair on either side of your mouth. Face the world with your heart forward and your backbone straight, and if there is a grumbling, groaning, discontented tone or vibration in your voice, get it out as soon as possible. You must know "The eye must be sunny ere it can see the sun," before you can attract you must first make yourself attractive.

A woman who has chiselled her face with melancholy and worrying thoughts, said pitifully : " Surely I am not so unattractive that I could not gather a pleasant circle of friends around me if I sent cards



out and kept up one evening or day at home through the season." She added, wistfully, "I am so lonely. I only know two families in New York." Her profession brought her within touch of hundreds, yet she was so gloomy, so full of her own trials, difficulties, and tribulations that she only attracted those as gloomy and disheartened as herself. Yet she was a woman of brains, whom it would have been a pleasure and distinction to present to people if she had not been such a mournful egoist. She asked to be loved, but never once asked herself if she were lovely. She sought cheerful, attractive people, but made no

effort to get in harmony with their happy views and amiable moods, but radiated gloom, and talked of her woe-begone self, detailing her physical pains and her mental distresses. The most warm-hearted of the cheerful people she met, who sought to make life less difficult for her, finally left her to herself, explaining, "She's impossible." If she had tried to cultivate courage, hope, cheerfulness, and graciousness she would have soon been swept into a tide of healthier, happier, and more successful conditions. It is possible for every miserable, slaving, unhappy being just like her, or unattractive, pessimistic-looking men, to make them-

selves over. Yes, literally over, — and become magnets that will attract what is desirable.

You say, “It is all very well, when you are comfortable and life is easy, for you to sit up and spin out these fine theories ; but look at me I am poor and unhappy. I have few friends, I have no pleasures, I wish I were dead.” As long as you say these things, think these things, you will be poor, unhappy, and unloved. Your external environment and conditions are in a great measure but the materialization and reflection of your inward states. “Whatever we think about we — produce within us and attract to us, and the more we dislike the

approach of any appearance the more surely and quickly do we draw it to us or express it within us." Job testified to the truth of this philosophy when he said, "That which I most feared is come upon me."

In the words of the late Prentice Mulford :

" Stop worrying over anticipated discords. Keep your mind in the present. You only intensify and hasten discord by worry, and at the same time you take from the present those forces which should be employed in the present, and which would fortify you against the anticipated discords. Disabuse your mind of the belief that there

is anything too good for you; place the mark of your ambition high, and always hold it in view; never relinquish it for a moment no matter how crushing the influence brought to bear against it. Your body will soon be where your aspiration always is, provided you hold there unwaveringly.

“ If in mind you abase yourself before another's talent or their grander style of living, or are overawed by their pretentiousness into a sort of envious humility, or into that sinful self-depreciation which is ever saying, ‘I can't stand there,’ you place the greatest of barriers to standing there. Look always on the best things the world

can give as if they were yours, not the houses, carriages, and fine clothes of others as yours, but others like them when you earn them, and earn them you can, if you — have sufficient faith in the spiritual law or mental condition of mind which brings these things, and is the only force which really ever brings them to any one."

## CHAPTER X.

### TRUST THYSELF.

SUCCESS or failure in any line is dependent upon the faith of the thinker in his power to accomplish the work before him. The positive character that determines to attain the thing desired must approach more nearly the goal than the vacillating, hesitating thinker who fears failure. "*Trust thyself: every heart vibrates to that iron string.*" The law of echo makes this inspiring line from Emerson practical and provable. If you project thoughts of courage, of trust in your own abil-

ity to succeed, you awaken answering vibrations of trust in you in the hearts of even those who are not in spiritual or mental rapport with you. It is proven that when we change our chemical condition mentally we change perforce our radiations. These changes can be scientifically regulated by governing our thoughts aright, and we may become effectual magnets of success. This law is illustrated every day in every line of business.

A chambermaid who did her work well, kept herself neat, minded her own business and proved herself so reliable in every way, impressed the observing housekeeper in a fashionable hotel—one of the mod-



ern palaces—that she was capable of filling a higher position. She was promoted from one service to another until she became assistant housekeeper. In all phases of service she bore herself “like a lady.” She walked quietly and had a dignified, self-respecting bearing. She was low-voiced, courteous, and amiable. She fitted into each position with easy adaptability. After she had finished arranging her rooms, before she closed a door she inspected each one as if she were a thorough housekeeper. She really was one. Do you not see that it did not require a very vivid imagination to picture her filling satisfactorily and

successfully the position of assistant housekeeper? In thinking of her work and doing it as a housekeeper would, she radiated thought-forces that eventually attracted the actual place to her. She did not put herself into the position by fretting for it, nor did she waste time in envying those above her, nor did she lose thought-force in idly dreaming that some day she would be a housekeeper. She simply did her work as if she were as responsible for the care and appearance of the rooms as the housekeeper was. She really was *an assistant housekeeper* all the time, and she understood her work so well that she had trust in her ability to fill the

high position that was offered her, and awakened a responsive echo of belief in her powers of accomplishment in the minds of those in authority.

The thought-force of those who have strong, steadfast faith in their own ability to do, is so convincing that although they may have little skill, knowledge, and real talent they so influence people to believe in them that they often secure positions that more expert and talented but self-distrusting and timid men and women are unable to get.

## CHAPTER XI.

### THE MIEN OF A POOR MAN.

DO you not see that it is your own attitude toward life and your work that affects you more than anything else in the world? A laboring man, evidently embittered, wrote to the editor of a brilliant daily, suggesting to him that if he went to look for work with the mien and clothes of a poor man, he could find out for himself with what scant courtesy a poor man was treated.

“ *The mien of a poor man.*” In that phrase the writer unwittingly reveals the reason for the “scant

courtesy." What is the mien of a poor man? If it is that of envious humility; of self-abasement; of cringing appeal, or of abject servility, it richly deserves to be treated with scant courtesy. Why should any self-respecting working-man or woman who gives skill, labor, and time in exchange for money assume the attitude of a beggar when he or she seeks employment? If you must for a time wear the shabby clothes of a beggar, I beseech you not to have the mien of a beggar, or your personality, your bearing, will suggest to those to whom you go for employment, or to your acquaintances, that you will never be anything else but

a beggar, and you will be treated with the condescending benevolence or brutal indifference the unthinking bring down upon themselves. Remember character, integrity of purpose, and self-respect lend distinction to any sort of suit. Believe me, if you carry yourself like a self-respecting, self-reliant man who knows he has the skill and ability to give in perfect service a good return for money received, you will be granted a respectful hearing that a beggar never can nor will be able to command. If one person has no place for you, he may be able to suggest to you somebody who does need just such work as you offer, if you

offer it in a manly or womanly way.

Apropos of this let me tell you another true story. A high-bred girl was thrown upon her own resources, and like many another of her cultured but untrained class she did not know what to do, but was bravely ready to try any reputable thing. A physician whose eyes were weak offered to teach her short hand if she would read to him. She accepted the proposition. When she knew his easily learned system of shorthand, he told her he wished some notes of lectures transcribed on a typewriting machine and asked her if she knew how to use one. She

did not, but said she could learn, she supposed. He said, "Of course you can and these notes will be a splendid discipline." They proved a terrible discipline for they abounded in medical terms. With tearful determination the girl worked at them until the whole series of lectures was completed. Her work proved so satisfactory that the physician said, "Now you must get a little office down-town, such intelligence as yours is needed in the business world." Quick to act the girl soon heard of a desirable place in the rooms of a big firm on one of the main streets of the city. She asked the president of the corporation for the privilege



of renting an available corner in one of the offices which she would pay rent for in money or in service, if extra work was needed. The firm had its own type-writer. No available corner was at the president's disposal. The girl thanked him for his courteous attention and left. Two days after she received a note telling her certain changes had been made and it was necessary to have another type-writer in the firm, and the position was at her refusal. She accepted it, explaining she had never been in an office and might not suit at all, but she was willing to try. The president, a keen reader of character said, "I think

you can fill the place, I judged from the way you presented your own case the other day that you have business instincts, if not knowledge, and from your appearance and manner I readily infer that you have the intelligence to do the work and that you also can understand the requirements of a business office. The affairs of the office are never to be discussed out of it, and it is a rule, as there are several of your sex here, as you see, that there shall be no friendships in the office." The girl accepted the position, and filled it satisfactorily until she resigned to accept a position of more responsibility, from which she was

graduated into another place of still greater responsibility. Her employer remarked, "That girl has intelligence and ability far above merely mechanical type-writing." A place of honor and trust as private secretary at a large salary was given to her.

This girl had never cringed in her life. It is very true that having been comparatively rich, and educated at a fashionable boarding-school among wealthy girls, she had never been made to feel class-distinctions. She had the perfect breeding that gives poise and surety of one's self. She neither was servile in her bearing when she sought employment,

nor had she the air of a ruler in a large kingdom. She simply had the atmosphere and carriage of a well-bred, modest young gentlewoman, whose self-command was the result of training and of mingling with men and women of the polite world. She had the unconscious self-trust of a courteous child, and radiated character qualities of cheery self-reliance, loyalty, and faithfulness in service and womanly self-respect that won recognition and appreciation in every place she filled. Perhaps this is another illustration where temperament and breeding conspired toward success. It is possible, however, as many a progressive man and woman has

proven, to make one's self over and develop just such qualities.

When a man seeks employment does he not offer the fruits of his spirit; his time; the work of his hands, and his skill for another man's money? Is it not a fair business proposition? Is it not an exchange of values? Money is not the only value, it is only one of the values in the world. If a man by his beggarly mien and servility when he seeks employment thus plainly undervalues his labor, is it surprising that the one to whom he goes treats him as if he were a beggar asking for alms, instead of a noble workingman offering his services for the mutual benefit of

both ? The attitude of mean submission of some poor men is as responsible for the despicable arrogance displayed by some rich men, as the latter is for the former. They react upon and make one another. If the employer's bearing toward the workingman is the right one, he gives the laborer more than money. If the workingman's bearing toward his employer is the right one, he gives him more than his labor. Each one gives to the other what cannot be paid for, yet it is the most precious part of their mutual relationship. Many a grown-up should go to the kindergarten and learn the spiritual significance of service. The child

learns how the farmer is indebted to the miller for converting his wheat into flour ; how the miller is indebted to the baker ; how the baker is indebted to the grocerman, and finally how the customer is indebted to the grocerman's clerk. Each by his service helps the other and enables the other to stay at his post and do his special work. They all serve the last buyer of the small loaf, who is saved the time and trouble of grinding out his bread cake like a savage. It is this ennobling interdependence that makes service a beautiful privilege and a high pleasure. Cultivate a respect for your own powers. Respect your work

whatever it is. Lilian Whiting speaks so pertinently anent this very subject that I delight in quoting her. She says :

“ To hold one’s work—whether it be that of selling goods behind a counter, or building a house, or work in the professions, the arts, or the industries, to hold it as that which forms one’s medium of expression, one’s part in the general community, by means of which he conveys with his work, his good will, his generous sympathy,—the entire support, indeed, of that magnetic love which radiates from him who has the love of God and the love of man in his heart,—to give thus always of one’s best is



the true success in life. The lingering idea that there is caste in work is an unworthy one. The only caste is in character."

When you assume the attitude of a beggar you reflect upon God and demean your spirit, which it is your high privilege to set forth as nobly as possible. What would you think of an electrician who apologized in envious humility because the illuminating threads of sunlight generated under his control were allowed by him to glow through muddy ill-formed globes, which were offensive to the sight beside lamps as clear as crystalized bubbles? Are you not an electrode of Divine Force? Is not

your work, whatever it may be, a visible showing of the way you use the Divine Force within you? Do you not see that the right kind of self-trust is absolute faith in this power within you to aid you to do whatever you have to do? You are but the instrument. Like the master electrician you can direct the force within you to give light, pleasure, comfort, and help to whatever and whomsoever comes within your atmosphere; or, you can so misdirect it or neglect to use it, that darkness, discomfort, despair comes to yourself and all who come within touch of you.

## CHAPTER XII.

### PROJECT YOUR WORK ARIGHT.

**I**F you realize what real self-trust is, you cannot confound it with self-conceit. The self-conscious timidity of many who bewail their sensitiveness is but the most disheartening expression of self-conceit. They are ever thinking of themselves. The selves they have projected, not of the spirit which is of them yet not of them, just as the yolk of an egg, different in form and color, is in and not of the white substance that surrounds it, yet both are one. The right kind of self-trust bids a man or woman

achieve, relying on their spirit and forgetting absolutely their own personality. They have no false pride that is wounded because somebody has failed to do deference to their fancied importance. To express the work of their spirit is the main thing with them. If you project your work aright, it will speak for itself. It is your —duty, however, to project it aright.

Too many of us are like the proud, snobbish old woman who became so poor she had to take the cherries that grew in her garden into the streets to sell. They were toothsome and luscious, deep, red beauties, shining with seductive brightness. She did not see their

value. She only saw her poor, miserable self, reduced in circumstances, carrying them. She sought a back street and mournfully murmured, "Cherries! Cherries! Good heaven, I hope nobody hears me!" Nobody did. She went home and wept, and bitterly complained of the heartlessness in the world, just as ten thousand of her kind have done, are doing and will do until they learn to see how shabby and despicable they make themselves, and how they demean the spirit within them. The old woman had more cheap pride than character, more cowardly self-conceit than womanly courage. Are not many of us like her? If she

had been brave enough to stand in the highway, forgetting her miserable self and thinking only of presenting her fruit attractively as she cheerily piped out, "Cherries ! Cherries !" can you not readily picture her going home with a serene countenance, carrying an empty basket that must be filled on the morrow ? If she had taken this attitude toward the world and her work, does it not seem quite probable that her fruit would have soon become known and that after a time people would have sought the garden ? Believe me, the world is a mirror, it reflects back to you the face you present to it, and you get out of the world just what you

put into it. If you make no effort to let it know what you have done it makes no effort to find out what you have done. Is not this the just working of law? If you make no action, there will be no re-action. If you do not sing out, can you get an echo? You know, of course, in the law of echo that the angle the ray of sound makes with a wall or a hill upon approaching it, will be the same made by the ray of sound when it leaves the wall or hill. But mark this; unless you stand in the proper place in the line of the angle of reflection, it will be observed that the sound cannot be heard at all, or, if it is heard, it is heard with difficulty and is in-

distinct and not at all impressive. Do you not catch the hint? Does it not behoove us all to find the place where the conditions are the best for the clearest and most responsive echo to our call? There are other laws of course, as I have tried to show, besides the law of echo with which we must be in harmony to be completely in touch with the uplifting and helpful conditions of the world. Of all classes, the artistic one, whose sensitive temperament is its joy and its curse, should note the workings of the law of echo, the law of action and re-action and the law of vibration especially, as it works not only in deeds and words but in thoughts



of positive, cheerful self-trust. Many of this class suffer needless pain and poverty through ignoble pride. They are those "who from carelessness, timidity, or ignorance of practical life, imagine that everything is done that can be when the work is completed, and wait for public admiration and fortune to break in on them by escalade and burglary. They live, so to say, on the outskirts of life, in isolation and inertia. We used to know a small school composed of men of this type, so strange, that one finds it hard to believe in their existence; they styled themselves the disciples of art for art's sake. According to these simpletons, art

for art's sake consisted in deifying one another, in abstaining from helping Chance, who did not even know their address, and in waiting for pedestals to come of their own accord and place themselves under them." Henri Murger wrote the foregoing more than fifty years ago. The class to which he refers is as numerous to-day as it was then.

If they write they think their manuscripts are such precious, heaven-born documents that people should seek them with eagerness and haste. They do not regard them as disposable commodities for which they must find the right — market. They do not keep alert

to know what the market wants and they do not offer their wares with dignified self-respect. "Peddle 'em as if they were apples," was the terse and practical advice of Frank M. Pixley, the late brilliant editor of the *San Francisco Argonaut*, to a trembling sentimental girl who offered him a manuscript with the air of a convict about to receive a death sentence. "If one man does not want your apples another man may. Don't be afraid of me or anybody."

If this sensitive class who think they are "gleaming in obscurity" paint, they have the same timidity. Their pictures are too fine to be regarded as marketable. Through

self-conscious pride they suffer and grow poor and despairing and unattractive in their studios. Their morbid, bewailing Selves form screens that shut their work from view. What would happen to a farmer who sat in his granary looking at his wheat, bemoaning his fate and railing against God and man, because wheat dealers who did not know of his existence failed to come after it? If you do something worthy and present it in the proper way and the world finds it cheering, uplifting, or even healthily diverting, you will more likely have to run from those who will seek you with devouring appreciation than weep because you are not sought for. But mark this,

the world rightly demands joy. It does not want to be reminded of the woe and misery in it. It wishes to forget them. Remember, "To cultivate a sense of pleasure is to civilize." Project your work whatever it may be—selling ribbons over a counter, making out uninteresting law briefs, cooking, waiting on table, reading, or singing—cheerfully. Give joy and get joy.—You need not do it so much in words as in your emanations. The inexhaustible sun is behind each ray of sunlight, the immeasurable source of Divine Force is behind you. Why should you not radiate a sunny, self-trust and make whatever you touch luminous?

### XIII.

#### NOBLE SELF-ASSERTION.

THE proper kind of self-trust begets self-assertion and self-assertion is one of the most potent elements of success. That is the reason so many of the so-called bad, selfish, disagreeable people in life succeed. They assert themselves. They make themselves a steady, driving force before which the negative, the unwisely sensitive, and the ignobly humble go down. They attain a certain kind of success, a material sort. They want money and they bend every energy, every thought to get it, and in many

instances they get what they strive for. They assert their own conceit in a continuous, concentrated indomitable way and they get on where really better, but lazier and more timid ones fail. They are willing to make the effort and they are rewarded according to their effort. The noblest self-assertion is not the self-assertion of the braggart, who not only boasts of his work but boasts of himself, ignoring God or any Divine Force except his own muscular energy and mental power. He dominates by sheer physical and the lowest sort of mental force, because he projects it with imperturbable courage. His phase of assertion is a symbol of

the higher and better. His lowest expression of self-assertion wins because insistent energy and courage and the cheerfulness born of his success are spiritual qualities in anyone. They draw success to the forward as well as to the self-respecting, dignified worker who is determined to win without trampling over his fellow-men to do it. The currents in the ocean bear the ships of the pirates as swiftly as they do the steamers of the merchantmen. Sunshine lights a brothel as radiantly as it does a sanctuary. Fire makes even refuse beautiful. Under its beneficent influence a dirty old bone, a worm-eaten dead branch will give forth



warmth and become instruments of comfort and power. Sunlight, air, water, and fire, which are for the use of all, giving life or death according as they are used rightly or wrongly, are they not symbols of the Divine Forces within us? In ignoble instruments they are ignobly expressed, but they are not without power. Remember this when you are inclined to arraign God for partiality and to look with murderous envy upon your fellow-men. Is it not yourself that you should challenge?

The self-assertion of braggarts, it is easily seen, is not the finest kind. They win something, but they lose many of the most enrich-

ing experiences of life. They assert themselves and their achievements in such a way that they become bores, and unless people have to do business with them they avoid them. The force that helps them to succeed in material lines, when misused deprives them of the social and spiritual enjoyments of life. They are not welcomed at the tables of the cultured and refined and doors once opened to them, through their lack of tact, courtesy, and consideration they find shut upon them. But even as objectionable as this intrusive form of self-assertion is, it is better than the envious humility of the mournfully modest. Self-contempt, self-

depreciation are the worst forms of pride. Self-abasement is the negative expression of the same pride of which offensive self-assertion is the positive. If the positive expression is cheerful, of course it wins. But, as you no doubt have noticed, if the braggart has no other claim to recognition than his push and persistence he is finally measured for his just value and is not able to hold places which for a time he usurped by sheer force. But why should any of us either manifest the ignoble self-assertion of the braggart or the negative self-approval of the self-depreciator when we have the sweet privilege of showing forth the highest kind

- of self-assertion? It is not only  
- our privilege but our manly and  
- womanly duty. What is the highest kind of self-assertion? It is spiritual self-assertion. Spiritual self-assertion is not self-conscious conceit. It is the unconscious emanation of a self-sufficing, self-relying, self-controlled man or woman, who has self-knowledge and self-reverence. It is the quickening radiation of a serene, sunny, self-poised soul. Self-poised because conscious that if it assume the right attitude toward its work and the world it is backed by Omnipotence Itself. It is the assertion of the Soul. "Who has more soul than I masters me though he

should not raise a finger." Give your soul room. If you doubt that you have a soul to express in the highest form of self-assertion, you can prove for yourself how potent in success is self-assertion in its lowest form, so of the two forms of ignoble pride chose self-approval instead of self-depreciation, and cease to wail.

## CHAPTER XIV.

### THE WISEST SYMPATHY.

TO succeed you must not dissipate your precious force in unwise sympathy. "Do not spill thy soul" in running hither and yon grieving over the misfortunes the mistakes and the vices of others. The one person whom it is most necessary in this world to reform is yourself. "A sympathetic person is placed in the dilemma of a swimmer among drowning men who will catch at him, and if he gives so much as a leg or a finger, they will drown him. They wished to be saved from

the mischiefs of their vices but not from their vices. A wise and hardy physician will say, *come out of that*, as the first condition of advice," To truly sympathize with a friend who is quivering with trouble or sorrow, is not to respond to his mood and intensify his misery by dolorous remarks of agreement with his mournful views of himself and humanity. Give him mental and physical invigoration by projecting clearly formed thoughts of courage and cheer. Miserable folk are in a negative condition, they need to have their creative mental energies quickened. Make them vibrate with hope. Instead of taking their minor key, woo them to

take your major note of hope full of resonant harmony. Stimulate them to believe in themselves. Show them how they dramatize their woes and what despicable satisfaction they sometimes take in being the leading men and women in their particular scenes of woe, and how eager they are to have an appreciative audience to weep with them. Show them how their super-sensitive vanity magnifies wrongs and their morbid imaginations exaggerate mistakes until their troubles become companions. Show them that it is as ill-bred to go around complaining of having the blues and inflicting themselves upon anyone while they are sel-



fishly meditating on their miseries, as it is to appear before others in soiled clothes, bad temper, and a diseased condition. If they are so conceited that they prefer to think always of themselves and whine about themselves, leave them alone.

You say "Cruel philosophy, see how many good people suffer. See how many good people fail." Are you sure they are good? Analyze them before you denounce this philosophy as unsympathetic and selfish. Perhaps if you will take the measure of so-called good men and women fairly, you will find many self-righteous cowards who pass for "the good" because they are negative and oftentimes lazy.

They have keyed their lives to submission and obedience by their religious teachings. They have sung so long, "Such a worm as I," that they are content to crawl and squirm like worms, and make no effort to fly and change themselves into higher, freer, and more beautiful forms. They take a selfish delight in self-sacrifice, ignoble self-sacrifice. They pretend to be humble yet talk of their glorious rewards in heaven and have not the nobleness of soul nor alacrity of spirit to enjoy this divinely beautiful old earth. It is true that the falsely humble and popularly supposed good people do suffer pain and misery that the popularly

supposed bad escape. The bad express the force within them. They may do it ignobly, but they do it. The self-abasing good do not recognize God, they give no expression to the power within them. If you do not sail your boat in the current why should you not be wrecked? If you do not turn on electricity, or, if you do not use it properly why should you not be in the dark, and what is to save you from being destroyed by it? The negatively good bring much of their troubles upon themselves. Those who make a profession of being humble have certain lines on their faces peculiar to and discernible on the faces of waiters. A

waiter tells by his attitude, his gesture, the expression of his face that he serves. A quick eye can single out a waiter in a group by certain unmistakable characteristics. People who believe in their own inferiority betray their secret thoughts just as some waiters do their occupation, and they look and move like waiters. If you are willing to make a doormat of yourself, do not be surprised if people wipe their feet on you and kick you aside. Many so-called good people by a foolish obliteration of their individuality make doormats of themselves. They grow lean and feeble in muscle and weak in spirit. They have no power of resistance. They have

no power of attraction. It seems almost cant to affirm, "It is noble to serve, if one serves nobly," for the experienced know that he commands best who knows how to serve best. It all depends upon the spirit with which you serve. *It is a sin to be too humble.* If you believe you are inferior and oppressed you unite yourself with a great tide of oppression. You become a depressor, a destroyer of energy and it is your privilege to be a stimulator, a creator of energy. Can you not see if you are a negative, self-abasing man or woman you deny the power of God in you?

## CHAPTER XV.

### WHOM AND WHAT TO AVOID.

REMEMBER, to succeed you must be wise in your associates, not only because one of the greatest riches in the world is to be rich in the right kind of friends, but because it has been proven by one who knows :—" To be much of the time with a gloomy or despondent person, or one fretful, or easily angered, or cynical or sceptical, or in any way thinking evil or injurious thought, is for you unsafe. Be you as confident, determined, and courageous as you may, you will absorb some of their despondency,

irresolution, or cowardice and be affected by it. It will be a blur upon your judgment. It will be so much extra load of cowardly or irresolute thought to tax your courage and resolution. Of whatever evil quality that person's thought is, it will infect you more or less with that quality. If you associate with people who tire and bore you, you keep better, more helpful people away." Take no interest in the disturbing, disintegrating men and women that bustle around you like buzzing bumble bees, and they will soon leave you to your work. Pre-occupied attention in your own affairs is the best and most effective answer to importunate frivolars who

would absorb your strength, vitality, and time. Another pernicious absorber of strength is worry. Much has been said and written upon the health-destroying power of worry, yet few seem to realize that worry withers the bodily tissues and wastes vital force more than work does, no matter how hard. Worry enfeebles the nerves and brings about a generally wretched sense of weakness and discontent. It makes you negative and unattractive. For health's sake, for beauty's sake, do not worry. It is not safe. If you do not sleep, do not make your bodily and mental condition worse by worrying and talking of your insomnia. Look to your food. If



you cannot sleep after you have excluded from your meals drinks and dishes that excite and stimulate, try at least to get some rest. Relax every muscle. Think only of the most delightful experiences you have ever had ; the most successful things you have ever done ; live over in imagination the most joyous scenes in your life. Feast your mind at a spiritual banquet. Even if you do not sleep—and the chances are that you will—you will rise refreshed. Learn to swing with the tide. Even in the simple matter of going down-town in a cable car for instance, get the motion of the car. Get the rhythm of the crowd and it will stimulate instead of deplete you.

## CHAPTER XVI.

### THE WISDOM OF THE OPTIMIST.

HOW can one be cheerful when life is so tragic? you ask. When life is so serious, and there is so much sadness, how can one be joyful? If life is tragic to you, perhaps you have made it so. Perhaps you have made no effort to understand yourself, and unstable as water you have been swayed by every changing circumstance, every whim, and every impulse, becoming a victim instead of a master of your emotions. Perhaps unawares you have been so supremely selfish and exacting that

you have demanded too much of others and have exhausted their interest, love, and patience. Perhaps you have allowed yourself to be deceived, although you have every power within you to aid you in reading your fellow-beings aright. Perhaps you have put false values on the accidents of wealth and social position, and bewailed your lowly station in life with woful humility, forgetting it is the soul that occupies the place and not the place that commands our reverence, or respect, or admiration. The Christ made a stable a sanctuary. Diogenes lived in a tub.

Perhaps you have forgotten that all of us, like polygons, have several

sides, and you have not taken the trouble to see some apparently unkind relative or associate from every point of view.

Many a high-minded, but exacting wife, expects her husband to live up to her theories instead of the highest and best in himself, and she makes no effort to discover the highest and best in him, to help him nourish and show it forth. Many a husband forms a character-mould for his wife to fit into, without trying to tenderly learn the real nature of his companion. He exacts from her what his preconceived idea of her, his caricature of her, would do and say. Affection cannot thrive under such treatment,

and many an exacting husband and wife have thus created their own sorrow.

Perhaps you have been too self-sacrificing. As has been shown, ignoble self-sacrifice is as bad, sometimes worse, than exacting selfishness, because it develops selfishness in others and makes one negative and powerless to hold and attract the most dignified, ennobling, and enduring kind of love.

You say "How can anyone be cheerful when death is omnipresent?" It requires our strongest, highest effort to face the desolation and loneliness that follow in the track of death. May we not hope that anything so uni-

versal as death must be beneficial? May we not trust, as we watch the workings of nature, that death is but another condition of life? Despite the unspeakable sadness that wrecks our own hearts we, at least, should not grieve selfishly. Many a mourner grieves in a self-pitying way. Passionate grief neither does the dead any good nor the living. It does the latter harm. Death is the Messiah that redeems us from brutal unkindness and all uncharitableness. Without death and little children what would not the world lack in gentleness, loving kindness, and sweetness? There is sadness, there is misery, but to be sad and miserable

only increases the weight of woe in the world. Your wailings do harm. You can lessen the great sum of misery by making yourself such a sunny, serenely poised presence that wherever you move you will radiate brightness, you will diffuse sweetness, strength, and light.

Try to see how the laws of nature work and be an optimist. Be a liberal, tolerant one. A wag says "A pessimist is one who has met an optimist." That's a fine hint not to make your optimism too ill-advised, too belligerent. You will hear the unreflecting say, "The optimist is a fool. The pessimist understands life. He gets below the surface of things.

He hears the ceaseless murmur of woe through all the immemorial years." Sing back "The optimist is the wise man. The pessimist is the fool." The pessimist is worse. —He is a moral and mental poisoner. —He paralyzes energy. He judges only by defects, the lowest form of judgment, and has not the mental penetration to understand the workings of nature's laws. The pessimist looks at Niagara and says "Useless sheet of water, thunderingly noisy. Lots of men dashed to pieces in the whirlpool below. Water everlastingly flowing," and he adds self-pityingly, "it will be tumbling over these precipices when I'm dead and gone." The



optimist looks at the cataract exultingly. He sees in it a tremendous object-lesson of nature's immutable laws. He understands if he works in harmony with these unchangeable laws they will serve him, and he proceeds to use Niagara to light a city. He makes a cataract his toy. If the optimist is a fool who would be wise ?

## XVII.

### HOW TO TRAIN FOR SUCCESS.

**T**O recapitulate: If you are a miserable, despondent, slaving, unsuccessful individual, get hold of yourself this instant.

First get yourself into the condition for success. If possible have a den of your own into which you can go and preserve the sacred and uninterrupted seclusion that would be granted you, if you were saying your prayers. If you cannot have a place, choose an hour at night or early in the morning when you may be sure of being undisturbed. If you are despondent,

train your mind to be hopeful. If you have no pleasant experiences in your life to recall, imagine the pleasantest things you would like to have happen to you or you would like to do. Picture yourself in a commanding attitude, full of courage and brightness. See your face as radiant with cheerfulness as you can imagine it. Look in the glass and catch your expression. Recall these thoughts, quicken the emotions and sensations of hope and courage. Go over and over them with the steady persistency of a student bent upon learning a difficult Greek verb. Soon your brain cells, nervèd with new thoughts, energized with an inspiring inflow

of positive thought-force, will work for themselves, and your Will will *will* you to think in currents of hopeful and courageous thoughts, and you will view life from a newer and higher plane, and see opportunities you never saw before. Your cheerfulness and courage will add warmth to your manners. You will grow more winning unawares. A gracious manner, full of hospitality and cheerful composure, suggests self-poise, self-respect, and self-command, qualities that we all admire. Emerson says, “ ’T is an inestimable hint that I owe to a few persons of fine manners, that they make behavior the very first sign of force,—behavior, and not perform-

ance, or talent, or, much less, wealth." Do not despise the forms and rules of polite society. Learn them, master them. "They aid our dealing and conversation, as a railway aids travelling, by getting rid of all avoidable obstructions of the road, and leaving nothing to be conquered but pure space."

After you have acquired mental and physical poise and have energized your despondent heart with courage and cheerfulness, project clearly and definitely in a mental vision what you wish to accomplish. Go over it, just as you went over the thoughts of hope, courage, and cheerfulness, until you develop *conduct memories* as the chil-

dren do by their ethical plays in the kindergarten, and persist until your Will *wills* you to work steadily, forcefully, and indomitably. Permeate, magnetize your den, your office, your room with emanations of success, of hope, of courage, and concentration. Create a vitalizing atmosphere of success so that whenever you enter your sanctum you will be uplifted and encouraged. Entertain no thoughts of failure, no forebodings of defeat, no distrust in your powers of accomplishment, no matter how frequently and forcefully they obtrude themselves. Make your atmosphere so tingle with faith, hope, courage and cheer that every one

that comes to you will have his confidence in you strengthened, will be cheered and stimulated, and convinced that you are the sort to be trusted with business enterprises.

Concentrate with unwavering effort on whatever you do. Remember, if you go down-town with your thoughts in a chaotic state, flitting hither, thither, and yon, you will ally yourself with all the chaos and irresolution round about you. What good would a cable be whose strands floated outward and inward on every wave and tide? If you are a magnet of sufficient power, you attract to yourself thought-forces just as the

positive, sympathetic piece of silver drew all the particles of invisible silver to itself from the water. This is not nonsense. You can notice for yourself that a man who goes to his work with a trained mind, who has methodized *sense-memories* of business, and who is alert and energetic, is a positive force that attracts stimulating thought "out of the everywhere." He proves the truth of the old saying :—"Firmly drive, firmly draw." He stirs vibrations of healthy, hopeful energy, and quickens confidence in everyone he meets. The conditions he thus awakens react upon himself. Some psychologists go so far as to say



that successful operators and gamblers make themselves magnets for money. Their thoughts are so concentrated on money that their radiations, penetrating the personal atmosphere of others, suggest money and the possibility of getting money to those susceptible to such influences. Money-mongers quicken the commercial feeling in the minds of others and focus their thoughts on finance. They believe in themselves and make other people believe in them. Their very spirit of adventure is a conquering force. Money-mongers rarely have divided interests and therefore reap the benefit of their loyalty. Loyalty is a spiritual

quality and even in its least commendable form, it is not without magnetism. A man longing to be an artist, a writer, a scientist, or a musician, goes down-town with less concentrated attracting force than the one who is content to be a business man. Many of these dreamers go through life becoming neither successful tradesmen nor artists.

## CHAPTER XVIII.

OTHERS HAVE MASTERED, YOU CAN.

**I**F you are dissatisfied with what you do, you have less power of attracting successful conditions than if you loved your work. Love is magnetic wherever and however it is expressed. If you dislike your work challenge yourself and find out justly and squarely why you do. Determine whether it is laziness, false pride, or lack of ability on your part that makes it irksome to you. If your work is so uncompromisingly uncongenial that you are doing yourself physical, mental, and spiritual harm by

pursuing it, leave it, for as Paul Bourget says : “ There is for every soul an atmosphere of ideas which is appropriate to it, and outside of which it cannot endure for any long time.” If you are fearless and energetic you can do the work you like, or a phase of it. A brave girl who longed to be an artist could not spend the time and money necessary to become one ; she became an artistic photographer. The composition, grouping and posing in her pictures were unusual. In the photographs there was a singular charm not unsuggestive of an ideal creation of an artist. Get into your right circle. Others have done so with success and you

can, if you are willing to suffer a few deprivations and inconveniences for a time.

A man who wished to be a lawyer had to slave at newspaper work. One day he determined to study law. He very properly tried to arrange his work and time so he could do so, and obtained a night desk upon a daily newspaper. He thus secured time to attend the law school and to study law during the day. He bravely continued in his dual role of editor and law student until he was admitted to practice, and successfully established himself in his chosen profession.

If it is utterly impossible for you

to give up the uncongenial work you are doing, get into harmony with it. Every rebellious thought concerning it depletes your force. As you dissipate your force, you may observe that you become soggy, pasty looking, negative and unattractive, pitiable and repellent. Master your work; others have done so, you can.

## CHAPTER XIX.

### SHE MADE DRUDGERY AN ART.

A WOMAN of fine character, a great actress, had to do the housework of her large family when hard times came. She had the artistic temperament that loves the ideal, the æsthetic, and finds its highest joy in mental work. The menial drudgery of housework was irksome and repellent to her. She bravely determined to do it so the home might not be sacrificed during the period of financial distress. She had herself pretty well in hand and did not allow her emotions, whims, and moods to control

her. She understood the workings of certain psychic laws. She knew if she faced her daily round of neverending and exacting cares with sullen, rebellious discontent, she would deplete her very life, and brutalize herself, and be irritably tired at night and inharmonious all the time. She also knew if she approached her work in the negative, spiritless attitude of dogged endurance she would enslave herself and destroy her spiritual grace and become a mere working machine. She resolved to master it. She made it an art. She took the same keen interest in learning ways to simplify and beautify the endless details of housework that some



women take in learning a new pattern of lace. She did her work as far as she was able with the same exquisite daintiness and lightness of touch. She knew the best "texture" and "quality" of bread as she did those of velvet or silk, and in her hands a piece of bread became interesting. As she really disliked housework temperamentally, she did not feel the thrill of joy in perfect accomplishment that genuine housekeepers who love their work do, but she experienced a glow of satisfaction in labor well done, and felt the comforting upliftment of spirit we all feel when we have triumphed when the odds seemed all against us. She could

not help occasionally thinking, after days of especially tiresome cares, "I never will be able to act with grace, subtlety, finesse again." She would sometimes look regretfully at her hands, roughened with kitchen-work, and wonder if she could ever use them again with facile ease in expressive gesture. Lo! When she returned to the stage her work was finer, more convincing than it had ever been before. "The gray angel of success," as Drudgery, not inappropriately, has been called, had not forgotten her faithfulness in executing the small, uninteresting details of housework, nor the cheerfulness and courage with which she faced

the distasteful labor. Among the priceless gifts that Drudgery gave her was perfect poise. In mastering disagreeable duties she had "gotten hold of herself." Self-mastery everywhere commands admiration, confidence, and respect. An actress more than any other worker needs this self-mastery. The public pay their money to see her at her best in whatever line she appears, and they resent, subconsciously if not consciously, any appeal to their sympathies through illness, timidity, or lack of poise. The actress who figures in this recountal had such absolute surety of touch, such authority, that she dominated easily and graciously

without seeming to do so. She was deft and flexible in her movements and more subtle in her interpretations, in truth, she was more artistic in her acting than she had ever been. She had experienced physical weariness and discomforts ; but, wisely directed labor, such as hers had been, proved wholesome exercise, and unawares she had been spiritually beautified for with smiling determination day by day she had asserted her spirit. If she had made a martyr of herself in doing her household work she would have returned to the stage deteriorated physically and spiritually, but she made her re-entrance as a conqueror with

greater breadth and freedom and the fearless ease born of the experience of cheerfully mastering tasks that seemed unspeakably burdensome. Every task that we master adds to our reserve fund of strength and spiritual force. Every task that masters us depletes our spiritual force and decreases our strength of character.

## CHAPTER XX.

### THE MOTHS IN THE FURS.

TOO many housewives allow themselves to become enslaved by brooms, brushes, and dusters, and numberless things in the way of useless ornaments and furniture that are neither necessary nor beautiful, but absorb time that could be better spent upon keeping physically wholesome, mentally alert, and spiritually awake. A wise woman in Boston, who realized how she was hindered by too many useless things in her house, went through it and noted down what she could comfortably do without. She took

down inartistic pictures, ugly old vases, worsted work, and a hundred other things that had sentiment, but nothing else to commend them, and made a bonfire of them in the backyard. No man or woman can be a success either in character or work who allows him- or herself to be hampered by things, things, things.

Do not exaggerate your needs. It is as harmful as magnifying your miseries. Unthinking individuals lose all power of self-mastery by exaggerating their troubles. A widow in financial distress and harassed with cares became so dispirited she decided to commit suicide. One day she was crossing in a

ferry-boat the marvellously beautiful bay of San Francisco. The dream of beauty, however, was lost upon her sorrow-weighted eyes. She was planning the quietest and best way to slip out of what to her was a most miserable world, when a friend came up to her and said in distressed tones, "Oh! I am so unhappy! Something awful has happened to me!" The woe-begone widow asked in anxious sympathy, "What is it? Tell me, perhaps I can help you." The very distressed woman wailed forth, "Well, I opened my closet this morning, where my handsome furs are packed, and I found them all moth eaten." The one contemplating suicide gave an irrelevant laugh,



hysterical and mirthless. She apologized and tried to express her sympathy. She fortunately had a salutary sense of comedy, and afterwards said the woman with the moth-eaten furs "saved her life." She saw herself from a new point of view. The matter of furs destroyed by moths seemed such a trivial, frivolous grief compared to her deep sorrow that she was amused at the distress of the mourner of the furs, and noting how she exaggerated her woe, challenged herself and decided that she, too, might be exaggerating her miseries in the same childish way. She decided to live a little while longer. She is now a rich and happy wife. Beware of magnifying

your miseries. You will make them seem bigger than yourself, and become a despicable coward.

Entertain no thought of sorrow until you have to. If a telegram awakens you in the middle of the night, do not dissipate the strength that you might need for some emergency by imagining terrible things before you open the message. Entertain no thought as you try to coolly face the difficulty. If you train yourself to nurse your energy thus, you will meet surprises without having to make an effort to be calm, for your developed *conduct memories* will act subconsciously, and will *will* you to be calm.

## CHAPTER XXI.

### THE WORLD NEEDS YOU.

**D**O you not see that it all lies with you whether you succeed or not? The uplifting, helpful and successful effects of this philosophy have been proven by common-sense folk. Prove it for yourself. Make yourself over. If a dog can be given more brain-power, a human being certainly can. Heart-power, brain-power and spirit-power form an invincible trinity to redeem you from despair and failure. "Never mind ridicule, never mind defeat. Up again old heart." Remember, my comrade,

every obstacle is a stepping-stone to the one who knows the law of nature and of thought. What answer could you make to this query of Walt Whitman ?

“ Have you learn'd lessons only of those who admired you and were tender with you and stood aside for you ?

“ Have you not learn'd the great lessons of those who rejected you and braced themselves against you or who treated you with contempt or disputed the passage with you ? ”

Comrade, we are not alone in the struggle. Even the flowers have to make an effort to reach the sunlight. Properly directed effort generates energy. Energy is life, life is the manifestation of the spirit. Give your spirit room to

express itself. Use the forces within you intelligently, fearlessly, joyously, triumphantly, persistently, and you will succeed. Get success. Your success is my success, is everybody's success. Get in swing with the universe. All is rhythmic and harmonious, do not be a note of discord in the universal harmony.

“ For the world was built in order,  
And the atoms march in tune.”

Remember the world needs you and you need the world. Is it not laughably clear that neither could be complete without the other ?

“ Now this is the Law of the Jungle—as  
old and as true as the sky,  
And the Wolf that shall keep it may

prosper, but the Wolf that shall break  
it must die.

As the creeper that girdles the tree-trunk  
the Law runneth forward and back,  
For the strength of the Pack is the Wolf,  
and the strength of the Wolf is the  
Pack."

THE END

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