

MIND-TRAINING

A PRACTICAL
SYSTEM FOR

DEVELOPING SELF-CONFIDENCE, MEMORY,
MENTAL CONCENTRATION AND
CHARACTER

BY
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PREFACE

The purpose of this book is development. It is written for those interested in health, in self-confidence-training, in memory-culture, in development of mental concentration, in personal magnetism, in character-building, in soul-culture, in success and eternal happiness.

AUTHOR.

INTRODUCTION.

Soul unfoldment is the principal aim of life and eternity; therefore, it is the duty of every man, interested in his own physical and spiritual welfare, to develop that soul entity which acts, feels and thinks within his organism. Development is man's noblest duty. The principal purpose of the mental and physical functions is something else than to maintain life. What has that man gained, at the time of death, who has only kept the heart pulsating, the lungs in action, the alimentary canal in operation, the brain supplied with phosphorus for thought and feeling? He has nourished his body, but for what purpose? He has sheltered his body and protected it from snow, rain, storms and cold, but what has he gained by it? He has kept up vitality and strength for the battle of life, but what has he gained for eternity? He has lived, loved and earned pleasure to give variety to his aspirations and wishes, but if he has not developed harmony of soul, what has he gained? He may have

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provided his family with food, comfort, joy and plenty, in a material sense, but after all the temporal duties have been done, what has he gained in eternal unfoldment? That life is, indeed, empty which cannot pass beyond the stage of self-support. The animal can sense the fitness of food to be eaten; it can catch the odor of moldered hay and poisonous food; it can espy the presence of healthy food; it can preserve its body by its warlike horns, claws and teeth, or by its swiftness of foot; it can keep its animal functions going, by its scenting nose, which stands as a sentinel immediately over the lips, it can select and reject foods and drinks, even before they are received into the mouth; it can live and maintain its existence, but when it dies, what has it gained? Indeed, the man who can only maintain his own existence, that man is no better than a machine, or than an animal. The physical senses and the mental faculties of man should also serve other uses than to scent the delightful fragrance of flowers, than to gather food for the maintenance of life, than to enjoy the beauties of color and form, in flower, plant, face and sky, than to listen to sweet music and tender tones of affection, than to act *on the principle of an animal, or serve the same* use as a machine. The faculties that enable man to sustain life and to witness

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the sublimity of the universe serve also a higher use. Each faculty is given double and triple uses, not only in a physical sense but also in a spiritual. That man who passes out of this life with a perfect soul has fulfilled his noblest mission. To him his Creator will say, "Well done, good and faithful servant"
. "enter thou into the joy of thy Lord."

PART I.

DR. ROCINE'S SYSTEM OF SELF-CONFIDENCE TRAINING.

SECRETS OF SUCCESS.

Success does not take care of itself. It depends upon the following conditions:

Hereditary environments.

Physical and mental growth.

Vital culture.

Development of weak faculties.

Physical culture exercises.

Education, both general and special.

Religious culture.

Social Culture.

Magnetic culture.

Capital.

Reputation, mutual assistance of prominent people.

Special talent.

Selection of that work for which the person is suited.

Concentration of efforts.

Self-confidence.

Memory-culture.

The secrets of success are comprehended in the following important rules:

1. Begin with that for which you have talent.
2. Centralize your energies.
3. Take excellent care of your health.
4. Save your money.
5. Prepare for opportunities.
6. Improve your vitality.
7. Develop habits of industry and money-making.
8. Work for noble ends.
9. Develop social magnetism.
10. Conserve your sexual fluids.
11. Develop confidence in your own abilities.
12. Develop an optimistic state of mind.
- Expect success; talk success.
13. Never quarrel with the people.
14. Be honest in your dealings with the people, and the people will patronize you.
15. Never associate too much with unimportant people.
16. Do your business with the people and let the people attend to their business. Never permit idlers in your office, nor in your store, nor around yourself.
17. Associate with cultured people.
18. Act unseen as much as you can. People should not know your business.
19. Educate yourself for your work.
20. Do good work for those for whom you work.

21. Create a demand for your goods.

22. Stay out of overcrowded fields of industry.

23. Go into new industries and popular fields. Handle such goods that are in demand.

24. Study industries and industrial statistics.

25. Manufacture, handle or sell that which the people need.

26. Select partners, servants, helpers, lawyers, wife, or husband, as the case may be, who can increase your business, who can help you in your industry.

27. Study production and consumption

28. Seek good business advice.

29. Study the past experience of successful people.

30. Study causes of failure and causes of success.

31. Agree with the people. The secret of success is to agree with the people, but this does not mean that you should make yourself common and familiar.

32. Never tell people a single word about your business; keep everything to yourself. If you talk about your business to friend and foe, your business affairs will be known, and this will very likely defeat you.

33. Do not trust the people too much; watch friend and foe.

34. Do not speculate, unless you are a financial expert.

These are the secrets of success. These are the rules that successful people go by, according to their own statements.

We have interviewed hundreds of successful people, and the above rules were the secrets of their success. These are invaluable rules.

HOW TO EAT FOR HEALTH AND STRENGTH.

Remember that grain-foods contain the vital principle in greater proportion than other foods. If you will eat rightly you will have ample vitality and strongly active life-impulses. To become strong in a vital sense, you must study and conform to the laws of hygiene and dietetics, you must develop your faculties in a vital sense—you must learn how to direct your vital energies. Vital development begins in close attention, at meal-time, in concentration of the mind, in self-mastery and in conservation of the vital energies. Use your mind when you eat and center it on the eating when you eat and on the drinking when you drink. Focalization is an act of a trained mind.

FOOD.

When it is a question of developing self-confidence it is a question of developing strength

of mind, sense of self-hood and personality aspirations, the muscular system, or physical strength and vitality. Speaking of vitality, we do not refer to the vital organs, nor to the development of the same, but we refer to the vitality that nourishes the brain, the nerves and the body. In proportion as the nervous system is strong in its ganglionic centres, in its nerves and plexuses, in that proportion will there be mental strength and vital impulse. To develop self-confidence, it is necessary to eat such food and drink such drinks that build up and strengthen the system, and that favor the processes of elimination.

To develop physical, vital and mental strength, you should use foods and drinks containing the principle of vitality.

The most vital foods and drinks are the following:

Whole wheat bread, whole wheat crackers. corn bread, dry toast, vegetables, especially tomatoes, lettuce, lentils, spinach, sprouts, asparagus, onions, cucumbers, parsnips, artichokes, raw Spanish onions, green peas, celery, baked potatoes, mashed potatoes, ripe olives; brown beans, lima beans. Fruits and fruit juices, especially orange juice, baked apples, apples, raisins, cherries, Bartlet pears, grapes, apricots, blackberries, currants, lemons, nectarines, persimmons, plums, dates, berries,

rhubarb, prunes, raspberries, prune juice, figs. Roasted chicken, leg of mutton, roasted game, roasted lamb, rabbit, grouse, fish, whiting, turbot, lobsters. Nuts, such as hazelnuts, walnuts, peanuts, Brazilnuts, butternuts, filberts, hickorynuts, pecans, pignolias. Olive oil, eggs, buttermilk, bran tea, barley soup, barley lemonade, cream, sweet milk, sweet butter, honey, roasted food, steamed food.

It is necessary that food should be combined. Cream, pecannut, meat, lettuce and olive oil can be mixed at meals. Cream, dates, nuts, figs and green vegetables can be mixed. Flaked wheat, dates, nuts, cream and baked apples can be mixed. Flaked oats, cream, nuts, sweet apples, roasted mutton and blackberry juice combine well, when digestion is good. Stewed evaporated peaches, or apricots, raisins with cream, whole wheat bread and cheese is a good combination. Whole wheat bread with sweet butter, Brazilnuts and vegetables is good. Pecans, baked apples, filberts, Turkish pulled figs with cream and lettuce make a vital meal. Vegetable salad with hygia dressing, peanuts, whole wheat crackers, sweet butter, evaporated peaches, raisins and a cup of bran tea makes good food for a healthy stomach. Egg-nog, crackers, with sweet butter, fruit salad, flaked oats, ripe olives, lettuce, oranges and pignolias is a good combination.

Pecans, seeded raisins, milk, cream with baked apples, roasted pigeon and parsnips combine well. Flaked wheat with honey and cream and a cup of barley tea is a good combination. Persian prunes, egg-nog, celery salad, crackers, baked apples, persimmons, chestnuts, and a glass of rich grape juice is good. Dates and cream, wafers, sweet butter, ripe olives, pecans, blanched almonds, pineapple. Rhubarb, fruit and nut medley, is a good vital food. Wafers, sweet butter, lettuce, raisins, pecans, roasted apples, and a glass of grape juice is a good combination. Whole wheat bread with honey, grouse, green vegetables, green peas, pears, and a glass of blackberry juice combine well.

Remember that you must masticate the food well. Always eat slowly. Take your time at the table and eat so that you can draw the vitality from the food, otherwise you cannot get nutrition for your brain.

You cannot digest food unless you eat slowly and masticate well, nor can you enjoy food unless you eat slowly. If you cannot draw the vitality from the food, you cannot gain mental and physical strength, and then you will feel mentally weak, which, of course, weakens your self-confidence. Weakness in any direction means lack of self-confidence.

Avoid beef, pork, pie, pastries, fried eggs, bacon, poor cheese, rich and spiced dishes,

foods containing poison and chemicals, coffee, tea, doughnuts, chocolate, soft white bread, fatty and starchy foods, cake, fermented drinks, fried potatoes, sweets, vinegar, drugs, medical decoctions, mineral waters, tobacco, wines, liquors, decayed and unripe food, canned food, sausages, old food, food fried in grease, etc.

When you arise in the morning, ventilate your room, and take a drink of fresh water. Dip a towel in cold water, wring it out and wash your body with it, one part at a time, and wipe it perfectly dry; then rub the part with your hands in all directions. Grasp the skin with your hand and manipulate it vigorously. Wash and rub part after part, until you shall have washed, dried, rubbed and manipulated every part of your body. Then massage your stomach with the tips of your fingers, and press your finger-tips far into the abdomen, in all parts of the same, especially should you press your finger-tips in under the breast-bone, for in so doing you exercise the liver. Then take a breath and clinch your fists gradually, still holding the air, and exert your power SLOWLY until you almost tremble with energy; and in so doing, center your mind on the stomach, and send your vital forces to the digestive organs; slow up very gradually. Do this four times. Then move the stomach in an inward and outward direction, by its

own force, breathe deeply a few times, oil your stomach and chest with olive oil. Then dress yourself.

WALKS AFTER EACH MEAL.

When you take a walk in the fresh air for the purpose of gaining strength, you should fill your lungs with air. In breathing, inhale the air very quickly, but exhale slowly. Your lungs should be in a tense condition. Your walk should not be hurried, but your step should be elastic, and your attitude, strong and dignified. Feel strong, healthy, positive, self-reliant, magnetic, dignified, lofty, sublime and great when you take these walks. Feel that you are in touch with nature, that your body is full of life, and that you live in an atmosphere of health. When you cultivate such a state of mind you can absorb the cells of nutrition from your blood. A weak person cannot use his power. Feel strong and you gain strength.

HOW TO IMPROVE DIGESTION.

It is impossible for a person to become strong in a vital sense, unless his digestive system is in a first class condition. To improve digestion is to call the vital appetite into action. Cultivate the appetite for food and drinks and you improve your digestive system. The digestive impulse is the life of

your stomach. To strengthen the digestive impulse is to arouse the digestive system to greater action. Stimulate the appetite for food and liquids, and you generate the digestive impulse, and enable your stomach to attend to its digestive duties. Sit and look at the food, at meals, from five to fifteen minutes, before you eat, and you arouse the digestive juices; you generate the digestive impulse, and thus you prepare the stomach for the introduction of food. *Use your mind in eating and in drinking.* Call up food-thoughts in your mind. Stimulate your appetite, until you crave for food. Talk about the food when you eat. Eat slowly. Masticate well. Enjoy food and forget everything else when you eat. Never eat until you are really hungry. When your stomach is weak, do not eat much at a time, but eat often. Eat easily digested food. Do not chill your stomach with cold drinks before you eat, nor during the time that you eat, nor after you have eaten. Do not eat cold, doughy and sweet food, nor many different kinds of food, nor very hot foods. Your food should be nearly the same temperature as your body. Remember that eating and drinking should not be *unconscious acts*. You must know what you are doing when you eat and drink. Let your mind dwell on the food when you eat. Eat and drink for a purpose. Do not eat as

though you were a machine. Your mind should not be somewhere else when you eat. Do not think, argue, study and read when you eat. Never become excited at meals. Enjoy yourself at the table. Do not talk nor think about your business when you eat.

If you throw the food down; if you have your thoughts elsewhere when you eat, you will soon give your money to the doctors and your body to the worms. The secret of success, whether it be in eating and drinking, or in anything else, is to think consciously about the thing in hand, to center the mind on that which is being done.

Cleanse the teeth before you eat, and after you have eaten. Never eat when you are tired, sleepy, cold, angry, worried, nor when you must work hard after meals. Always be cheerful at meals, whatever you do. Gloomy people cannot digest food as they should.

Remember that blackberry juice, apples, pears, grapes, grape juice and brown beans carry iron for the blood.

When you suffer from constipation, take an enema about three times per week. An enema is prepared of three quarts of water, a little warmer than your blood, some castile soap, sweet milk and a little salt. Inject this into your colon by means of a syringe. An enema cleanses out your interior.

Buttermilk, prune juice, orange juice, spinach, rye water, fruit juices at large, abdominal therapeutics and internal baths relieve constipation.

Never eat immediately before you retire. When you eat a late supper, eat easily digested food. Take a short walk before you retire; it will calm your nervous system. Never read in the evening, and never get excited before you retire. Do not mix food too much at one meal, but change your diet from time to time. Exercise after meals, as it distributes the food and helps digestion. When your stomach is weak use the abdominal method of breathing, as it strengthens and exercises the digestive apparatus. Abdominal breathing is that kind of breathing which causes the stomach to move outwardly and inwardly.

Cultivate an appetite for liquids, not strong drinks. Take an interest in water, milk, cream, soup, fruit juices, etc. Enjoy drinks and baths. Drink more than you do. Talk much about drinks, juices and soups. Be sure that you enjoy liquids when you drink. Take an interest in cleansing and washing, in liquid food, and beverages. Think about them, their varieties and flavors. Think and talk about liquids. Call the thirst appetite into action. To enjoy liquids is to develop the liquid faculty and to improve absorption.

CONSERVATION OF SEX-VITALITY.

Sex-vitality is found mostly in such food and drinks recommended under the heading, "How to Eat for Health and Strength."

Want of sex-life in the system results in distrust of self and weak memory, to a certain extent. Self-confidence and magnetism are co-existent with sex-vitality. Not that sex-vitality is self-confidence and memory, but sex-vitality warms, charges, and arouses the brain. For that reason you should eat such food that contains the elements of life. It can be said that the sex-fluids should never be lost; they should be increased and retained in the system. The sex-impulse should be developed, when the person lacks magnetism. There is health and strength in sex-vitality.

The sex-appetite should be cultivated, but it should always be under moral control. Bachelors and old maids do not develop the social affections, nor the sex-instincts. They are, for that reason, repulsive and non-magnetic. They lack self-confidence and magnetism. But the sex-function should never be abused. Abuse this function and you abuse the very function of your life, for the simple reason that it secretes the forces of life, so necessary for brain and nerves. When you are strong in sex-power, you have at least the vital element to sustain your brain and nerves. You should cultivate

the sex-appetite for the purpose of gaining life, vitality and magnetism. You can cultivate this faculty and yet remain virtuous.

Remember that all creative energy in body, brain and mind is generated in the sex-organ and secreted by the sexual system. There is forming in the human body a nervous fluid charged with sex-vitality, that is constantly building and rebuilding the human body. Cultivation of the sex-instinct means improvement of life and strength of brain.

It is possible for married people to cultivate the social affections, year in and year out, without producing offspring. Thus married people, when weak, sickly, feeble, consumptive, sterile or unbalanced, can, by understanding the laws of sex-relations and sex-development, develop sex-vitality, without giving rise to offspring, until they shall have succeeded in developing themselves sufficiently to give rise to perfect offspring. It is possible, moreover, for parents to give rise to girl children, or boy children, at will, when they understand God's laws of the human organization as taught in our courses of instruction. The mission of parents is an important one. They have no right to give rise to imperfect offspring, nor have they any right to practice unnatural methods of prevention. When nature's laws are understood; when the laws of

natural prevention, control of passion, and development of sex-magnetism are understood, the reproductory offices are under the control of the parents. Parents are sources of souls. God has given them creative power, but this power should be used in the interest of coming generations and self-development.

PHYSICAL CULTURE EXERCISES IN YOUR HOME.

First Exercise—

Stand perfectly upright and support the weight of your body on the balls of your feet, at the same time as you are holding your arms straight down. Hold your arms down as low as you can, without bending your body. Inhale and exhale air slowly, and stand perfectly poised for two minutes. This is a good position for calmness, poise and breathing.

Second Exercise—

Stand poised; put your hands to your chest, close to your armpits, and count one; elevate your arms above your head, as high as you can, and count two; place your hands on your chest again and count three; put your arms straight out in front of yourself, and count four; place your hands on your chest again and count five; put your arms out in a side direction and count six; place your hands on your chest again and count seven; then, put

your arms straight down and count eight. Repeat this eight times. This exercises the arms.

Third Exercise—

Assume a reposeful attitude; hold your hands on your chest, close to the armpits; push one arm out in front of yourself; then draw that arm back, at the same time as you push the other one out; repeat this twenty times, and breathe steadily as you do this. This exercises the shoulders.

Fourth Exercise—

Stand erect and breathe; hold your arms straight down at your sides; stand on your toes; descend as low as you can; then rise as high as you can. Repeat this thirty times. This exercises the knees, toes and lungs.

Fifth Exercise—

Elevate your arms as high as your head and hold them still; bend your body to the right side and front; then bend your body backwardly and to the left side, in a directly opposite direction; then bend to the left side and front, then backwardly and to the right side, or in oblique and opposite directions; then bend your body to the front; then bend it straight backwardly; then bend it to the left side; then to the right, and repeat these exercises forty times, at the same time as you breathe slowly and steadily. This

elevates the vital organs; it exercises the small of the back, the muscles in the sides, the arms, the lungs, the hips, the bowels and the thighs,

Sixth Exercise—

Take position; inhale and exhale; hold your hands on your hips; rise on your toes; turn on the toes to the right; then turn to the left, still balancing yourself on your toes. Do this twenty times. This is a balancing exercise.

Seventh Exercise—

Take position; hold your hands behind your neck; stand on your right foot; lift your left foot from the floor, and bend your body at the hip to the right side, then to the left; then reverse and do the same with the left foot, hip and sides. Do this ten times. This is a hip and balancing exercise. It calls a great number of muscles into action.

Eighth Exercise—

Place your hands behind your neck, put your heels together and your toes apart; bend your body to the right and left, and do this twenty times. This elevates the vital organs and exercises the muscles in the back, sides and thighs.

Ninth Exercise—

Fill the lungs with air; insert a quill toothpick into your mouth and exhale the air through the quill toothpick rather forci-

bly, and do this four times. This exercises the upper part of the lungs, the throat, the neck, the lower part of the face and the bowels.

Tenth Exercise—

Stand poised; breathe; hold your arms straight down at your sides; elevate your hands above your head; lower your arms again. Do this eight times; then stand still one minute. This exercises the shoulders, the arms, and elevates the vital organs.

Eleventh Exercise—

Take position; clinch your fists slowly; hold both of your arms straight out from your shoulders and send the muscular impulse into your fists and arms, at the same time as you breathe.

Twelfth Exercise—

Take position; take a long step forwardly; then move your arms and hands, from the front to the back, the same as you do when you are swimming. Do this twenty times. This exercises the muscles in the chest and the lungs.

Thirteenth Exercise—

Breathe and hold your breath; clasp your hands behind your neck, jump first on one foot then on the other, and do this thirty times. This promotes circulation.

Fourteenth Exercise—

Assume a reposeful attitude; hold your arms out horizontally with the shoulders; hold your palms upwardly; clinch your fists; move your arms to the front until the fists meet in the front, then move your arms backwardly as much as you can at the same time as you open your hands; inhale and exhale as you are doing this. Do this ten times. This exercises the lungs, arms, shoulders and hands.

Fifteenth Exercise—

Stand; fill your lungs with air; hold your arms out in a side direction until they are horizontal with the shoulders; hold your palms up; then rise on your toes, and as you are doing this, elevate your arms high above your head and stretch them as high as you can. Do this four times. This is a stretching exercise, but it is better for the lungs, heart, arteries and veins than anything else. It arouses pleasurable action in arteries and veins and sends the blood to every portion of the system.

Sixteenth Exercise—

Stand poised; breathe; raise your elbows as high as the shoulders and hold your hands up; stand poised for about two minutes; then elevate your arms as high as you can; and breathe deeply and slowly while you are doing this. This promotes circulation and nutrition.

Seventeenth Exercise—

Sit down in an upright position and sit as fixed as a statue for about five minutes; then go out and walk in a poised manner and breathe eighty breaths.

Take the home exercises every day, but let them be a pleasure, not an exhausting work.

NERVE-TENSION EXERCISES.

Nerve-tension exercises develop the nerves, the ganglia, the plexuses, the muscles and the brain. When the nerves, the brain and the muscles are in a state of laxity, the nerve current is not used. In a condition of laxity, the nervous system is devoid of life expression.

When the muscles, nerves, brain and plexuses are in a condition of rigidity, the nerve-current holds brain, nerves, ganglia, plexuses and muscles in place. Then, the work is done and the nervous organism is in a set condition.

When the nervous and the muscular systems are in a state of laxity, the nervous impulse is at rest; when the nervous and the muscular systems are in a set condition, the nervous impulse is tense; but during the time the nervous impulse is growing from laxity to rigidity and from rigidity to laxity, the nervous impulse is used and developed. It is this increase and decrease of the nervous current that develop strength in the nerves, muscles, ganglia, plexuses and brain. This is

the reason that nerve-tension exercises are so very important. This is the reason that nerve-tension exercises strengthen the nervous system and call the motor faculties into action. But these exercises should be very gradual and controlled.

The following nerve-tension exercise should be taken every day. They can be taken when you go to your work, when you rest from your work, when you stand and talk to the people, when you ride, when you recreate, when you take breathing exercises, when you take physical culture exercises, when you sit still, when you ride on the street-cars, when you ride on the train, when you take boat rides, when you promenade, when you sit in church, etc.

Exercise I.—Stand perfectly still for two minutes, fixing your mind, in a conscious manner, on your hand, without moving the hand.

Exercise II.—Assume an erect attitude, fixing your mind upon your entire body, at the same time as you inhale and exhale very long breaths. Exhale and inhale the air without swaying your body to and fro, and without voluntary movements of your body. When you exhale the air, keep the lungs expanded and immovable, and hold the shoulders down as much as you can, always remembering that slow and uniform respirations are necessary.

Exercise III.—Take a sitting position, allow-

ing every member of your body to fall into an easy attitude, and hold this position without moving a single finger, toe, arm or eyelid. Sit in this position for two minutes, looking at some object on the floor, at the same time as you are in a static position. Then begin to tense your entire body, every finger and toe, your lungs, your neck, your knees and every member of your body, at the same time as you are inhaling a long and uniform breath. Let this tensing be as gradual and as uniform as possible, remembering that slow and uniform increase and decrease of the nerve impulse do the work.

Exercise IV.—Stand perfectly still, looking at some object. Let the arms hang easily at your sides and let the weight of your body rest on the balls of your feet. Stand in that position two minutes. Now, by an act of your will, send the nerve impulse into your arms and feet, as gradually as you can, and increase the nerve current until the nerve force is tremendous, at the same time as you are inhaling slow and uniform breaths. Then, slow up as gradually as you can.

Exercise V.—Fix your mind upon a book, in a conscious manner, at the same time as you are taking a prolonged breath. Do not move your body at all. Stand perfectly composed for forty seconds. Then inhale a long

slow breath, and send the nerve current to your neck; then slow up as slowly as you can.

Exercise VI.—Stand; do not move a single muscle of the body; hold your hands at your sides; spread every finger; inhale a prolonged breath and set your fingers as slowly as possible, at the same time as you are inhaling and exhaling three times. Do not release the nerve current in your fingers during the time that you inhale and exhale.

Exercise VII.—Assume a static attitude; elevate one arm as high as you can. Send the nerve current into your arm and stand as still as a statue, at the same time as you are inhaling and exhaling four different times, without releasing the nervous current in your arm. Then slow up very gradually.

Exercise VIII.—Stand poised; elevate your arms in front, a little higher than your head. Inhale and exhale slowly, at the same time as you are sending the nervous current into your fingers, until the force is tremendous; then slow up gradually.

Exercise IX.—Assume a fistic attitude, as if to strike, and remain in this position for one whole minute, at the same time as you are inhaling and exhaling very uniformly and sending the nervous current into your fists, until your fists are set and hard. Then, slow up gradually.

Exercise X.—Stand unconcerned; fold your arms; look at the wall in front of you. Stand two minutes, inhaling and exhaling gradually, and send the nerve force to your lungs.

You can produce nerve-force by nerve-tension exercises, but when exercises are done in a languid manner, nerve force is not generated.

Exercise XI.—Assume a static attitude; raise your hands a little higher than your shoulders; draw your arms back and expand your chest; inhale three breaths; exhale all the air in your lungs. Then fill your lungs with air, as gradually as you can, and send the nervous current into your elevated hands and arms; draw your arms in the direction of your chest; exhale the air very gradually and decrease the nervous force gradually.

Remember that laxity weakens, that rigidity generates muscular strength, and that uniform increase and decrease of the nervous current will develop the nervous system. Physical culture exercises lead to stiffness, unless relieved by increasing and decreasing nerve-tension exercises. This is the reason that physical culture people become sudden and spasmodic. They develop muscular strength, but they do not develop graceful movements, nor confidence in their own powers.

Throw a voluntary control over every action, thought, feeling and movement. A lax arm,

hand, chest, neck, foot, eye, and a weak mind go together. Want of address is a result of a negative mind. A positive mind produces a poised attitude, increases nervous energy and develops the faculties of self-confidence. This is the reason that you should take nerve-tension exercises and assume reposeful attitudes.

Exercise XII.—Assume a reposeful attitude; raise the right arm as high as the shoulder and keep it straight. By an act of the will, send the nervous current to the finger-tips without moving the arm. Do this ten times; then do it ten times with the other arm. But remember to develop nerve energy slowly and deliberately. Never use all your force at once.

Exercise XIII.—Hold your fists as high as your shoulders at the same time as you are resting with your weight upon the ball of your right foot; assume a reposeful attitude; then send the nervous current to your fists gradually, and inhale air slowly; then release the energy as slowly as you can. Do this ten times.

Exercise XIV.—Assume a static attitude. Hold your arms up in front of yourself, almost as high as you can; send the nervous impulse into both of your arms and inhale a long breath; slow up gradually. Take this exercise ten times.

Exercise XV.—Assume a positive attitude and hold your arms up high above your head; let one of your arms be devoid of nervous impulse; send the nervous impulse into your other arm and set this arm, at the same time as you are inhaling a long breath. Then change and send the nervous impulse into the other arm, and let your first arm be in a lax condition, remembering to inhale air very slowly. Decrease the nervous energy gradually. Take this exercise three times

Exercise XVI.—Assume a positive attitude and hold your arms straight up; send the nervous current into your neck and chest, at the same time as you are inhaling a long breath. Then slow up. Take this exercise three times.

Exercise XVII.—Assume a reposeful attitude; hold your arms down as low as you can and send the nervous energy into your arms, alternately, at the same time as you are breathing slow breaths.

Nerve-tension Exercises should be uniform, not sudden. It is slow increase and decrease of the nervous current, generated by the motor faculties, that keep the nerves at work and that draw blood to the faculties of self-confidence. Make it a habit to carry a well filled chest, as this develops the self-confidence quality.

Exercise XVIII.—Fill your lungs with air and hold the breath. Raise your left arm

high above the shoulders, at the same time as the other hand is lax; then, send the motor impulse into your uplifted arm slowly; then lower it, at the same time as you are raising your right arm high above the shoulders and sending the motor current into it. Inhale air slowly; and lower your arms alternately. Do this six times.

These exercises should not be done by jerks, nor should you use too much force. Let your mind be controlled, when you take these exercises and let your mind rule your bodily members. These exercises give power to the circulation and draw the cells of vitality to brain, nerves and muscles.

Exercise XIX.—Sit down on a chair in a reposeful manner; inhale air slowly; elevate the arms as high as you can; inhale a long breath; then draw the arms to the shoulders and let your motor impulse decrease gradually.

Exercise XX.—Elevate your arms above your head, as you are sitting in a reposeful manner. Inhale and exhale very slowly three times; send the motor energy into your arms as gradually as you can; draw your arms to your shoulders, at the same time as you send nerve force to your shoulders, neck and chest. Then, slow up gradually.

When you take these exercises, you should cultivate optimistic thoughts. Happy thoughts

refresh the mind and improve circulation. Gloomy thoughts depress the mind and decrease the pulse. A gloomy person almost stops breathing. Think joyful thoughts and you draw the oxygen from the air. When you inhale, hold the air long and exhale slowly. Do this and you will develop vitality and self-confidence.

Exercise XXI.—Assume a reposeful attitude; take a long breath; take a step forward; rest the body on the heel, then on the toe. Do this with the other foot. Then, send the motor energy to your entire body very slowly, at the same time as you inhale a long breath.

Exercise XXII.—Stand in an upright manner; hold your hands above your head; move your arms outwardly and down; send your motor energy into them when you move them down; walk in a reposeful manner and breathe.

Exercise XXIII.—Bend your body at the hips; lean forward and exhale all the air in your lungs; then elevate your body and inhale air, send the nervous impulse into your chest and abdomen. Do this four times.

Exercise XXIV.—Breathe and hold your breath; hold your arm steady; jump twice on one foot, then on the other; hold your breath and send the motor impulse into your entire body. Do this slowly.

Exercise XXVI.—Assume a reposeful attitude and pay the closest attention to your respirations. Do this two minutes.

Exercise XXVII.—Use the diaphragmatic method of breathing, and assume a reposeful attitude; then use the abdominal method of breathing and note the difference.

Exercise XXVIII.—Stand on your toes; draw a long breath and send the motor impulse into your body; then slow up gradually.

Exercise XXIX.—Inhale and draw the abdomen in slowly. Do this six times.

Exercise XXX.—Sit poised on a chair for two minutes; then walk gracefully and expand your lungs and feel strong.

Exercise XXXI.—Assume a dignified walking attitude, as you breathe.

Exercise XXXII.—Inhale air and hold it; exhale quickly. Do this six times. Inhale slowly and exhale slowly. Do this six times.

Exercise XXXIII.—Breathe and walk one block and send the nervous current into your body slowly.

Exercise XXXIV.—Assume a reposeful attitude, arms held horizontally; inhale air; elevate your arms; send your motor energy to your arms with increased force.

Exercise XXXVI.—Sit in a poised manner;

hold your arms apart; send motor force to your feet and arms; let your arms descend slowly to your knees, but do not decrease the nervous current; inhale slowly; then, slow up.

Exercise XXXVII.—Hold your arms down; inhale slowly; draw your hands to your shoulders; send motor impulse to your hands and shoulders; then exhale gradually and let the nervous force decrease uniformly.

Exercise XXXVIII.—Sit in a reposeful manner for five minutes, and think high thoughts of yourself.

Exercise XXXIX.—Stand before a mirror and study your attitudes. Assume strong and weak attitudes and notice the difference.

Divide all these exercises into six parts and take six exercises each day. Then repeat the exercises again. Keep this up for six months. Do this and you will develop nervous energy, muscular control, motor impulse, brain strength, self-mastery, life-force, magnetic vitality and calm of mind.

Do not think that you cannot afford it; it is the very thing you can afford. What you spend on yourself is never lost; it pays you in this life and in the next.

HOW TO DEVELOP STRENGTH OF MIND THROUGH THOUGHT-CULTURE.

To develop strength of mind, call up thoughts of daring and resolution. Resist, oppose, meet,

defend, protect, and conquer that which is of a disagreeable nature. Fill your mind with feelings of strength. Feel that you are born to conquer difficulties and trouble. Carry out your resolutions, however disagreeable they may be. Seek opportunities for battles. Never let any of your feelings conquer you. Feel able, calm and strong. Battle and win. Be ever ready for action. Learn boxing, drilling and fencing. Take physical culture and nerve-tension exercises. Go and listen to debates, and join debating societies for the purpose of conducting regular courses of debates for yourself. When you argue and debate, never get excited, never angry. When you get angry you lose your presence of mind, and by so doing you weaken yourself. You must be self-possessed. Go and listen to lawyers contending for victory in law cases. Associate yourself with people of daring. Do not associate with timid people. Buy a boxing outfit and practice the fistic art. Feel that you have the elements of strength concealed in your system. Call up feelings of strength whenever you can and you will soon develop strength. Never talk to anyone about your trouble, never listen to those who cry over their trouble. It will weaken you. People who have no mental strength always complain; avoid them.

Avoid all kinds of environments having a

weakening influence. Avoid weak-minded people, excitable and nervous people, drunkards, maniacs, people who complain, people who are pessimistic, people who are weak from sexual exhaustion. Avoid everything that weakens intellect, saps vitality and enfeebles you physically and mentally. Do not exert yourself before you are stronger in brain, nerve and vitality. Every man who lacks self-confidence is weak, either in the motor areas of the brain, or in the cerebellar center, or in sexuality, or in will, or in physical vitality, or in brain vitality. When a person is weak in vitality, as almost every person is who lacks self-confidence, he should avoid everything of that which has a tendency to lower his vitality, at least for the time being, say from four months to two years. When you begin to gain, vitality will take care of itself. For this reason, you should avoid lectures, clubs, society-meetings, sermons, concerts, books, study, the association of studious people, music, art, refinement, sentimental books, novels, theaters, concentrated thinking, and in fact everything which keeps you out in the evening, and which uses up vitality.

It is true that you should develop your social faculties and take part in amusement and recreation, but it is also true that such association, amusement and recreation should be of an upbuilding nature. Association, parties, lec-

tures, club-meetings, sermons, concerts, theaters, etc., as they are carried on at the present time, are destroyers of vitality and robbers of sleep. You can develop your social nature all by yourself, by thinking kindly of people, by calling them up in your mind, and by taking an interest in their interests. You can go out in the evening and breathe; you can go to parks and inhale the invigorating oxygen of the air. You can take magnetic culture exercises in your own room. You can associate yourself with cool and calm people, with healthy and vital people, with controlled and magnetic people, with highly sexed people.

By avoiding meetings, concerts and theaters, you can retire early in the evening, say at nine not later than ten P. M. Thus, you can rest your nervous system; you can husband your vitality, and attend to yourself, until you grow stronger in nerve, brain and physical power; and after you shall have gained in vital and mental strength, then you can associate in a public sense. Then, you will be strong. Then, you will be positive, calm and self-controlled. Then, your arteries and veins will flow with highly vitalized blood. Then, your nerves and your muscles will be full of strength. Then, you can associate with people and yet maintain yourself and your divine personality. At the time you are developing and avoiding every-

thing of that which is weakening, you should not read newspaper stories, sentimental trash, nor should you attend funerals, nor should you read novels, nor should you use tobacco, coffee, tea and liquors, nor should you eat fried food, nor should you read about war, disturbances, commotion, trouble, diseases, murders, and hard times, nor should you associate with fault-finders. If you read anything, read books of an optimistic, exhilarating and practical nature. Anything that drains vitality and darkens the mind, weakens your brain, your nerves and your mind. That which uses up your vitality without rendering you strong, positive, resolute and self-composed, will weaken your confidence in yourself. When you are positive, and full of brain vitality, then, you can read, study, listen to music, think and use your brain.

To develop mental strength, you should make **STRONG** resolutions. You should do things in such a way that you are **CONSCIOUS** of your own resolutions. You should say to yourself "I **KNOW** that I **SHALL** and **WILL** do this thing." When you make a resolution, call it up in your own mind until you **FEEL** and **KNOW**, within yourself, that your resolution is strong. If you do this, you draw blood to the motor areas of the brain, and then the blood will do the work from day to day,

until the motor areas grow strong and active. Then, your mind will become strong, your nerves firm and your body compact in its tissues.

Take nerve-tension exercises, according to instructions. Set each and every muscle and nerve in your body and you will soon grow strong in mind and in body. When a person is weak in the motor faculties, he feels and says "there is something wrong with me." He feels anxiety. He becomes nervous. He loses confidence in himself. But if he makes strong resolutions and takes tensing exercises, he will soon grow strong, and then this mysterious "something" will disappear for ever. This "something" is nothing else than a weak development of the motor areas of the brain, which centres are at the very foundation of will, power of resolution, power of concentration, independence, self-confidence and self-mastery. Vitality and motor power, when controlled and directed, are at the very foundation of that mysterious something which people call "influence" and which mystical people call magnetism. The motor centres are at the foundation of mental strength. They inspire to effort; they give power to the sexual function; they control sex-passion; they prevent the spermatie fluid from flowing away during times of sexual excitement. They strengthen the muscles of the

stomach, lungs and heart. They give power to the muscles, strenght to the nerves, solidity to the bones, and mental consciousness of strength to the individual. They give vim to action, strength to resolution and steel to will.

To develop them is to use them. To make resolutions is to develop them. To grapple with hard difficulties; to take nerve-tension exercises, to feel great and noble; to speak in public; to assume attitudes of strength, is to develop them. To develop these faculties is to gain self-mastery. Self-confidence is the result of their action. These faculties are the power house of the mind. Nerve-tension exercises, massage, breathing, sleep, pure and nutritious food, magnetic culture, attitudes of repose, etc., improve the mind and strengthen the brain.

Sit down in the evening all by yourself before you retire, and sit still. Do not think a thought; do not recall an experience; do not call up feelings of any kind; sit like a statue of repose. This will calm your brain and your nerves. If you cannot sleep when you have retired, arise and wash your feet in cold water, wipe them dry and manipulate them. Then exercise and you will draw the blood from your brain. All kinds of static exercises, and reposeful attitudes calm the mind and save vitality. Try to sit the same way in the presence of people without

paying the slightest attention to them. Do this and you accustom yourself to calmness and mental repose. Let nothing disturb you. Sit like a wall. Be dead to the external world. Sit and enjoy yourself and let the world go on without you.

When you act, move, think and speak do so with the accuracy of a clock. Be like a calm sea. Let nothing excite you; let nothing move you.

Convince yourself that you have internal strength. Feel that you can never be conquered. When you look people in the face, inhale air before you speak and feel that you are master of the situation. Talk often about your coolness and strength. Speak fearlessly when you speak. Convince yourself that where you are there can be nothing but success and victory. Think of conquests and victory; think of struggles, and feel that you are the very one to grapple with the battles of life. Feel that nothing in the world can prevent you from doing that which you wish to do. Feel that you SHALL and WILL do that which you wish to do, even if the whole world opposes you; even if you lose your life in the attempt. Do not talk until you are sure; do not decide before you mean it. Pay the closest attention to your own acts and thoughts; be sure that you are conscious of your own resolutions. When you say "no", say it

in a decided manner; when you say "yes," say it with determination. Never complain of trouble and danger; to complain is to grow weak. Be slow and deliberate in your speech. Think and talk slowly.

SELF-CONFIDENCE THOUGHT CULTURE.

There is one faculty of the mind which gives sense of selfhood, nobility and self-poise. From it springs the impulse of rulership. It gives sense of self-value. When it is active, the person feels great, but when it is weak he becomes timid and humble.

To call it into action, learn to rule your own affairs. Rule yourself. Aspire for leadership. Think of your own greatness. Feel that you are born for important affairs, whether you be learned or ignorant. Think thoughts of your own personal value. Admire your own divine gifts. Thank God that He has made you as able, great, noble and divine as you are. Talk about your own public influence. Long for power. Think that you have power. Obey your own inner voice of command. When you command yourself, or when you command other people, feel great; feel that your words are law; feel that you must be obeyed; feel that you must obey yourself. When you do this, you cultivate the spirit of leadership. You gain self-mastery at every step. To feel great is to have influence

on others; to feel great is to develop influence. Feel that great power is vested in you. Feel that you are here to rule yourself and other people. Feel that you are a light in the world and that your light should not be placed under a bushel. Convince yourself that you are gifted. Every man is gifted, but when he is weak in the faculty of rulership, he does not feel his own value. He underestimates his gifts and tells his God that he is a miserable earth-worm. He should be ashamed of himself, for is it not a fact that man is "fearfully and wonderfully made"? Therefore, think high thoughts of yourself. Talk of your heavenly birth. Think of your own greatness, until a peaceful calm rests over your entire being. Remember that you will always act, speak, look and think as you feel. Therefore, feel great and you will look great; feel noble and you will act nobly; feel valuable and you will think valuable thoughts of yourself; feel great and you will look like a king. Talk of your own divine selfhood and you will have an elevating influence in the world; feel noble and you will generate personal magnetism.

After you shall have studied this system of Self-Confidence training, be your own advisor. Decide without hesitation. Feel great in your own mind and then watch your walk, your look and your movements. Then, listen to your voice and your accent. Feel noble and you will

feel calm; feel important and you will act like a nobleman; you will act so that you can respect yourself, so that other people can respect you. Feel great, and distrust, bashfulness, sensitiveness and unrest will disappear as darkness before the rising sun. You are as precious as a jewel; your body is sacred; your soul is divine; your blood is pure; your acts are noble; your thoughts are holy; your health is important, your personality is that of a nobleman from heaven. This is what you are although you cannot feel it. Never mind if you cannot believe all this now. If you could believe it as you are now, you would not need a book of this nature. But it is not a question of what you believe; your feelings and thoughts must be changed. You must learn to think high thoughts of yourself. It is not difficult to do this. When you walk, walk with a sure step and with an aspect of nobility. Feel that you are of noble birth; feel that you are here to exalt yourself in your own eyes, in the eyes of other people and in the eyes of your God, and feel that you are here to do this because you are one of nature's nobles. Feel that you are of noble birth and then watch how you speak, act and appear. Do not become vain and conceited. It is the spirit of nobility, dignity, exaltation and greatness that you should cultivate. Pay attention to yourself when you speak and act. Respect that which is yours. Value

your voice, your character, your person, your health and your soul. When you honor yourself, your talent, your personality and your soul, then you honor your God. Feel that your thoughts are great and that your actions are noble. Do only noble actions; you are noble and therefore your actions should be noble. Convince yourself that you are a person of splendid parts, that you possess personal nobility; that your conduct is the conduct of a nobleman. Dignify your personality, your work, your bearing, your manners, your appearance, your habits, your voice, your accent, your studies, your associates, your mate, your government and your God. Study such words as value, greatness, importance, dignity and nobility and apply them to yourself. Think of your own value until you become conscious of your value. Never feel weak, little and unimportant. What right have you to feel thus? Are you not here to exalt yourself? Every man is great if he could only think so. Trust yourself, trust your judgment; trust your convictions; trust your knowledge; trust your voice; trust your plans. Consider yourself a superior person, for this is what you are, although you do not think so at the present time. Care nothing for the opinions of others. What do you care for the praise and blame of the people? Care for your own opinions. Be satisfied with yourself and all will be well. When

you are satisfied with your own acts, and you act nobly because you feel noble, then all **MUST** be satisfied with your acts. Appreciate yourself. Feel great and you will be above criticism, praise and flattery. When you do what is right, what do you then care for the finger of scorn? What do you care for insults? What do you care for praise? Because the people do not cultivate the spirit of nobility, they lower themselves in their own eyes; they praise you; they blame you; they say evil things about you; they get excited, they lie and steal; they spit in public halls; they laugh loudly; they swear and curse; they praise you one minute and curse you the next. They do these things because they do not respect themselves. Who can respect a man who is rude, vulgar, excited and angry?

We are here to ennoble ourselves, but we cannot do this unless we feel our own value and noble birth. As our mission in life is great, we should seek responsible positions, and be noble, grave and earnest in our manners. This holds good with you and with every person. Do not run to and fro without self-control, when you act. Lean not on tables and chairs; do not have your hands in your pockets; do not lean against walls and telegraph poles. When you stand, stand upright, still and reposeful; let your hands hang gracefully at your sides. Respect your person and your manners will speak in your

favor. Pay attention to yourself at all times.

Speak in public when you can. You should teach people, therefore you should speak in public. Value your words, your arguments and your teachings. If your words are of no value, then there is nothing divine in you. But as you are great, you must respect your own words, your mind, your gifts, your well-formed body and your precious soul. You have no right to underestimate your divine personality. Talk about your own greatness and you will become great; talk about your littleness and you will become little. Think noble thoughts and do noble deeds and you will cultivate the the noblest quality of the soul.

SELF-CONFIDENCE, ATTITUDES AND RULES.

Conservative attitudes will conserve nerve force. Do not use nerve force when it is not needed. If you have as much nerve force as is used in a well regulated daily life, you have self-confidence to a certain degree. But if you generate more nerve force than you use up each day, you gain in vitality, magnetism and self-confidence. If you develop nerve force to a great degree, you develop vital and magnetic power.

Stop small motions and correct the erratic

action of your nerves, and you will gain in nerve power.

Reposeful attitudes call the self-confidence quality into action, and draw the blood to these brain stations. Therefore, assume strong attitudes.

Speak in a positive manner when you speak. Study your own voice; listen to your own accent; speak in a tone of authority, both to yourself and to others. Do things; rule your own acts and those of other people. Feel great and you look great. Feel strong and you look strong.

You look as you feel, you speak as you feel, you talk as you feel. Therefore, feel strong, positive and great and you will act, think and appear the same.

Center your will in your eyes and exert power silently, when you look at the people. Always feel lofty.

ATTITUDES.

Attitude I.—When you step up to a person, assume an attitude of repose and never use all your power at once. Feel strong; send your nerve force into your body slowly, and speak with a positive voice. Do this and you put yourself into an attitude of strength. This is an important self-confidence attitude. Do this and you call the self-confidence quality into

action, however weak your faculties may be; for after all, it is not so much a question of what we have as it is a question of what USE we make of that which we do have.

When the mind dwells for any length of time, upon a thought, a person, a plan, a desire, a love emotion, upon the greatness of self, or upon a sale, blood rushes to the brain, and the brain itself will generate vital and nervous influence.

Attitude II.—Therefore, dwell with your mind upon your own greatness, importance and nobility and you will develop the self-confidence quality. Right here, we deal with the development of self-mastery. A positive mind, employs the nerve force of the ganglia and brain and uses these forces. It is the use of the nerve impulse that draws the vitality to brain, nerves and plexuses; it is by the use of it that you supply nutrition to the brain and nerves. It is by the use of it that you draw blood and life to those convolutions of the brain in which those faculties reside which are concerned in self-confidence, resolution, determination, self-action, magnetic control and self-mastery. Here is the secret of faculty development; here is the secret of magnetism; here is the secret of social influence; here is the secret of health; here is the secret of spiritual unfoldment. Life and action draw the cells

of life from the blood, but this action must not be erratic; it must be controlled. A person who is hungry, is not strong; an excited person is weak; a bashful person is negative. Feel positive when you develop. Take your time, for growth is often hindered by hurry. Assume a strong attitude and develop, then rest.

Attitude III.—Elevate the vital organs. Do this by elevating your arms and by stretching your body. When you walk hold your chest firm and let your walking be positive and elastic.

When you send nerve force to your chest, you should not release the energy of the chest until the air shall have passed out; that is, hold your chest in position when you breathe.

Attitude IV.—Stand perfectly straight; balance yourself on your toes and heels and breathe for one whole minute, at the same time as you think of your own greatness.

Attitude V.—Assume a poised position; hold your arms straight down; stand on the right foot and lean forward.

Attitude VI.—Stand poised; hold your arms up; stand on your left foot and lean forward, at the same time as you are thinking of your own importance.

Attitude VII.—Stand; hold your arms out in front of your body; move your arms in and

out at the same time as you breathe and think of your own nobility.

Attitude VIII.—Take position; hold your arms up and move your body obliquely to all sides and breathe, thinking high thoughts of yourself.

Attitude IX.—Assume a strong attitude, head erect; walk twenty steps and think of your great mission in life.

Attitude X.—Assume a reposeful attitude; walk with dignity, without moving the shoulders and think of your own important self.

Attitude XI.—Walk in a dignified manner; breathe; hold your arms up and walk forty steps, at the same time as you think of your own greatness.

Attitude XII.—Hold your hands behind your neck; inhale; walk twenty steps and think of your exalted personality.

Attitude XIII.—Hold your arms horizontally; stretch them; walk in a poised manner; breathe and feel that you are master of yourself.

Attitude XIV.—Stand before a mirror and assume a weak attitude, then a strong, then a dignified, then a stiff, then a lax, then a free, then a positive, then a military, then a fistic attitude, and notice the effects of your attitudes.

Attitude XV.—Assume a strong attitude and watch your feet.

Some of these attitudes are done for the pur-

pose of calling your attention to yourself and to your own appearance.

Attitude XVI.—Assume a strong attitude and watch your hands, placing them in your pockets, behind, in front, lax and stiff.

Attitude XVII.—Sit down on a chair and watch your hands and feet.

Attitude XVIII.—Assume a strong attitude and inhale air and count to five the first respiration, to ten the second, to fifteen the third, to twenty the fourth and to thirty the fifth, all the time thinking of your own importance.

Attitude XIX.—Assume a strong attitude and expand your chest at the sides as you breathe; take long breaths and think thoughts of your self.

Attitude XX.—Assume a positive attitude; take a long, slow and gradual breath; feel happy and contented and think of the self-satisfaction that it gives to be your own master and ruler.

Attitude XXI. Stand; and command yourself to do something in such a way that you can hear your voice of command. Do this ten times.

Attitude XXII.—Breathe and lower the shoulders, then raise the shoulders, at the same time as you feel very important.

Attitude XXIII.—Stand uprightly; inhale air and expand the chest in all directions, at the

same time as you are lowering your shoulders and thinking of your nobility of soul.

Attitude XXIV.—Stand as majestic as a king for two minutes and think about your own greatness.

Attitude XXV.—Walk one hundred steps without moving the shoulders.

Attitude XXVI.—Walk one hundred steps moving the lower parts of your arms only, and think high thoughts of yourself.

Attitude XXVII.—Feel important and practice graceful walking and breathing, thinking of your high birth.

Attitude XXVIII.—Take a position for oratorical purposes and talk about your own power, strength, greatness, learning and nobility.

Attitude XXIX.—Inhale and raise your arms as high as your shoulders, then walk thirty steps and think high thoughts of yourself.

Attitude XXX.—Take a long walk to some park and walk with an air of repose the whole time, at the same time as you think of your own exalted mission in life.

Divide these attitudes into three parts, and take ten each day.

SELF-CONFIDENCE TRAINING, LEADING TO SELF-MASTERY.

To direct the energies of the mind is to develop. Sit and watch your mind and you will

be surprised how your thoughts drift. Man possesses energies, which, if rightly trained and directed, would bring him health, money and influence. Nervous action, excitement and restlessness are results of a weak mind, but self-possession and steadiness of nerve are signs of self-control and brain strength.

When the mind is in a positive condition, the pupils of the eyes enlarge, indicating power and influence at work. The source of energy is not in the eyes, it is in the brain; but the brain must be positively charged by the living man within. So long as the faculties are negative, the eye is weak, the step is dragging, the voice is feeble, the muscles lax, the cells of the brain placid, and the man non-influential; but when the mind is positive the muscles are firm, the voice is strong, the step is elastic, the eye is magnetic, the cells of the brain are responsive, the thoughts are searching, the attention is conscious, the recollection is prompt, the emotions are lively, the lungs are active, and the man is influential.

Self-confidence is influence, but a person does not depend upon himself before he possesses that quality called control. When a person has perfect control, he can use his energies in ONE direction; then, also, he can rule himself. Self-control, self-confidence and influence are concomitant qualities. Influence is nothing but vital and mental energy in action, under per-

fect control of the mind itself. For that reason, when a person wishes to gain self-confidence and public influence he must rule his mind; he must watch himself; he must pay attention to his own thoughts, he must weigh his own words; he must watch his own conduct; he must pay constant attention to his every act. When he does this, he uses his faculties of self-mastery, and when they increase in strength, his self-confidence and public influence increase also.

Vital and psychic energy is at rest, when the mind is passive; at such times a person is not influential, at such times he can neither influence himself, nor others. Then, he lacks self-confidence and public influence. Again, when the brain, nerves and muscles are in a rigid condition, the energies of the mind are static also, for which reason there is no generation of magnetism and nerve force, and therefore, no development of self-confidence. How then, can the person be magnetic? A lax being is never magnetic. Is not this the case also with a hypnotic subject, in a stiff and rigid condition? Surely. But gradual increase of nerve force in muscle, nerve and brain; slow and uniform decrease of neurotic and magnetic energy in muscle, nerve and brain; nervous energy, alternately changing, slowly and uniformly, from organic laxity to organic tensity, cause action in the blood, growth in the muscles,

development in the ganglia, strength in the nerves, life in the vital functions, efflux of the magnetic fluid, control of mind action, development of will, improvement of memory, increased circulation in the self-confidence areas of the brain, development of the spirit of resolution, improvement of concentration, etc. When a person persists for any length of time in slow, uniform, systematic, nerve-tension exercises, the results are a good memory and development of the faculties of self-mastery, perfect concentration, positiveness of mind, self-control, strength of mind, vitality of brain, strength of nerve, conscious attention, self-composure, power of self-direction, health, vitality, success and magnetic influence. Right here is the key to the treasury of self-confidence. Nerve-tension exercises are important in mind training, because nerve-tension exercises call the mental and vital energies into action and draw blood to the motor areas of the brain. Self-confidence training is only a special kind of mind training.

The faculties of self-confidence reside in the motor areas of the brain, and when we call these faculties into action, through nerve-tension exercises, we draw blood to these areas, the blood being the reconstructive agent of the system.

The purpose and mode of procedure should

be understood, for when a person takes nerve-tension exercises at the same time as he has his mind or thoughts somewhere else, his exercises are valueless. When a student studies a book at the same time as his mind is somewhere else, he will not make progress. Therefore, when you take nerve-tension exercises, keep your mind on your work. This is very important.

There is no limit to brain capacity when directed by the will. The nerves are no stronger than the mind is strong; the muscles are no stronger than the mind is strong. It is the nervous impulse generated by the brain, or by the mind itself, or by the living principle, that is the strength of the nerves, of the muscles, of the fists, of the eyes, of the attitudes and of everything else. When the mind is weak, the nerves are weak, the brain is flabby, the muscles are lax, the step is dragging and the attitudes lack appearance. We are no better than we appear; we appear as we are. That which is called "address" is nothing else than the way the man stands, walks, thinks, looks and feels. Therefore, when we assume a positive attitude, we develop self-confidence, and then we appear to advantage. For this reason, development of self-confidence is very simple, and does not cost one single cent after we once know HOW.

GOOD SELF-CONFIDENCE RULES.

To stand erectly is to develop self-confidence.

To watch your own acts is to develop self-confidence.

To look, and to know that you are conscious of the looking, is to develop self-confidence.

To use the life-principle, from laxity to tensity, is to develop self-confidence.

To hold the muscles firm and the nerves tense, is to call the faculties of self-confidence into action,

To hold a constant watch over every act is to develop self-confidence.

To clinch the fists, is to improve the self-confidence quality of the mind.

To walk with an elastic step, is to strengthen the motor areas of the brain.

To assume attitudes of repose, is to call the same faculties into action.

To hold the mind under control. is self-confidence training.

To stand as still as a statue for one to ten minutes at a time, is to develop the same mental attribute.

To walk in a poised manner, is to send blood to the motor areas of the brain.

To think that you are great, is self-confidence training.

To rule every act of the day, is to call the same faculties into action.

To direct every effort by the will, is to improve in self-confidence.

To deny, and to know within yourself that you deny, is to develop the same quality.

To affirm and be CONSCIOUS of the fact that you do affirm, is to use the same faculties.

To be obliging but positive, gentle but sure, is to develop the same quality.

To study slowly is to give yourself time for thought-action.

You should always act slowly and deliberately.

Think first and be sure that you mean what you say, and you develop self-confidence. A rapid speaker, an excited speaker, a fast acting man, does not give himself time to rule himself.

His faculties of self-confidence will grow weak.

To be independent at all times and never ask advices of anyone is to develop self-confidence.

To depend upon self is to develop self-confidence.

To borrow from others is to grow weak in this quality.

To take nerve tension exercise is to increase nervous energy, which of course, draws blood to the moter areas of the brain, and this means nothing else than self-confidence training.

Anything that weakens, destroys nerve force, and weakens the mind, and this lessens the self-confidence quality.

Pain destroys nerve force, and weakens the feeling of self-confidence.

A wrong diet produces dullness and irritation, and weakens therefore, the self-confidence attribute.

To collect and hold the energies at work is to develop self-confidence. A self-confident mind pays conscious attention to every thought, word, deed, act and move.

Do not allow the mind to roam at will, for if you do, the energies are wasted, and the self-confidence quality destroyed.

When you work, when you think, and when you act, you should not permit your imagination and thoughts to roam at will, for if you do, the power of self-confidence is lost.

To feed the mind with sensational stories, exciting novels, newspaper trash, criminal descriptions, etc., is to lose the self-confidence quality. The mind should engineer and pilot itself at all times; it should pay attention to its own actions. This is to develop self-confidence, and there is no other way that it can be done. When a person does this, he changes his brain; changes the cell-structure in the areas of the brain. Life is nothing

but changes; growth is nothing but changes; development is nothing else than changes in cell structure. To change is to live and to live is to change. This is the reason that the chemist says "We live as we die." To develop self-confidence is to change the cell-structure in the motor areas of the brain, and this means that the blood must be drawn there by thought action, by positive attitudes and by nerve-tension exercises.

When a person holds a full sway over his own acts, and throws a certain degree of power over others, then he develops self-confidence.

To lead and to command is to be positive, and this is mind-training in self-confidence directions.

People who follow and obey have weak motive faculties. They lack the ruling impulse of the mind (Self-Esteem). But to command others and to rule self is to call the ruling impulse into action.

When a person feels responsible for his own actions and makes the best use of his native abilities, he develops self-confidence.

Any person who does his best at all times, calls the ruling impulse into action. But a man who gets rattled weakens the self-confidence quality. To say "yes" and "no" in such a way that you do not know whether you mean it

or not, is to weaken yourself in self-confidence. When you do this, you cheat yourself, relations, society and God. Learn to say "yes" in such a way that it vibrates through your entire system ; say "yes" and mean it ; say "no" and mean it.

Rely entirely upon yourself and you develop self-confidence. Never rely upon others, upon money, fame, clothes, ministers, kings, presidents, legal authorities, medicine, learning, nor upon anything else ; depend upon your God-given senses and feel that you are a MAN, a GREAT MAN, a GENTLEMAN, a NOBLE MAN.

To use your hands, your feet, your voice, your eyes, your fingers, your person with perfect self-possession, is to develop self-confidence. When you act, pay close attention to your action. Respect yourself and that which you do. Feel that you are an honorable man. Respect that which is yours whether it be your voice, your manners, your appearance, your attitudes, your hands, your feet, your clothing, your money, your property, your body, your health, your productions, your blood, your brain, your thoughts, your feelings, your home, your business, your learning, your strength, or anything else of that which is yours. If you think that you are an honorable man ; if you respect yourself as a man, you will avoid low acts, simply because you feel great and noble.

Do your duty, whether you be praised or blamed. Do your duty because you are a man, or because you are a lady. If you feel that you are a gentleman, or a noble lady, you will gain self-confidence, whether you move in high or low circles. Keep your mind on your greatness when you are in the presence of others and you will not care for criticism, neither will you feel embarrassment. Feel great when you walk ; feel great when you sit ; feel noble when you associate ; feel important when you eat ; feel important when you work, whatever work you do feel important at all times. If you do this, you can call upon sages, queens, and lords, with perfect self-composure. Pay no attention to what the people say in favor of you, or against you ; what do you care for the criticism and the flattery of the people? You know what is right ; you know what is noble ; you know what is great, hence you have a perfect right to depend upon yourself. What do you care if you are not approved by others? When you act nobly, you are simply great. When you feel great, when you know that you are noble, your sensitiveness of mind, your confusion, your fear of criticism will forever disappear.

You should remember that, when you call up thoughts and feeling of your own personal greatness, your blood will flow, by reason of

the law of action, to the self-confidence areas of the brain, and add neuron after neuron, filament after filament, in the grey layers of your brain, until there will be an enlargement in the self-confidence areas of your brain. Thought action in a special area of the brain draws the blood to that area, and by the law of action and growth, the brain can be built up in its convolutions. The bones themselves are alive, the brain is alive, and the blood nourishes bones, brain, muscles and nerves ; there is life and action in a living man. Everything in nature is subject to the processes of transformation, and these processes are twofold in nature : anabolic or reconstructive, and catabolic or destructive. The anabolic process is the developmental process ; the catabolic process is the tearing down, or dying process. Normal action develops. Normal action draws the blood to special parts of the brain. Action in a muscle develops that muscle ; action in the brain develops the brain. It does not require a very long time to tear down the body, neither does it take very long to build it up again. Read works on chemistry, physiology and cell-science and you can learn more about the anabolic and catabolic action going on in the human system.

Depend upon yourself, your own ideas, advices, plans, capital, talent, personality, etc.

Do not depend upon money, fine clothes, family doctors, ministers, pills, drugs, reputation, presidents, kings or learning. Depend upon *yourself*. Cultivate the spirit of manliness, greatness and nobility. Do your very best wherever you go. Never applaud others. Never boast of yourself. Shoulder responsibilities. Do what you should do because it is *right* and because you are a *man*. Never show things to others, for then you want praise, and then you are cheating yourself. When you have done your BEST, then all is well. When people flatter you, say nothing, but go away from them. Be master of every situation. Feel noble and you will show it in your eyes, in your attitudes, in your manners, in your voice, in your actions and in your words.

Feel great and you will be positive. Feel great and you will be civil. Feel great and you will never be familiar. Feel noble and you will never be rude. Take your time in thinking. Be slow. Let the spirit of command be heard in your voice when you speak. If you study grammar you will know that there are various modes of expression. You will learn there that the Imperative Mode is a positive mode of expression. Study the Imperative Mode of expression, both from grammatical standpoints and from elocutionary, and use this mode of expression in everyday life, and you will build

up the self-confidence faculties. These faculties make use of the Imperative Mode of expression, and if you use this mode you will call the imperative quality of the mind into action. Do not speak before you have command of yourself. Govern yourself and your thoughts. Run your mental machinery to please yourself. Be your own mental engineer. Please yourself in everything, but do not become dogmatic nor angry. Do not please others, but do not displease them. Agree with the people in a civil way. If you cannot agree with them say nothing. Tell the people the truth but remain calm. Respect that which you do. Do not assume greatness; do not pretend that you are noble, but FEEL and KNOW that you are great, noble, and you will act nobly. When you do anything, do it slowly, deliberately, composedly and nobly. Never become loud in your speech, impulsive excited or angry. Set others a good example by your calmness of manner. Act as a gentleman, or as a lady, because you ARE a gentleman, or a lady. Feel that you can do things, and act with dignity and determination when you act. If you do your best, you will improve the self-confidence quality. Feel able and you will develop ability; feel great and you will develop greatness; feel noble and you will develop nobility; feel

sociable and you will call the social sentiments into action. Supreme self-confidence will bring you to the front. There is magnetism in self-confidence. Develop the self-confidence quality and you develop your magnetic power. Develop self-confidence and people will conform to your every wish. Undertake public duties. Speak in public. Feel that you are a teacher, if you wish to become a teacher. Do that which you do fearlessly. Form the habit of doing that which you wish to become. To develop coolness is to feel cool. To develop self-confidence is to feel self-confident. Let these feelings become habits. Do not forget that you will be what you think you are. You act as you feel; you appear as you feel. If you feel cowardly, you will become a coward. If you feel dishonest you will become a thief. If you wish to become a hero, think heroic thoughts.

MAGNETIC CULTURE.

Magnetic culture is a higher use of the nobler faculties, and increase of life force, conserved and well-used vitality. It is conscious, voluntary, uniform and slow control of every thought, feeling and action.

To cultivate magnetism avoid sudden starts and stops, abrupt movements, sharp turns, shaking of the fists, trembling of the body,

unsteadiness, stiff and lax attitudes, negative exercises, etc. Control your motions. Assume reposeful attitudes. Develop nerve energy. Direct your inner forces in a voluntary manner. This is the first step in magnetism. Lax energy wastes nerve force; sudden action generates nerve force, but this force is lost. Slow energy develops nerve force. When you think and speak in obedience to will, the result is improvement; but when you act without will-effort, you weaken yourself. Impulse and emotional words use up nervous energy, and lead to nervous prostration, but slow and voluntary action conserves nervous energy and leads to strength of mind. It is for this reason that you should watch your acts. Unnecessary motions of the fingers, elbows, shoulders, head, knees, feet, toes, hips, eyes, legs, nerves, etc., when not controlled by the will, use up vitality and nerve force, rendering you more sudden, spasmodic and nervous. Control every act and you gain life-force and self-mastery. Watch your fingers, feet, eyes and feelings. Restlessness of mind, winking, sighing, gaping, drumming, always wastes vitality. Movements of the eyes, feet, fingers, arms, legs, eyelids should be controlled and slow. Practice slow movements of the head, lungs, fingers and feet. Assume reposeful standing and sitting positions. Watch others and their movements and you will

soon watch your own movements. Develop energy of mind but not of body. Watch yourself when you meet people. Listen to your conversation when you talk to people. Pay the closest attention to your own accents and to the quality of your voice. Listen to the voice quality of other people. When you work hard, stop, rest and close your eyes for a short time. Direct every movement by your will. When people aggravate you, sit still and calm and let nothing disturb you. Fix your mind on your feet, or on your fingers, on your lungs, on your abdomen, on your mouth, on your eyelids, on your throat for several minutes at a time, at the same time as you are assuming static attitudes. When you look at a person, or when you approach a person, let your arms hang like dead weights at the sides of your body, then breathe long and uniform breaths. When you talk to him, talk in a steady and controlled manner. Assume a strong position when you stand before a person. When you wish to make a sale, center your mind on that sale until the sale is made. When you wish your son to do something for you, fasten your eyes on him and look at him in a controlled manner, fix your mind upon that which you wish him to do, then speak slowly, calmly, positively and in a dignified manner. Do not take your mind away from your own intention, or from your own

command before he does that which you asked him to do. Do not get excited, nor hesitate. Be calm and positive and he will do what you asked him to do. If you get excited or hesitate, he may not obey you. Do the same with other people also; do the same with yourself, and you will soon develop influence. Feel that you have control of yourself.

Cultivate personal dignity, mental states of calm, self-direction, daring, self-valuation, positiveness of mind, poise and a conscious feeling of strength and you will develop self-mastery, influence, vitality and magnetism. Always feel cool, self-poised, conserved, dignified, daring, resolute and positive and you will develop private and public influence. Conserve your energies and use them in noble directions. You must mean that which you say and you must show this meaning in your attitude, in your eyes and in your voice. When you are in the presence of strong-minded people, or hypnotic people, or when you feel that you cannot act the way you wish, develop positiveness of mind and make up your mind that you are master of the situation. When you do this, you use your own God-given faculties. But in order to do this, you should breathe, and develop internal energy slowly and calmly. You should hold your energies together, for unless you do you will not influence anyone, not

even yourself. The brain is a large magnetic dynamo, capable to magnetize hands, feet, eyes, voice, feelings and thoughts, but to do this you must be master of every situation. There is life-impulse in every neuron, cell, tissue, nerve and fibre of the body and brain but all must be under the control of the mind. Public influence is nothing but the vital and psychic energies at work under the direction of the faculties of self-mastery. When these faculties sway the mind and control the vital energies, the latent forces in yourself are aroused, and then you are able also to inter-communicate with others and influence them in noble directions. Nerve-tension exercises, vital food, love association and sweet music develop the energies of life and arouse the magnetic forces.

Insulation is nothing else than protection of the vital parts of the body. Every magnetic school of any importance recommends insulation. If a person protects his neck, ankles, spine, small of the back with silk goods, he is insulated, or protected. Remember that the the circulation of the blood should never be hindered by tight clothing and shoes. Undress yourself in the sunlight and wash yourself in cornmeal and water. Admit nitrogen and light to your skin. Your skin will be insulated by so doing and you yourself protected.

A dry skin is very necessary for protection of vitality.

The magnetic forces within, when not expressing themselves by noble deeds and thoughts, should be conserved and used for the purpose of development. For this reason, vitality should be increased only in noble directions. No one can afford to waste vitality by worry, anxiety, excitement and fault finding. Nothing can be gained by looking an animal in the eyes, or by fixing the eyes on an excited person. It is best to avoid such animals and people, as valuable vitality is lost when mental forces are at work in the eyes of animals, or people looking at and opposing each other. Never run to and fro, as excited people do; be steady, but let the mind be positive and the bodily members firm. Learn the nature of the current of life, circulating in the body, and you will know that it can be sent, at will, to any part of the system, and you will know also that uniform increase and decrease of nerve force develop the forces of life. To control and direct the current of life is the secret of development and the sudden action of the current of life defeats development and breaks down vital cells; but gradual and controlled action of the current of life is vitalizing. This is the reason that you should rule your every act; you should watch your movements, thoughts, deeds and

words with the eye of an eagle. Physical culture people are not as magnetic as they could be, for their exercises, being too spasmodic, make them too sudden and fitful.

Never let anyone hypnotize you. Two persons who are affinities, as for instance married people who love each other, or lovers, who love each other, can practice the hypnotic art and be improved by hypnotic experimentation, but people who are not affinities, who do not love each other, should not experiment hypnotically nor allow a low-minded hypnotist to experiment with them. Hypnotization is a mixing of the molecular magnetism and of the neurotic fluid. The hypnotized subject is a temporary corpse. To make a person as stiff as an iron bar and make him perform all kinds of foolish actions, through hypnotism is not the way to improve him. The hypnotist may injure the mind of the man for all time to come. Vitality, social influence, spirituality of mind, dignity and honor are not gained through hypnotists. They make fools out of people—that is all.

Remember that you should develop the social faculties at the same time as you are developing the stronger forces of your nature; otherwise you will not be a favorite with the people. The social faculties magnetize the voice. For that reason, you should

think well of people; you should love them, you should speak thoughts and feelings in a pleasing manner; you should agree with the people, but you should never agree to low acts. This is social influence; it is magnetism.

A person who develops the life-impulse becomes strong and magnetic. He has healing power in his fingers. He can generate psychic waves to his finger tips, and by means of these waves he can assist nature to cure himself and others.

When you are nervous, you should take nerve-tension exercises; you should eat brain and nerve-building food; you should use fruits, fruit juices, vegetables, nuts and grain. You should live as close to the vegetable kingdom as possible. You should learn the art of sitting still; you should save small motions; you should save your vitality for brain strength and nerve force. To develop public influence, is to hold full sway over your own acts, words, thoughts and feelings, and at the same time throw an ennobling influence over the acts of other people. But here conscious attention is necessary, as it is only through persistent attention that a person can notice the acts of himself and others. This gives a person the upper hand of every situation. Keep your mind consciously on the work in hand, and it will

not be long before you will find yourself a different person. Keep your mind on the eating when you eat, on the breathing when you breathe, on the transaction when you transact business, on the thinking when you think, on the exercise when you exercise. Act for a purpose, but always take your own time. This is the way to gain self-mastery; this is success, influence, vital development and spiritual unfoldment.

Remember that you draw vitality from food, liquids, fresh air and sunlight. Do not imagine that you can starve vitality into yourself. Do not think that you can improve a tree by digging it up from its soil-bed of vitality and keep it up about ten to twenty days every month or two. If you do this with a tree, it will not thrive. Let the tree stand in its soil and furnish the right kind of soil for the tree, if you wish it to grow. You yourself also should stand in the soil; that is, you should supply your body with food. There may be some slight differences between a man and a tree, but after all the differences are not very great. A tree is a stationary man standing in the soil; a man is a walking tree with the soil within. When God gave you a stomach, He gave you this stomach for a purpose. The stomach is nothing else than a vitality-bed. Supply this bed with the right kind of soil (food), if you are wise, and remember that your thoughts have

their roots in your blood. They grow and thrive when the blood is rich. Rich blood develops thinking capacity, as far as vitality is concerned.

When you wish to exert influence, your mind, nerves, muscles, eyes, hands, feet, and lungs should be in a positive condition. But unless you practice the art of self-control at all times, you will not sway an influence on people when you are in their presence. This is the reason that you should assume attitudes of mental repose whenever you can. Reposeful attitudes develop your personality; they render your mind calm and your nerves steady. Always use your will power. Let each word be spoken in obedience to will, each move be ruled by will, each act be an act of your will. Remember that vitality is necessary to run your thinking machinery. If you let your vital energies run too low, you can not control yourself, nor anybody else. Stay in the presence of learned people, cultivated and influential people and avoid the society of the cynical, erratic, repulsive, absent-minded, indifferent, impolite and rude. Cold, lifeless, restless, uncivil, dogmatic and excitable people never have any influence. They are like an explosion; they destroy themselves and their own influence. Cultivate a self-poised attitude.

Develop politeness, affability and calm. Be obliging, noble, pure and lofty. Let sublime sentiments and optimistic thoughts rule your mind.

Charge your nerves with the vitality of life and develop your nerve centers by nerve-center exercises.

When you do work, let your mind guide your fingers. Begin slowly when you begin and increase your speed gradually.

Cultivate refinement of manners. Never laugh loudly.

Subdue your laughs and let your laugh be a refined smile.

When you feel tired or gloomy, or sickly, you need oxygen, brain and nerve-building food, nerve-tension exercises, sleep, rest and cheerful companionship.

When you handle people, let your touch be light, or they will dislike you.

When you feel cold in any part of your body take excellent care of it; massage the chilly part; exercise and draw the blood to the surface of the cold or sick part.

Avoid fright, excesses, intense passion, irregular habits, disgusting habits, dishonesty, lying, quarreling, gossip, filth, familiarity, criticism and joking. Such conditions weaken your vital and social magnetism and have a tendency to set the people against you, and to set yourself against yourself. Earnestness, dignity, nobility, politeness, grace, amiability, noble longings and controlled energy are qualities that should be cultivated at all times, as such qualities lead to

private and public influence. When you wish to exert power over yourself, or over other people, exert your power silently; use your magnetic forces; inhale air; render your faculties intense; gather strength; proceed regularly, calmly and gradually; act with a conviction of strength; be master of yourself; look the person calmly in the eyes; stand before him in a reposeful manner; open your eyes widely and speak to him in a deliberate and polite manner. Do this and you will influence him. To direct your energies; to watch over your every act; to eat vital food; to have the life-impulse under perfect control; to use your faculties in a cultured manner; to develop the faculties of self-mastery; to protect your vital centres; to breathe deeply; to think consecutively; to act with determination and to center the mind on the work in hand—is to become influential.

The faculty Self-Esteem is the leading impulse of the mind; it is the commander-in-chief among the faculties. When the mind is weak in the ruling faculties, a person is nothing but a bundle of unruly impulses and then public influence is impossible. Influence is nothing else than a trained use of the faculties. A person weak in the ruling faculties of the mind cannot rule himself, his thoughts, nor his feelings, nor can he rule other people. Therefore, he must train himself until he can rule every act of the

day. When it is a question of influence, it is a question of self-control. A self-possessed person can convince, for behind his eyes is the mighty brain, charged with a tremendous power when directed and used properly.

CONSERVATISM.

After having made nearly one hundred thousand examinations of successful and unsuccessful people, of strong-minded and weak-minded, of criminal and saintly, of magnetic and erratic people, we have learned how necessary conservatism is, when it is a question of public influence. The conservative man saves his every motion. He avoids dampness, for the simple reason that it lowers the vitality of the system. He never sits on damp stones. He avoids very hot and very cold baths. He protects his feet with first class footgear, when it is cold. He avoids sudden changes in temperature, in studies, in work, in diet, in companionship. He airs his sleeping rooms. He controls his feet, hands, fingers, tongue, smiles, walk and facial expressions. He eats and breathes for the purpose of gaining strength. He retires at nine o'clock, for he knows the value of sleep and rest. He never grows angry and excited. He is ever the same. He is like a statue when he sits. Nothing disturbs his serenity of mind. He breathes and recreates while his stomach digests food, for the

simple reason that he knows that worry defeats the digestive function. He masticates his food well and mixes it with the saliva of the mouth. He eats slowly. He hides his thoughts and separates them from his face. His face does not mirror his internal thoughts and plans. He is his own master. He avoids nervous actions, for he knows that they exhaust. He is ever calm, for he knows that a calm mind is a successful mind. He keeps an eagle eye over his every act. He uses his energies in one direction only. He becomes absorbed in the work in hand. He takes systematic exercises, all for the purpose of equalizing the blood.

He begins slowly and increases as he goes on. He loses no time talking to others. He listens and watches for opportunities. He applies every rule and lesson that he has mastered. He knows that it takes no longer to do a thing rightly than to do it wrongly. He keeps his will in his fingers, eyes and feet. He uses his energies conservatively, and gathers vital, muscular and mental strength as he proceeds, and changes the efforts of muscles, nerves and brain. He is never enthusiastic when he begins to speak, for he knows that it exhausts. He charges his blood with oxygen; he fills his bodily members with the energies of life; he controls his nerves; he gathers vital magnetism by slow degrees; he

controls his tongue, his thoughts and his feelings; he fills his lungs with air; he tenses his vocal chords; he develops the spirit of resolution in himself; he concentrates his energies; he speaks with deliberation; he directs his mental powers by will efforts; he grows enthusiastic by degrees; he conserves his nerve strength until it is needed; he studies the people closely; he is strong but calm, bold but polite, energetic but graceful. He uses tact as he speaks, because he watches himself and others. He is successful because he is conservative. Conservatism is control; it is success; it is influence.

The conservative man does not exhaust his nervous forces by impulsive states of mind. He leaves pork alone. He cares nothing for pastries, cake, doughy, fermented and decayed food. He leaves icy, chilling, stimulating, fermented, poisonous and medicinal drinks alone. He sits erectly and walks erectly with the vital organs in a natural position, because he knows that incorrect positions of the body injure the ganglionic centres situated in the spinal cord. He studies the philosophy and economy of life. He does not permit painful emotions, sudden passions, fits of temper, nor impulsive actions of any kind. He does not rock his body. He does not exercise violently. He never loses sleep. He does not go to excesses in eating,

drinking, sport, joy, grief, love, anger, passions, sexual indulgence, exercises, work, study, etc. He selects pure foods and drinks. He knows that his muscles, nerves, bones and organs crave systematic exercises. He gives his muscles exercise every day according to the nature, situation, use and function of each muscle. He does not condemn animal food, nor vegetables, nor cereals, nor fruits, nor liquids. He lives on a mixed diet. He cares nothing for mineral water. He never wastes his nervous forces. He is never restless, stormy and excited. He never lets his mind drift. He has no bad habits. He cares nothing for stirring actions, restless motions, sudden starts, foolish laughter, mental vacuity, whimsical notions, spasmodic movements, etc. He does not associate with freakish, volatile, periodic, convulsive and roving people. He cares nothing for the vulgar. He never quarrels. He feels that argumentation and controversies lead to failure. He is self-sustained and fearless in his expressions. He is never thoughtless and distant in his conduct. He never yields to persuasion. He never speaks in a too low, nor in a too high tone of voice. He is never familiar. He never asserts a self-conceited superiority over anyone. He never shows prejudice, envy and bitterness of soul to anyone. He does not change localities very much. He does not live in dark

rooms and poorly ventilated basements. He is ever steady and cool, and never irritable and fidgety. He is his own support. He does not lean on door posts, walks, telegraph poles, chairs and tables, nor does he lean upon the people, nor does he loaf away his time on street corners, nor does he sit on beer kegs, discussing politics, nor does he care for revolutionary movements, nor does he believe in strikes and mobocracy, nor does he condemn the government, nor does he preach about war and hard times, nor does he condemn the laborer, nor the wealthy magnate, nor does he place his feet upon chairs, tables and window sills, nor does he rock himself up and down on his toes when he is standing, nor does he spread his feet far apart. He attends to himself and his own business, he studies his own imperfections and develops himself. He assumes dignified attitudes. He watches himself and his own acts. He does not wink with his eyes, nor does he slap his body, nor does he finger his buttons, nor does he stare at the people, nor does he point at houses, articles and people, nor does he clinch his fists, nor does he shake his body violently, nor does he pick his flesh, bite his nails, scratch his head, gaze in wonder, nor does he hitch and halt with his words, nor does he swing his arms and legs. He is his own master; he is still,

steady, cool and dignified. He is like a lion of repose. He holds his head poised and his body erect. He is not, through anger and excitement, as stiff as an iron bar one minute, nor as lax as a dead fish the next. He is never in haste. He acts slowly; he thinks deliberately and acts resolutely. He can decide quickly, when it is necessary, and he can do this because he pays close attention to himself and to others. He lets every move serve a purpose, every expression lead to a result, every thought minister to a noble end, and every plan further his interests. He does not say that he is as good as anybody else; he is better than the best. He does not imagine that the people worship him, neither does he care about worship nor censure. When he shakes hands with the people, he does not jerk them out of joint, neither does he hold his hand like a dead fish, for he knows that this will set the people against him. He cultivates the social affections, and for that reason he does not have a frozen nature. He always thinks before he speaks. He pays the closest attention to what is said and how it is said. He conceals his emotions and rules his passions. He never sighs and never gets embarrassed. He studies his own consciousness and his own attitudes. He listens to his own words, he never allows anyone to control him. He never

lets his work run him. He is a power in the world because he is conservative, and he is conservative because he uses his faculties of self-mastery. He is a vital dynamo, he is a volcano of controlled energy; he is full of magnetism, vitality and strength. Such is the conservative man. There is success in such a man. He has confidence in himself and in his own operations. Such a man is the greatest living lesson in the phrenological science. Such a man is a practical lesson in character-building. The laws of success are written in his constitution and in his actions. To watch such a man and follow his example is better than to study Latin and Greek. Such a man is full of health, vitality and nerve strength. He is full of magnetism. He is not seen in the ordinary spheres of life. He operates in higher spheres.

PART II.

DR. ROCINE'S PRACTICAL SYSTEM OF MEMORY TRAINING.

"How to Eat For Health and Strength"
(See page 14)

"How to Improve Digestion" (See page 19)

"Physical Culture Exercises in Your Home"
(See page 25)

"Nerve Tension Exercises" (See page 30)

"How to Develop Strength of Mind Through
Thought Culture" (See page 40)

"Conservation of Sex Vitality" (See page 23)

"Magnetic Culture" (See page 73)

MEMORY AND ITS MANY-SIDEDNESS.

The forces of life are the powers that keep the functions active and the faculties of memory supplied with brain vitality. Vitality nourishes the brain and gives recollective power to memory. When vitality is low, the brain is not supplied with nutrition, and therefore, the power of recollection is weak. Each and every neuron of the brain must be in a vigorous condition, in a vital sense, otherwise these little neuron units cannot respond to the demands made upon memory. This is the reason that a man complains of a poor memory, or rather power of recollection, when his vitality is low. But let this same man eat healthy and nourishing food for a few months, until his vitality improves, and his power of recollection will improve also. When vitality is low, the brain cells are sluggish; then the man is restless, nervous, weak and unsteady. How can such a man have a good memory? Therefore, when memory is poor, it is necessary to conserve his vitality, improve his digestion, develop his vital faculties, strengthen his brain and nerves, sleep, rest his nervous system, and sup-

ply his brain with that phosphorous substance so necessary in all kinds of brain action, recollection included.

This is the reason that you should eat for health, improve your digestion, strengthen your muscles, develop your brain and nerves, through nerve tension exercises, strengthen your mind through thought culture, conserve your sex vitality and devote yourself to magnetic culture, according to the instructions under the headings mentioned in "Part I," this book.

Remember that memory is not a faculty. It is a compound quality of the mind, the same as talent is compound. There are as many different memories as there are faculties of the mind, and even more, for special faculty combination gives rise to special compound memory powers.

One person remembers faces, numbers, accidents, danger, evil, associates, social pleasures, etc., but forgets words, names, business transactions, dates, kind acts shown him, sermons, deductions, inductions, etc., Another man remembers battles, strife, conquests, fights, blame, praise, scenery, the faults of people, etc., but forgets names of foods and drinks. A third man has an excellent memory for melody, sound, song and music, but forgets duties, promises, debts, rules of good conduct, the laws of self-improvement, etc. A fourth one remembers births and

deaths of people, places where people live, street-numbers, food pleasure, home association, etc., but forgets book data, law, truth and duty. A fifth man has an excellent statistical and political memory, in the sense that he remembers current, transpiring events, but forgets grammatical and mathematical rules, and therefore makes blunders in book-keeping and letter-writing directions.

Every man is both strong and weak in memory, strong in one direction and weak in another.

For this reason you should determine in what special memory direction you are weak, and develop yourself accordingly. You should find out the CAUSE of your poor memory. There may be many causes of a poor memory, as for instance:

CAUSES OF POOR MEMORY.

I. Low vitality.

II. A non-responsive condition of the mind, caused by weakness in the motor centres of the brain.

III. Impulsiveness of mind, caused by weakness in the faculties of self-mastery and self-regulation.

IV. An enfeebled condition of the brain, caused by shocks, fear, sicknesses, old age, etc.

V. A defective condition of the connective centres of the brain.

VI. A pessimistic state of mind, which, of course lowers the vigor of the physical and mental functions.

VII. A nervous and restless state of mind, caused by a prolonged use of narcotics, stimulants, alcoholic drinks, coffee, tea, opium, tobacco, medicinal poison, and other brain and nerve weakening agents.

VIII. Intense pain, loss of sleep, intense emotions, sudden and erratic passions, prolonged grief, hatred, disappointed love, and other brain-weakening conditions and vitality-destroying states of mind.

IX. An enfeebled condition of the sexual system, sexual debility, self-abuse, or inordinate losses of the fluids of sex-life.

X. Mental diseases.

XI. A diet which fails to nourish the nervous system.

XII. Constipation, kidney diseases, dyspepsia, or other vital ailments, interfering with the nutritive functions, and preventing the brain from receiving that nutrition so necessary for psychical functioning. Constipated and dyspeptic physical states give rise to dullness in the mental functions, including the memory function as well.

XIII. Relatively too weak development in the perceptive centres (objective mind), as compared to the development of the cognitive centres (subjective mind).

When the perceptive centres are weak and the cognitive centres are overly active, the person becomes dreamy, meditative, abstract-minded, metaphysical, thoughtful and absent-minded. Then, he lives in a world of his own. He does not observe the external world, and therefore, his memory of data, detail, places, distances, objects, colors, properties of objects, etc., is dim. How can such a man have a good memory?

XIV. One, or more than one, weak memory centre in the brain, results in a poor memory in that special direction of memory in which the memory centre is weak.

XV. When a person is weak in those memory centres which memorize and recall book data, events, happenings, experiences, words and names, then, his memory is poor in general. This kind of memory can be called verbal memory. It is the most important.

But in each case, you should determine in which memory direction you are weak, and then develop accordingly. You should find out the CAUSE of your poor memory. Therefore, when it is a question of memory culture, the questions are "where am I weak, and what

is the CAUSE of my poor memory? Until these questions have been solved, memory culture is impossible. Therefore, all kinds of memory systems that do not deal with all such causes and with different kinds of memory training, are impractical and worthless.

TRAINING OF EMOTIONAL MEMORY CENTRES.

If you be deficient in those memory centres, relating to human life, human association, personal appearance, manners, sinfulness, truth, danger, accidents, human needs, duty, promises, religious customs, wise sayings, natural scenery, human suffering, conventional rules, social life, etiquette, social experience, children, friends, social correspondence, acts of kindness, gratitude, obligations, etc., you should pay the closest attention to such conditions.

Then, recall friends and friendly acts, each and every day, many times per day. Pay more attention to what the people say and do, and how they express their sentiments. Memorize love experiences, mutual association and conditions relating to family life. Think much about such conditions. Memorize rules of conduct. Watch the appearance of yourself and of others, and commit them to memory. Ask yourself all kinds of questions relating to duty, obligations and promises. Recall your

promises from time to time. Associate more with your friends, relations, wife, husband, lover, children and associates, and pay the closest attention to what they do and say. Read books treating of the laws and rules of good manners. Listen closely to what people say. Pay the strictest attention to nature, parks, trees, flowers, scenery and beauty. Recall the favors shown you by the people. When you go to a picnic memorize each and every little experience. Listen closely to conversation, to accent and voice qualities. Memorize your own feelings, joys and social pleasures. Recall those pleasures as often as you can. Pay attention to sympathetic acts and call them up in your mind again and again. When you hear of religious maxims, precepts, rules, proverbs or ordinances repeat them again and again, day after day, month after month, until you KNOW them. Charge your memory with that which you hear and see in everyday life. Recall your own experiences; recall that which people say and do; recall rules of etiquette; recall the appearances of people.

When you speak listen to your own words and sentiments. When you express your sympathies, feelings of love, emotions, sentiments that you entertain for your friends, relations, children and mate, pay the closest attention

to your own voice and your own accent, and memorize your emotional expressions. Recall them day after day. If you say sweet words, or if you express endearing sentiments to anyone, listen to your own voice when you speak; repeat the same sentence again and again, the same way as you said it the first time, and do this in your own mind. If you do this, your sentiments and emotions will make deep impressions on your mind; this will become more real to you; this will be indelibly impressed on your emotional brain.

Pay attention to your own prayers, and the pleading of your own voice. Listen to the prayers of others. Listen to the vocal supplications of others, or to the supplications of yourself. Notice the humble submissive, reverential, mild, and grateful expressions of the people and of yourself, when you or they are moved by strong emotions. Pay attention to the penitent attitudes of the people, when they pray to God, or to someone else, for forgiveness. Study the earnest desires in the attitudes of people and yourself, when moved by strong feelings. Recall those attitudes and those earnest words spoken. Go to church and watch the pleading, thankful, hopeful, pure, spiritual and noble faces of true saints, as they thank God for His goodness and mercy.

Charge your mind with such emotional ex-

periences; recall them again and again, from day to day, until they stand before your mind, as living realities. Notice the devotional attitudes of the affectionate bride, wife or husband, as he or she expresses his or her sentiments of love and fidelity. Recall her attitudes; listen to her sweet tones; watch her tender looks; listen to her fond sympathies and expressions of love; listen to her love sighs and songs of emotional ecstasy and romance. Pay attention to your own declarations of love. Listen to your own voice, when you are moved by the emotions of love, and when you express, in face, attitude and voice your passionate love emotions. Recall your words, your attitude and your voice, as often as you can, even a hundred times each day, and you will, by so doing, draw blood to the emotional memory, which, of course, will call those centres into action, in a developmental sense. Do this and you will soon improve your memory, as you proceed. At the same time as you do this, you will develop your love nature; you will become more magnetic and influential; you will become less rude, but more refined, kind, loving, friendly, charitable, tolerant and well-disposed.

Listen to the accent and voice quality of people when they express pity, gratitude, confidence, elevated feelings, sentimental gush, attachment, religious devotion, spiritual ecstasy.

hope, optimistic expectations, religious peace of mind, cheerfulness, compunction, remorse, penitence, fear of God, at times when they are moved by emotional states of mind. Pay the closest attention to face, figure, attitude and expression, either of yourself, or of someone else, at such times when you or he is moved by strong religious emotions. Recall such emotions as often as you can and you will develop the emotional memory centres.

Hearken to truthful statements, veracious narrations, authentic data, propositions of verity and assertions of earnest convictions, either in yourself or in others; give ear to the voice quality of yourself, or of some other person, when you, or he, are earnestly discussing the veracity of religious doctrines. Impress upon your mind his facial expressions and his earnest emphasis upon a special word, or on special words, as the case may be; recall them again and again, and you will be surprised how you develop your memory in corresponding directions.

Recall greetings, compliments, favors that you have received, expressions of respect and honor, parental warnings, kind words, praise, blame, reverential attitudes, holy alliances, ceremonies, holy ordinances, sacred places, religious sanctification, inviolable resolutions, longings for saintship, prayer, holy longings, Godly peo-

ple and saintly associations, either in your home, or in church, or in your own imagination; just as sure as you do this, you will draw the blood, that rebuilding life fluid, to the various emotional memory centres in which your memory is weak, and that sure also you will improve your memory.

Pay attention to proper conduct, attitudes of people who are well mannered, refined, polite, noble in carriage and moved by the laws of honor and gentlemanly conduct in their station of life; notice their corporeal actions, their minor morals in their associations with people, their higher morals in their more elevated spheres, their versatile behaviour in company or at the table, their imposing deportment and their venerable demeanor in public life; study good manners, laws and rules of etiquette, both in yourself and in others; recall gentlemanly and lady-like precepts; impress them on your mind; become conversant with all kinds of dignified association; talk about the same as often as you can, and you will improve your memory as sure as it is sure that the sun rises in the east.

Call up sublime emotions and study the great in nature, science, philosophy and art. Cultivate a liking for the vast, grand, lofty, and admire loftiness of thought, elevation of sentiment, beauty of style and magnificence of cosmic

grandeur. Develop your imagination. Study the greatness and endlessness of the infinite universe. Call up lofty thoughts in your mind. Dwell with your imagination on that which is romantic, sentimental and ideal. Listen to orators moved by fancy and sentimental romance. Take a special delight in that which is strange, fanciful and mysterious. When you are moved by emotions of awe and sublimity, recall these emotions again and again. Take an interest in extended studies, scenic grandeur, classical style, cosmic commotion, adventure, fiction, tragedy, scenery, oratorical metaphors, lofty imagery and dramatic descriptions. Study nature. Make use of words expressing power, greatness, infinity, grandeur and magnanimity. Go out in the evening and look into space and seek to grasp the vast meaning, scope and extent of the infinite universe. And when your soul experiences a feeling of awe, dwell long and persistently on this feeling. Give your soul wings, as it were, and soar in the space of fancy with these wings, and witness, in your own imagination, the sublimity of the infinite universe. Let your soul be a roomy soul and cultivate lofty conceptions. Recall these great reveries, lofty thoughts and romantic emotions as often as as you can, and you will develop that memory centre which memorizes that which is sublime, scenic and romantic. Call up your

romantic emotions again and again, a hundred times each day, if necessary, and you will develop sublime emotions.

That one little word "attention" embraces everything there is to the science of memory training. Weakness in a certain faculty means lack of attention. Strong faculties always pay attention, they lead to a good memory; but weak faculties, being dull, semi-dead and ignorant at the best, lead to a poor memory. This is the reason that you must pay attention to such things that you forget, for in doing so you call your weak faculties into action. This is the secret of memory training, the secret of talent, the heart and soul of success and the explained mystery of the magnetic art. Develop a faculty and you improve memory, talent, success and magnetic power.

TRAINING OF PRESERVATIVE MEMORY CENTRES.

To have a first class business memory is of importance in every industry and business. Therefore, development of these memory-centres is of the greatest importance.

To develop your memory in this direction determine the value of things and remember the value. Ask yourself how much this book, that house, suit of clothes, horse, wagon, etc., is worth, then memorize the value of same. Put value on things. Ask yourself what use things can be put to. Study utility and develop your sense of utility. Look for the value and use of men, money, goods, doctrines, etc. Make good use of men, money, and things. Value the value of goods. Study the intrinsic value and use of material. Handle everything with care and remember that everything has value. Fill your mind with a feeling of pleasure when you obtain money, and wish within yourself that you may keep the money as long as possible. Take good care of goods.

Look closely at money and think much of the value of money. Consider money a good friend. Value money. Put your money in a secure place. Think of your money often; feel anxiety about it; determine whether it be safe or not; think of it often during the day, and you will develop your business memory. In paying out money, look at the coins; consider them your friends; admire them, and feel a regret each time you must part with them. When you see money and goods, pay close attention to the same. Keep that which is yours; increase your possessions from day to day. Long for an opportunity to handle money and goods. Love money, property, goods and possessions, and pay the closest attention to the same, and your memory will improve in a business direction. When you buy or sell anything, pay the closest attention to business transactions.

If you have a poor memory in the direction of food and drinks, pay attention to food and drinks. Look at your food when you eat and at your liquids when you drink. Talk about food and liquids. Think about food and liquids. Ask the cook how she prepared the food. Memorize the names of food and drinks. Cultivate a longing for food. Sit and tempt your appetite until your mouth flows with healthy saliva, and until the stomach flows

with the digestive juices. Eat slowly and masticate well. Be sure that you enjoy your food when you eat and your liquids when you drink. Just so sure as you keep your mind on business, studies, inventions, difficulties, trouble, love experiences and failures in life, that sure you cannot develop your memory of food and drinks, besides, you are likely to give your money to the doctors and your body to the worms. The secret of cultivating memory, in whatever direction it may be, is to hold the mind on the thing in hand. Devote yourself to food and eating, to liquids and drinking if you wish to improve your memory of food and drinks, and if you wish to improve your digestion. Remember to use your mind in eating and in drinking. Take your time at meals. Rush anywhere else, but take your time at meals. Pay attention to food and you improve your stomach; think and talk about food and you improve your memory of food. Because people neglect themselves in food directions, their digestion is poor and their memory is poor. Exercise prudence in eating and in drinking. Do not eat cold food, nor old food, nor decayed food, nor too hot food, and do not introduce cold water into your stomach when you eat, nor immediately before you eat, nor after you have eaten. Do

not eat when you are tired, nor when you are sleepy, nor when you are angry, nor when you are excited.

TRAINING OF SUBJECTIVE MEMORY CENTRES.

These memory centres are generally strongly developed in the American people, but many are, nevertheless, weak in these memory centres, especially European people, who have located themselves in America.

It may seem that intuition has no memory, since intuition is internal knowledge, or internal perception. This is true, but this is true also of nearly every faculty of the mind. Each mind-power acts instinctively, according to its nature and function. Each faculty has its own function, its own memory, its own knowledge. The intuitive quality of the mind can be educated, as well as reason and judgment.

The intuitive faculties deal with that which acts in matter, with the soul-principle, which acts, speaks, thinks, feels and lives. They study life, mind, character, soul. They are the interpreters, prophets and psychics of the soul. They "feel," "sense" and "interpret." They are the sources of inspirations. They

are interested in inspiration, interpretation, prophecy and auguration. Sometimes their inspirations are nothing but illusions, mad day-dreams and silly guesses.

Meditative states of mind call these memory centres into action. Receptive and impressive mind action call these into action. Searching the people in a mental sense leads to development of these centres. Studies of the human mind and soul improve the subjective mind.

Study the psychic phenomena and memorize the same and you will develop the intuitive memory centres. Memorize your intuitions, your internal perceptions, your dreams, your impressions, your visions, your trances, your soul knowledge, etc.

Come in close spiritual contact with people and memorize your experiences. Meditate and memorize your meditations; recall them as often as you can. Pay close attention to psychic phenomena; pay attention to your own impressions; recall them and hold them before your mind as much as possible. Devote yourself to character-studies. Study motives that underlie the actions of people. Ask yourself what such an expression meant. Look into the faces of people and animals and interpret all kinds of facial lines. Study meanings. Study the nature of birds, dogs,

plants, diseases, mental functions, physical functions, business life, drinks, food, herbs, flowers, health, grace, etc. Look beneath everything. Study the internal character and disposition of people. Study yourself. Study anger, pains, gloom, joy, peace of mind, cruelty, religious emotions, awe, wonder, desire, impulses, intentions, feelings, passions, love, longing, ambition, will, judgment, etc.

Pay attention to how states of mind manifest themselves in the eyes, those "windows of the soul." Interpret facial expression. Read minds. Trace meanings. Survey people. Meditate on the nature of the past, of the present and of the future. Look at yourself when you love, when you hate, when you are angry, when you are proud, when you feel greedy, when you are happy, when you are miserable, etc., and remember your facial expressions. Study them in your friends, in your lover, in your associates and in people.

Determine when you meet a person how he is likely to act, feel and think. Conclude regarding the minds of others. Read the thoughts of people. Read the meanings of gestures. Use your intuition, your sagacity, and foresight. Use your character-divining sense and study people, so that they cannot entrap you. Study the child nature, parties of people, affinities and needs of people. Study

fear, horror, sorrow and melancholy. Study plots, trickery and machinations. Study species, the nature of danger, whispers and cries. Study the meaning of appearances. Study the nature of good and evil. Study the merits and demerits of people. Contrast one person with the other and judge the characteristic value of each. Study honesty and dishonesty, morality and immorality, animality and spirituality, brutality and intellectuality. Study impressions, genius, fancy, imagination, talent and conduct. Adapt yourself to people and enter into the feelings of them as much as you can. Study the meanings of words, sentences, thoughts, symbols, music and song. Interpret appearances, actions and deeds. Study words and endings and interpret the meaning in each case. Look at the people and study their threats, supplications, smiles, tears, curses and prayers. Keep asking yourself what it all means and you will put this memory centre into action. Pay attention and you will succeed.

Pay close attention to your personal manners. Notice how polite people act. Study good manners, rules and laws of etiquette. Study yourself and your own manners. Become polite, agreeable, winning, genteel and persuasive and pay the closest attention to your behavior in a public and private sense.

Imagine how the people feel when you are rude and memorize those thoughts. Pay attention to that which is called address and you will see that it is nothing else than the way a person talks, thinks, feels, acts, stands, and appears. But notice these appearances, attitudes and actions. They are very important. Pay attention to what the people do and say and HOW they do and say it. Pay attention to conduct, manners, actions, rules of politeness, gentlemanly behavior, and the importance of charming manners. Develop this memory and you can entertain others in an agreeable manner; you will have more influence over the people; you will be more persuasive; the people will consider it a favor to serve you. Call it into action and you will develop a persuasive, intuitive, attentive, acceptable, and gentlemanly personality. You will develop an intuitive address and politeness which will gain favors, promotion and honor among the people wherever you go. Call this memory centre into action and you will pay attention to, memorize and recall polite manners.

TRAINING OF COGNITIVE MEMORY CENTRES.

If you be weak in the cognitive memory centres, you should call them into action. Pay the closest attention to comic literature, humor, joking, sport, fun, pranks, merriment, frolicsome pleasure, laughing and fun-making absurdities, laughable caprices, puns, amusing situations, caricature, comedy, incongruities, comic poetry, laughs, smiles, etc. Pay attention to that which is comical, if your memory be weak in this direction. Cultivate the laughing and comical quality of the mind, and you will become more able to defend yourself by comicalness, humor, wit and repartee.

Pay attention to the quality of objects, the connections and structural combinations. Study structures. Notice buildings. Build sentences and connect them according to grammatical rules. Pay the closest attention to the connection and construction of things. Look at machines and determine how they are made. Inspect houses and notice how they are con-

structed. Read books and pay attention to the synthetic arrangement of sentences, clauses, phrases, adjectives and adverbs. Study compound and complex sentences. Study your own speech, and pay attention to the way you construct sentences. If you do this, you will improve your memory in this direction if it be weak. But remember that you must act. To read advices is of no value in a developmental sense, unless you carry out the instruction. By paying attention to structural connections and combinations, in objects, buildings, machines, furniture, tools, contrivances, sentences, etc., you call this memory centre into action.

TRAINING OF THE INDUCTIVE MEMORY CENTRE.

As we proceed, we come to more and more important memory centres, when it is a question of book data and everyday life experiences.

The inductive memory centre is of the greatest importance in associative memorization. Association of ideas is greatly a result of this memory centre. To give an idea of the importance of this memory centre when it is a question of memory, we shall explain to some extent the nature and function of this faculty.

This faculty enables you to draw conclusions. It gives sense of unity. It enables you to read lessons from data. It generalizes, compares, classifies, and summarizes. Through it, you can generalize facts and read important lessons from them. It establishes harmony in the processes of the mind, and notices when things happen again and again. It is through it that you can recall ideas, experiences and memories, by means of ideational association. It enables you to speak inductively, and say:

If fire burns one man, it will burn another. If one man cannot thrive on arsenic, another man cannot. If one fire gives heat, another fire will give heat also. Because one man dies, another man is subject to the same fate. Because the sun has arisen in the east for years, it will arise there tomorrow. If one man died of heart disease, another man having heart disease is also in danger.

This memory centre pays attention to and memorizes inductions. It perceives uniformities; it pays attention to the repetition of phenomena. It enables the mind to draw analogical conclusions, which are, in themselves, nothing but inductions, drawn from association of ideas, or scientific data, or business detail.

This is the reason that the SCIENTIFIC phrenologist knows the importance of the inductive memory centre in all kinds of literary, oratorical, scientific and philosophical work. A literary talent is much a result of this memory centre. A person well developed in this memory centre can improve his memory through the association of ideas. This faculty says, if this be so, that must be so. It compares statement with statement, fact with fact, experience with experience, assertion with assertion, doctrine with doctrine, evidence with evidence, and draws inductive conclusions from such comparisons. It ex-

presses truths under suggestive likenesses. It uses brief, but comprehensive statements. It delights in metaphors, allegories, parables, transient expressions and all kinds of figures of speech. It deals with data in a brief space. It enables the mind to think of things in groups. It gives the mind a great command over language. Through it, the mind can sum up combinations. It speaks metaphorically, discovers truths comparatively, instructs figuratively and judges inductively.

It is very important when it is a question of good general memory through the association of ideas.

To improve this memory centre, you should compare things. Think of things in groups. Draw conclusions from that which you notice in the external world, or from that which you read, or from that which you think. Memorize your own inductions. Recall them again and again. Associate idea with idea, fact with fact, statement with statement. Pay close attention to the uniformity of happenings. Express broad statements and repeat them. Compare experience with experience, compare the present with the past. Think of things in groups. Make comprehensive statements. Use figures of speech. Place things together and trace the resemblances between them. Study the unknown from the known. Apply knowl-

edge. Weave and interweave data and principles. Trace resemblances. Study figures of speech; such as, metaphor, comparison, similitude, personification, metonymy, antithesis, epigram, allegory, hyperbole, synecdoche, irony, sarcasm, etc. Compare the superior and the inferior, affinities and non-affinities, similarities and differences, inductions and deductions, generalities and attributes. Study class names and collective nouns. Think of ideas in connection with other ideas. Call up precepts and concepts in your own mind and draw conclusions from them.

Study broad statements, as for instance such statements as: "The brain is the organ of the mind;" "The soul has its roots in the soil of matter;" "Such as the mind is, such will be the body;" "A defective brain centre gives rise to a poor memory in a certain direction;" "Weakness in the medulla oblongata leads to heart failure;" "Good digestion is important to a good memory," etc. Make such broad and scientific statements, or inductions; memorize them and recall them often, and you exercise your brain and develop your memory in this direction.

If you exercise your muscles in your arm, you draw blood to the muscles in the arm; if you exercise the brain in a certain memory centre, you draw blood to the brain, and by

such means you improve your memory.

Call up a certain idea in your mind and see if this idea does not bring up another idea. Then call up the first idea again, and see if this idea does not call up the same idea.

Try this. It is an excellent mental exercise in the art of scientific memory training. But call up the same idea again and again, even a hundred times: that is recall the idea, until a train of ideas are associated with the first idea. Hold the idea before your mind. If it flits away from your memory, call it up again. Any idea will do, or any broad statement, or any induction. Take for instance the expression "Fire burns," or "Heat expands, but cold contracts," or "Such as the mind is, such will be the body." Call ideas up in your mind and see if some other idea will not associate itself with it. Recall ideas again and again. Or take some statements with which you are familiar and call it up in your mind, and see if some happening will not associate itself with it. Do this and you will have great command over your knowledge. It is not what we know that gives a good memory: it is not that which we study that makes us learned, but it is that which we can USE on the spot.

HOW TO DEVELOP THE DEDUCTIVE MEMORY CENTRE.

This memory centre memorizes causes, effects, consequences and results. It is one of the most important faculties of reason. It deals with laws and principles, evidences and arguments. It studies the cause of all kinds of passive and active agencies. It is necessary in deductive and traductive reasoning. It perceives the uniformity of phenomena. It deals with facts not directly observable. Through it a person can foresee the consequences of certain actions, laws and conditions. Through it, he can trace the connections of causes and effects, and apply agencies to a variety of purposes. It perceives the dependencies and interdependencies of forces at work. Through it, a person can find excuses for his actions, or for his expressions. It memorizes reasons, proofs, causes and effects. Through it, a person can perceive the advantage and expedience of anything. Through it, a person is inclined to demand proofs, when he hears the people make assertions.

To develop this memory centre, you should memorize causes and effects. Ask the reason why of this and that. Tell people to prove that which they say, and then pay attention to their proofs. Repeat the proofs in your own mind, until you are familiar with them. Recall them from day to day. When you see anything happen, study out why it happened. Ask yourself all kinds of questions, and endeavor to find an answer. Ask yourself: Why does it rain? Why is it warm? Why is it cold? Why am I sick? Why do bones decay? Why is it cloudy? Why do I have weak digestion? Why does the blood circulate? Why do people eat? Why do some men fail? Why do other men succeed? Why are some people light complected, and others dark complected? Why do some people have criminal offspring? How could we lessen crime? Why is it that the unborn baby can live and thrive in its embryonic home? Why is it that man requires sleep? Why does man die? Why is it that man remembers faces but forgets names? Why is it that powder explodes? Why are some people pessimistic? Why are other people optimistic? Why are some people magnetic? Why is it that the earth travels in space? What effect will a certain law have on the progress of the country? If I throw a stone with all my power, what effect will it have on the object that the stone strikes?

If I call up optimistic thoughts, what effect will they have on my digestion? Why does the blood flow to the brain?

Ask yourself such questions, and thousands of others, then answer them as well as you can, and you will develop this part of your memory. Do this and you will improve your memory in this direction, besides you will become a first class reasoner.

Study causes of events, seasons, wind, storm, air currents, water spouts, old age, consumption, dew, frost, erosion, etc. Pay attention to these causes: recall them again and again. Use deductive processes of reasoning.

Deductive reasoning is the process of utilizing data and knowledge, and working out new and complicated inductions. It is cause-and-effect reasoning. It is abstract, demonstrative and inferential reasoning. It is the process of reasoning from general principles. Deduction includes induction.

Draw inferences from premises; or, reason from the standpoints of illative reason, as it is called in logics. Make things clear, and in doing so, pay attention to your elucidations. Elaborate and amplify as you reason. Offer reasons for certain measures. Reason abstractly, or separate knowledge when you reason, all the time paying the closest attention to

your processes. Study laws and principles and memorize them. Read slowly when you read about laws and principles. Pay close attention to theories, assumptions, assertions, propositions, problems, traductions and causation. Never be in a rush when you speak and think. Take your time and you can do better work, besides your mind will have time to arrange, select and recall the necessary proofs. Form bases of arguments (postulates) and reason out the known and the unknown, as far as you can. Weave knowledge into principles. Apply knowledge and memorize the act of applying it. Listen to conclusions drawn by other people, and ask them what reason they can give for their conclusions. Before you draw a conclusion, determine first whether your conclusion rests on a solid foundation, or not. Study all kinds of propositions, whether affirmative or negative, categorical or hypothetical, conditional or expliative, optative or imperative, particular or plurative, etc. You can learn this if you study logics. Pay attention to the drift of an argument. Explain WHY things are as they are, and memorize your reasons. Convince, when you reason, and memorize those reasons that convince others. Pay close attention to the logic in your own speech and in the speech of other people.

TRAINING OF OBJECTIVE MEMORY CENTRES.

In order to improve these memory centres, it is necessary to pay attention to physical objects and their parts. Point out objects and describe their physical qualities. Accustom yourself to notice that which relates to your work. Pay the closest attention to details. Look at the parts of objects. Describe objects. Talk about details. Use adjectives as much as you can. Study the meaning of adjectives. Pay attention to what adjectives describe. Look quickly when you look at anything. When you look at a person, look at the person in a conscious manner. Say to yourself, in your own mind: "I know that I look at a person. I see how tall he is. I see his hands and their shape. I notice his clothes, the buttons, the button holes, the stripes in his clothes, the threads and seams and everything else." Observe him closely. Set object apart from object, part from part, grain from grain, thread from thread, and view each as being separate from the other. Identify ob-

jects. Look at the external world and at each object seen there. Individualize things. Collectivate, as you do when you call all the books contained in a library, a library. It contains many books and yet you call it by that one collective noun, library. This you also do with the words army, flock, city, earth, universe, etc. When you collectivize, remember the parts, objects, streets, people, houses, etc. included in that collective noun.

Inspect everything with your physical senses. Use your ears in hearing, eyes in looking, nose in smelling, hands in feeling and mouth in tasting. Pay the closest attention to subjects, odors, tones, sounds, noises, substances, etc. Use your attention distinctly, definitely, clearly and pointedly. Look at an object in such a way that you know the physical qualities of that object. Look steadily and quickly; impress the object and its parts upon your mind. When you look, you must look in such a way that you know you have seen the object in all its relations. When you imagine anything, give your imageries a real objective distinctness, so that those imageries will appear as realities in your own mental vision. Point out small objects and look at the parts in an object.

The physical world is full of objects; such as casts, drugs, paints, busts, facial expressions, carvings, food, drinks, symbols, letters, marks,

numbers, signs, merchandise, frames, designs, copies, pictures, circles, angles, words, metals, houses, grain, snow, flowers, animals, coins, statuary, etc.

Such objects, you should pay the closest attention to. Study their shape, form, outlines and appearances. When you look at things, study the shape of objects, so that you can identify them when you see them again. Look in such a way that your mind takes a mental photograph of objects and their parts. If you do this, you can call objects up in your own mind at any time. Do this and you will be surprised at your great power of memory, as time goes by. But if you look in such a way that your mind fails to photograph the object, then it is impossible that you can remember, or recall the object. Poor memory, is simply a result of imperfect looking. When you look, you must look consciously, knowingly and steadily. When a photographer under-times the plate in the camera, the picture on the negative is dim; your brain, being nothing else than a living photographic plate, when you do not look long, steadily and consciously at the object, that object will not be impressed upon your brain plate, and therefore, the picture of the object will be dim. What else is this than a poor memory? Can it be anything else? For that reason, look long and conscious-

ly at objects; take a perfect picture of that which you look at. Do this and you will have a good memory of objects. Look closely at alphabetic characters, at footprints, at people at animals, etc., and pay the closest attention to the form and shape of objects.

Study those sciences that treat of objects. Pay attention to distance, mass and volume. Notice how large anything is. Measure things with your own eyes. Measure a room, a chair, a street car, a surface, a park or a house, with your own eyes, or with your mind. Study distances and measure distances with your hands with your eyes and with your mind. Pay attention to length, breadth, thickness, dimension, capacity, standards of measure, bulk, criteria, degrees, rate, extent, lineal measures, all kinds of surfaces, whether smooth, uneven, curved, rectilinear, convex, concave, concavo-convex, angular, trigonal, large or small. Do not only notice form and shape, but measure form and shape. Pay attention to measures; such as cubic, lineal, latitudinal, longitudinal, superficial, geometrical, planimetric, architectural, astronomical, etc. Notice circumferences. Pay attention to horizontal and perpendicular lines, mensural contents. Study perspective and mathematics. Mathematics deals with surfaces, angles, quantity, motion, form, shape, figures, etc. Lay out objects on paper,

(drawing) and you develop your objective memory. Notice the size of anything. Size up people and objects, rivers, lakes, etc. Measure room and space, distances and dimensions. Do things by rule and measure. Measure things, whether it be salt that you put into your soup, as a cook, or whether it be the celestial measurement of Neptune, you being an astronomer. It does not make any difference what you are, or what you do, you can cultivate this memory centre, when you are doing your work. It will not take one single minute of your time. Only pay attention, that is all. Do this and your memory will improve.

Pay attention to motion, force, resistance, pressure, velocity, momentum, speed, weight, balance, gravitation, attraction, currents, motion of ships, motion of animals, motion of trains, motion of heavenly planets, motion of the air, motion of water, motion of yourself, motion of vehicles. Measure, apply, adjust, direct, estimate and teach that which relates to motion. Talk about weights, pressure, ponderosity, poise, speed, equilibria, etc. Take a course in mechanics, dynamics, statics, kinematics, physics, hydraulics, hydrostatics, electrodynamics, and other sciences that treat of motion, force and pressure. Or read about these sciences in books, or better still, pay attention to motion and force in everyday

life. You can study motion wherever you are, in your home, on the sea, on the train, on the streets, in your work. There is motion everywhere. Here also, it will not take a single minute of your time, nor will it cost one cent. Pay attention to such conditions in nature and you will develop your memory. It is the only way that memory can be trained. You must develop your own memory, or your memory will remain poor.

I once met a man who wrote courses in memory training, and charged twenty-five dollars for one of his mail-courses, and this man's memory was so poor that he could not remember the name of a man, although the man's name was told to our memory-training hero every day. Such memory courses are made to sell.

When you handle anything pay attention to the place from where you took it. Remember that everything in nature has a place, or should have a place. Notice the adjustment of things when you do anything and pay attention to the arrangement. If you pay attention to the place from which an object was taken, you will not forget the place. But if you do not pay attention to where you took the object, you will forget the place. Pay attention to where objects are, to where they belong. Think often of the place where you

took the object and you develop the memory of places. The memory of places pays attention to the place of an object, but if you do not pay attention to the place of an object, your memory will be poor in this respect. The only way to develop the memory of places is to pay attention to places. Therefore notice WHERE anything is and WHERE it belongs, and you will improve your memory of places. Notice WHERE a certain book is, WHERE your hat is, WHERE a city is located, WHERE a bone is situated, WHERE you can find a note on a musical instrument, WHERE an animal has its lair, WHERE a nerve runs, WHERE a fault in a wire is, WHERE a country is found on the map. WHERE your home is, WHERE you keep your money, etc. If you forget places; if you lose yourself in a city, or in a forest; if you, as a stenographer, cannot find the keys quickly on your stenographic machine; if you as a surgeon, cannot locate a bone, a muscle or a nerve; if you cannot find a store or a house in which your friend lives; if you, as a lawyer, cannot find a certain passage in a law-book; if you, as a clerk, cannot find a special kind of suit of clothes for your customer; if you, as a business man, have difficulty in finding your papers, letters, documents, articles that you have for sale, etc.;

if you, as a traveling salesman do not know to what extent a certain city has been canvassed; if you, as a mechanic, cannot find your tools; if you, as an artist, cannot locate each part in a picture where it should be; if you, as an electrician, cannot locate the trouble in your wire; if you, when you hear a noise, cannot tell where the noise comes from; if you, as a bandmaster, cannot locate where a false note comes from; if you cannot learn geography; if you, as a navigator, are not acquainted with the sea; if you, as a phrenologist cannot locate brain centres; or if you make blunders in a thousand directions, because the memory of places is weak, by all means pay attention to places; notice the **WHERE** of things. Say to yourself in a conscious manner; there is that house, book, key, letter, city, planet, mountain, etc. Call this memory centre into action and you will develop it. Pay attention to places and stop reading memory courses. Pay attention to that which you forget, and you develop your memory. This is the whole philosophy of memory training. That one little word **ATTENTION** contains the secret of memory training.

If you be deficient in the memory of numbers, study the science of numbers. Take a course in mathematics. Think of numbers

often. Add, subtract, multiply, divide, count, enumerate and pay attention to singular and plural conditions. Pay attention to singular and plural conditions in verbs and nouns. Count things, money, etc., and pay attention to numbers wherever you go. Notice street-numbers. Count animals, keys, birds, posts etc. Use your mind in figuring and numbers and you will improve the memory of numbers. If you be deficient in the memory of colors, you should pay attention to colors, complexions, colors of houses, animals, objects, cloth, etc. Pay attention to light and shade, hues, tints, stains, ink, complexion, luminosity, flames, flashes of light, lustre, glitters, brilliancy, dye-stuff, etiolations, verdure, changes of light, degrees of light and shade. Study chromatics. Notice whether an object is black, red, pale, light, dark, blue, mild, weak, strong, warm, cold, dull, varying, etc. Pay attention to the complexion of people, the color of a building, the shade of an article, the verdure of a meadow, the tincture of a forest, the beauty of a rose, the color of an animal, the polish of furniture, the translucency of glass, the reflection of a mirror, the radiation of the sun, the scintillation of the stars, the glitter of a pearl, the brightness of a flame, the brilliancy of a diamond, the luminosity of the celestial spheres. Use your

mind in color directions and you will develop your color memory.

The person who is color blind is defective in that memory centre which pays attention to colors. Such a man's memory of colors is very poor indeed!

VERBAL MEMORY.

The verbal memory centres are of great importance, being as they are, to a great extent, the literary store-houses of the mind. Ability to memorize book data is greatly a result of those memory centres. When a person can recite, when he can learn quickly from books, he can remember words and names, he is well developed in these memory centres. But if he forgets book data; if he forgets WHEN anything happened; if he forgets names of people, he is weak in these memory centres. Then it is necessary to call them into action; then he must pay attention to words, names, dates, etc.

HOW TO IMPROVE THE MEMORY CENTRE OF TIME AND DATES.

Pay the closest attention to time and rhythm. Ask when people are born, how long they have lived; how old they are, how long they lived in a certain place; where you completed an action; where you bought that book or article; when you went to that place; when you studied a special book; when a certain building was constructed; when such a king lived; when your friend died; when this or that baby was born; when you met such a person; when some article broke; when that train leaves; when such a train is due; when a thing happened; how long between happenings; when a certain work should be done; when it is time to wake up in the morning; when certain periods arrive. Ask yourself how long it will take to do a certain work, how long a year is; how long an hour is; when you were born; how old you are; when a flower began to grow; when you planted anything; when you moved to a certain city. Pay particular attention to time. Pay attention to the **WHEN** of anything. Mem-

orize the WHEN of anything. Think of it; recall it; study it; talk about it. Pay attention to beats in music; keep step with people when you walk with them. Memorize years, months, dates, hours, periods. Read poetry and pay close attention to the versification and metrification of the same. Look at the clock often and notice what time it is. Memorize time for the purpose of remembering time. Remember HOW OLD people are. Look at the pendulum of a clock and notice its beats. Study the tenses in grammar. Read history and memorize when wars took place, when events occurred, when kings lived and ruled. Pay attention to time and its relations. Ask yourself what time of day it is, and answer this question first then look at your watch. Recall that which relates to time and your time and data memory will grow strong. Memorize dates, but do not memorize more than one date per day at first. Memorize that Columbus discovered America in the year 1492. Repeat this a hundred times, if necessary, or until you KNOW it. Then memorize when President Garfield died. Remember the word WHEN and use it often. Ask when your friend was born and memorize it. Memorize when your father died, when you did a certain work, when you completed your studies at school, etc.

DEVELOPMENT OF THE MEMORY OF WORDS AND NAMES.

This memory memorizes spoken and written language, and is, therefore, very important when it is a question of memorizing from books. It memorizes words and names, expressions and locutions. It is the soul's dictionary. When this memory centre is feeble in action, you forget words and names, especially names.

To develop memory in this direction pay the closest attention to names and words. Memorize one name at a time, and memorize it in such a way that you never forget it. Note a name down in your note-book. Charge your memory with it; recall it a hundred times if necessary. Listen closely to the people when they talk. Repeat, in your own mind, what they say. Pay attention to expressions, words, phrases, clauses and sentences. Note down important words in your little note-book; put them into daily use; retain them in your memory; recall them whenever you can. Increase your vocabulary from day to

day. Make it a point to memorize at least one name, or word, each day. Continue to do this from week to week and from year to year. Translate sentences. Change sentences and give them a different construction. But by all means, do not read too much. For if you do, you will weaken your memory. When your memory is already weak in this direction, and you read one to three hundred pages in one single day, you will weaken it to such an extent that you cannot remember very much of that which you read, except, possibly the substance, meaning or principles of a book. If you read the dailies each and every day in the year, you will ruin your memory. When you develop your memory leave the dailies alone; leave books and novels alone; in fact, you should not read much of anything. A quarter of a page, or one single sentence, or fact, is sufficient to read when your memory is poor. You cannot read yourself wise, but you can memorize yourself wise. The man who reads fifty, sixty books in one single year; the man who reads dailies, novels, monthlies, religious, political, commercial, scientific, philosophical and educational literature, each and every day will in time ruin his memory. He will not be able to recall that which he knows. Paradoxical as it may seem, a man can read until he becomes

an ignoramus, until he cannot remember anything. A person who reads too much weakens his memory by so doing. Therefore, when you wish to improve your name and word memory, or your verbal memory, you should not read too much, but what you read, you should read with a view of remembering. You should read as little as you can, but pay conscious attention to that which you do read. Memorize conversation. Listen to what people say. Repeat expressions in your own mind. Pay conscious attention to each word, clause and sentence. Recall that which is spoken, again and again. Recall that which you read, again and again. Do not read much, but go over it often. Read only one sentence per day, or a quarter of a page, but learn that which you do read. Recall it the next day, the third day, the fourth, and fifth, until you have it at the end of your tongue. If you do this, you will improve your memory, besides you will become a learned man. Gather little by little and keep it up, from year to year, and you will, at last, become a walking library. But if you read three hundred pages per day, and keep this up from day to day, you will have dead knowledge buried in your brain, knowledge that will never do you any good, for the simple reason that it is not available. It is not what we know that makes us learned, but it is the USE that we can make of that which we know.

When you learn anything, learn it well. Study it until you know it, until you can explain it in your own language, until you can recall it any time, until you have it at the end of your tongue. This is the way to improve memory; this is the right way to become educated.

Make a collection of that which you wish to remember, and study this collection, until you are familiar with it. Note down thoughts, facts and principles that you wish to remember, then read and study that which you have noted down until you know it. Memorize gradually. Never mind if you do not know your lessons, or if you are not so able as someone else. Remember that each person has his limitations. Memorize in those directions in which you are weak, but do not study too much, for then you weaken your memory. When you feel tired from studies and memorization, stop and eat, breathe, recreate, exercise, recuperate, sleep, rest, vitalize yourself and gather strength for new effort.

Read books that treat of such subjects or studies with which you wish to become familiar. Limit yourself to a special study and to a special occupation. You should centralize your efforts as much as possible. Select associates who study along the same lines as you. If you do, you will learn, for the simple reason that that

which you study is repeated by another person. Remember that you should not memorize one day, and then neglect your memorization the next. If you do this, you will not develop your memory. When you study review it often. Words and names that you memorize you should use often, especially names. Names are difficult to remember at best, for the simple reason that a name is not used very often.

TRAINING OF THE MEMORY OF ACTION AND HAPPENINGS.

Life is, in reality, a chain of occurrences, events and incidents, and when the brain refuses to record and recall that which takes place in life, a person is at a great disadvantage in the various affairs of life. A person who has a poor memory cannot remember what he should do nor what he should not do, and for that reason he commits many blunders, often losing the position that supports wife, children and himself. This is the reason that it is his industrial and moral duty to improve his memory, so that he can make himself a valuable man in the various affairs of life.

If you are weak in this direction of memory you should pay particular attention to action, occurrences, events and incidents. Notice that which happens. Pay attention to the happenings in your own life. Charge your memory with the same. When you do anything, pay attention to it. Recall it again and again. Repeat this happening in your own mind, until the happening stands before your mind in all

its realities. Note down in a memorandum book those happenings that you wish to remember. Then, read them over as often as it is necessary, until your mind remembers each and every one of those happenings, so clearly that you can recall incidents taking place in your own life, at any time; but do not depend upon your memorandum book; depend upon your memory. Use the memorandum book to aid you in memorization. Your memory is the best memorandum book. If it refuses to recall incidents, events, names, words, numbers, places, etc., you should develop it until it memorizes and recalls anything that you wish to memorize and recall.

If you call your memory into action, you will soon add brain cells, and improve it, until it becomes reliable.

Remember that memory is as many-sided as the mental faculties are many-sided. Is it not a fact that you remember one thing better than another? If you be weak in the memory of names and dates, and you then memorize numbers or associated ideas, or objects, or animals, or colors, or music, or principles, do you think that your memory of names and dates will improve? If you do, you do not understand practical psychology. One memory centre memorizes and recalls one thing and another memory centre memorizes and recalls another.

This is the reason that you may remember numbers but forget names, or remember faces but forget places.

Memorize that which you forget and you will improve yourself in that very direction in which you are weak.

If you be weak in that memory centre, which memorizes and recalls active phenomena you should memorize and recall that which has taken place, that which happens, and that which is likely to happen. Pay attention to what anything does. Memorize and recall what you have done, what you are doing, and what you intend to do. Pay attention to verbs. Verbs are action words; they describe what the subject has done, what it is doing and what it shall or will do. In the sentence, "The sun shines," the word shine describes what the sun does. This word tells us that the sun shines. This word is the verb; it is a word describing action. This action part of sentences, or of verbs, you should memorize and recall. You go, we assume, to a certain place; what do you do? You GO. The word "go" is the action word it tells what you do. This action done by yourself, you should memorize and recall, in order to cultivate this part of your memory. You see a man fall; what do you do, what does the man do? You see what the

man did, namely, fall. The words "see" and "fall" describe action; they are verbs. This action, you should memorize and recall. You write a letter; what do you do? Write. This is an action, and a verb describes it. This action you should memorize and recall. A man passed your window; what did the man do? Passed; this is an action, or an occurrence. Memorize and recall this action. You sold a horse. What did you do? Sold. This is an action and a verb describing it. Pay attention to this action and imprint it on the page of your memory. You broke a window; What did you do? Broke (Window.) This is an action, generally called an accident, and the verb broke describes it. Memorize this action. A president is elected; What is he? Elected. This is an action called an event, because it is more important in a historical sense. Memorize this event, or this action. Your friend dies, what does your friend do? Dies. Here the verb dies describes an action. An action like this, you will not forget, WHY? Because you pay attention to it. A child is born; it is an incident; memorize it and charge your memory with it in such a way that you can recall it anytime. Two trains collide; this is an action called an accident; pay attention to it; think

about it, and you will never forget it. You spoke to a certain person; it is an incident, or something that took place; memorize it in such a way that you do not forget it. Pay attention to action; memorize action; recall action; talk about action; listen to the people when they describe action, etc., and you will improve this special kind of memory. But do not memorize too much. Do not read newspapers consisting of twenty to forty pages full of incidents, events, accidents, war activities, scandal descriptions, murder, beer, blood, insanity, sickness, divorces, etc., each and every day and think that you can improve your memory and your morals. Dailies are memory destroyers and educators in crime. If you undertake to memorize too much, you will ruin your memory. So long as you are cultivating this special kind of memory, pay attention to that which has taken place, that which is going on, that which you do, that which other people do, that which happens. Notice action, events, occurrences, phenomena, operations, activities, incidents, accidents, casualties, progress, etc., and memorize, record, and recall that which happens. Do not read much during the time that you practice. To read much is to ruin your memory. You cannot memorize all that you read. You should not overload your memory by too much reading. You can

read until you become an ignoramus. Read only that which you wish to memorize and recall. Memorization of book-matter does not in reality cultivate the memory in question. To develop this special kind of memory, it is best to pay attention to action. Notice, memorize, recall, record, narrate, etc., that which you do and that which other people do and you will develop this important part of memory. Do not memorize and recall too many happenings at first, for when your memory is weak, it is not accustomed to recall and memorize. Memorize one happening; recall and repeat it; tell it to others and to yourself a thousand times, if necessary. If you memorize, recall, record, narrate and review happenings, changes and actions, you will improve. You will find that you will absorb and recall knowledge to such an extent that you will lastly become a walking encyclopedia of knowledge. Your mind will recall that retained in your memory in an instant. The main thing is to pay attention to what you do. Never forget that which you memorize; if you do, review until you can remember and recall. Pay attention to your own acts. Do not be in a rush when you relate anything; take your time and pay close attention to that which you say. Watch happenings very closely; keep an eagle eye upon that which you do, upon that which is

being done. Study verbs, for they are words of action. Add as many verbs to your vocabulary as possible.

Remember this sentence: **MEMORIZE THAT WHICH YOU FORGET.** In this one sentence is the secret of memory training: **MEMORIZE THAT WHICH YOU FORGET.**

If you forget music, memorize music. If you forget names, memorize names. Listen closely to the pronunciation of names. Write names that you wish to remember in your memorandum book and look at the names in their written form. If you forget dates, memorize dates. If you forget places, memorize places. If you forget action and happenings, memorize actions and happenings.

The main thing you should do, when you memorize, is to pay attention to that which you do, to that which you memorize. To pay attention, to repeat and to recall, is to develop memory. Make a resolution that you shall and will improve your memory. Make effort in a conscious manner. Look, listen, study; unite eyes, ears and hands. When you look at anything, look for the purpose of remembering. When you study, study for the same purpose. When you listen, keep in view that one act, memorization. When you handle anything keep your mind on that which you do, in such a way that you know what you do. Examine,

classify, compare, understand, relate, locate things, tell that which you know to others, center your mind on that which you do; register those names, dates, rules, numbers, etc., on your brain, that you wish to remember.

When you read, pay attention to that which you read. Watch people closely. Listen to their conversation; watch their movements; listen to the pronunciation of names when they are spoken, and center your attention, in the most conscious manner, when your mind is at work on anything. Conscious attention leads to memory, but in order to develop conscious attention, you must use your brain in a voluntary manner. When you are at work on anything, become absorbed; develop interest in that which you do, or in that to which you pay attention. This is the way to improve memory.

Associate certain objects with the owner; associate the face and the characteristics of the man with the name of the man, and you will remember his name much better. Associate names and dates with that which is easy to remember. Names and dates are, as a rule, difficult to remember and recall. Determine that your mind shall and will see, hear and pay attention, in such a way that you will never forget that which you experience, read, hear or see. Make will efforts when you

memorize. Talk as often as you can on that which you forget. Pay the closest attention to that which you forget. Recall during the day that which you wish to remember. Look at things understandingly. Master those subjects you wish to learn, then talk about them to others. Take notes of that which you wish to remember, then read your notes until you are acquainted with them. Keep a record of your own knowledge, observations, thoughts, experiences, and study this record. Pay attention to the people whom you meet; notice what they say; judge of their motives; observe their attempts to influence you or others; memorize this. Let your observations be conscious. Never listen by halves. Whatever you wish to remember of that which you see, hear, learn, read or think, you should note down in your memorandum book, and then, when you have time, you should transfer your notes, from your memorandum book to a larger book, made and arranged so that you can find fact, name, principle, subject, etc., in a single minute of time. Do this and you will develop your memory; besides, you will become noted in some line.

PART III.

DR. ROCINE'S SYSTEM OF DEVELOPING
CONCENTRATION OF MIND.

"How to Eat for Health and Strength"
(See page 14)

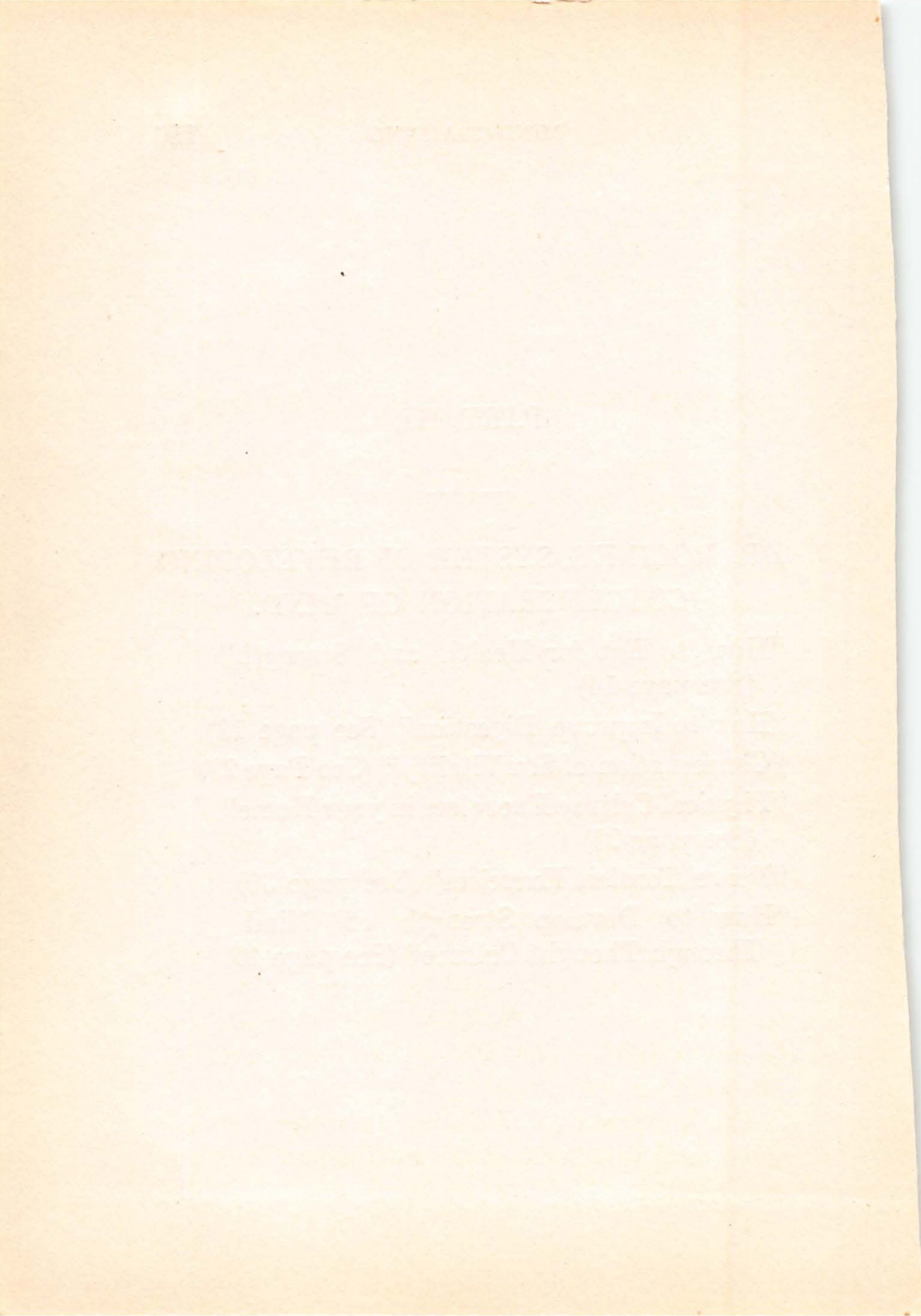
"How to Improve Digestion" (See page 19)

"Conservation of Sex Vitality" (See Page 23)

"Physical Culture Exercises in your Home"
(See page 25)

"Nerve Tension Exercises" (See page 30)

"How to Develop Strength of Mind
Through Thought Culture" (See page 40)



DEVELOPMENT OF CONCENTRATION.

In a broad sense, the soul has a fourfold mission to perform:

1. To maintain itself in a physical and mental sense, this being a vital duty that every man, woman and even animal owes to himself, herself or itself.

2. Industrial training, education and development, both mentally and physically. This is an industrial, educational, social, moral and developmental duty of the greatest importance.

3. To think and plan, either in an individual or public sense, or both, all for the purpose of individual, or public evolution.

4. To carry out the purposes of life, both in a temporal and spiritual sense: first in a temporal sense, so that life and existence can be maintained in this life: and secondly because life reaches into eternity.

The purposes of life are, therefore, many-sided, and this because the faculties of man are many-sided.

It can be said of man, in a more comprehensive sense, that he has six broad sides to his nature: namely

- (a) A self preservative, or physical and vital side.
- (b) A social side.
- (c) An executive and self ruling side.
- (d) An intellectual side.
- (e) An evolutionary side.
- (f) A spiritual side, which connects him with eternity and prepares him for a future state.

When we study man from truly psychological standpoints of development, we can say that he is developmentally behind in the department of self-mastery, self-direction, power of concentration and self-engineering.

The faculties of the soul must be trained to processes of consecutive acts, self-mastery, and concentration. For this reason, there are in every balanced mind, several faculties whose chief duty it is to engineer, direct and concentrate the operations of the mind, both in a mental and physical sense. Man must have some kind of control over his bodily movements: he must be able to direct and concentrate his mind.

When the self engineering (autonomic) faculties are in an untrained condition, the impulses, passions, emotions, thoughts, actions and habits

of a person lack self-regulation, and then, the process of mental concentration is faulty, not because the mind is weak in the autonomic department of the faculties, but because the mind lacks training.

When the impulses, emotions, appetites and passions are stronger than the self regulating faculties, the mind is impulsive, emotional, restless and irregular in its action, for which reason, the process of mental concentration is momentary, sudden, freakish and transitory. Then, thought-action, studies, habits and physical movements are fitful.

Again, when the power of volition and the self-engineering faculties are too weak in development, the person lacks power of mental concentration. Then, he cannot concentrate until he develops those very powers that qualify him for the act of concentration.

Therefore, when a person lacks power to concentrate his mind, it is because of either one of the following causes:

1. An untrained mind.
2. An impulsive and emotional mind.
3. Deficiency of the motor centres.

An untrained mind can soon be trained and the fault rectified, by a systematic course in the art of concentration. It is easy to correct this fault.

An impulsive and emotional state of mind and consequent want of concentration by reason of such impulsive states, can best be rectified by restraining anger, excitement, passion, hatred, strong impulses, intense emotions, agitation of mind, fretfulness, vehement impulses, etc.; by avoiding such food and drinks that through their nerve weakening and stimulating influence, excite the passions, the impulses and the emotions; by associating with steady, calm, controlled and conservative people; by taking a systematic course of controlled nerve tension exercises; by eating that kind of food and drinking that kind of drinks that have a calming influence and by observing hygienic rules.

The third fault is the most difficult to reach for the simple reason that it means an undeveloped brain, or feebleness of mind, or lack of power.

To cure this fault, the person must continue with physical culture exercises, with nerve tension exercises, with thought culture exercises, etc., for a long time. To develop brain is a slow process, but it can be done, nevertheless.

It is well for a person to fully understand what concentration is, otherwise, he may have a wrong conception as to what it is.

There are many spiritualists, theosophists,

"New Thought" people, Swedenborgians and others who imagine that they practice concentration when they fall into a negative or abstract mental state, but this is not concentration. It is abstraction, meditation, mental vacuity. People who sit around a table and fall into a negative state of mind do not develop concentration; they develop the opposite--abstraction of mind, or absence of mind, or mental vacuity. Their power of concentration grows weaker and weaker until they cannot concentrate their mind on any subject, thought or plan. They may injure their brain, if they continue to any great extent. The act of concentration requires strength of mind. A feeble-minded person cannot concentrate his mind, for the simple reason that he is feeble-minded. A mind not able to center itself on a special subject, or thought is weak. And a mind which cannot remove itself from a certain idea, thought, desire or impression is weak. But a man who can center his mind on any philosophical, scientific, inventive or mechanical problem, and who can remove his mind from that problem at any time that he pleases; or who can drive an absurd impression away from him; that man has strength of mind. Therefore concentration means strength of mind. Concentration is nothing else than the

power of the mind to center itself on thoughts, feelings, plans, resolutions, difficult studies, mathematical problems or work. The word concentration is taken from the Latin prefix con or cum meaning together; and centrum, middle point. It is the the act of the mind and the power of the mind to focus itself on some special object, subject, thought, problem, invention, etc. When, therefore, a person has the power to hold an idea, or a resolution, or a problem, or something else before the mind until all of the faculties shall have had time to act in a prolonged and consecutive manner on that subject until that subject, or thought, or problem, or whatever it may be, is complete: and he then also has the power to remove the mind from that idea, or plan--then he has power of mental concentration. But to do this, will, strength of mind, attention, memory, prolonged and conscious thought action, focalization, consecutive power, vitality, steadiness of mind and self-control are necessary mental qualities. For those reasons, concentration is a result of many different faculties. It is through the process of concentration that a person collects and holds the mental and physical energies at work. A concentrated mind pays attention to thoughts, words, acts and plans. A man who allows his mind to roam at will, will never accomplish

very much in the world. His energies are wasted. If you work, if you think, if you talk, if you act aimlessly, and if you permit your brain to wander over distant fields, the power to concentrate will be lost, the energies will be wasted and you yourself will accomplish but very little. To feed the mind with sensational stories, newspaper items, exciting novels and all sorts of newspaper literature is to excite the impulsive and the emotional faculties, and this means nothing else than weakness in the power of concentration. Such a person weakens his power of concentration. Such a person will not be able to engineer and pilot himself. He will not pay attention to his own actions nor to the actions of other people. A person should form habits at all times and regulate his every thought. The mind should engineer and pilot itself.

It can be said that all kinds of development begins in close attention. Concentration means self mastery, attention and conservatism. Concentration of the mind can only be established or developed by watching self. The way to develop concentration is by persistent watchfulness over every act of the day, over every thought and feeling. When a person watches himself and his own acts and also the acts of other people, he begins to use his faculties of autonomy, and as he goes on, he

will improve his faculties until he will be able to engineer his every thought, wish and plan. To focalize the mind on the thing in hand in a conscious manner and to watch every act leads to concentration. Focalization is the act of a trained mind. To hold a thought before the mind until all the faculties shall have had time to consider that thought, is to develop mental concentration. A person who holds his mind to the thing in hand in a conscious manner, that person develops himself in the art of mental concentration, but a person who does not hold his mind and his thoughts that same person scatters his energies. Concentration is self mastery and this is the first step in good breeding, in magnetism, in correct use of talent, in the art of self direction. A person who is excitable and erratic is not well bred, and a person who cannot direct his thoughts, plans, wishes, resolutions and studies, that man cannot succeed in the full sense of the word. Concentration means control. A person who is impulsive one minute and calm the next, that person is not controlled. He is not master of his mind nor of his feelings, nor of his thoughts and wishes. Such a person will never be successful. He will irritate the people at every step and he will gain nothing but failure. This is all he deserves also. But a man who can direct his

energies and hold them at work in a concentrated manner, that man can watch his every word and act. He can let every move serve a useful purpose, every thought tend to a noble end. Excitement and irritability is nothing else than rudeness. When a person thinks, speaks and acts, he should do so slowly and connectedly. He should talk with slowness and deliberation. He should assume reposeful attitudes. He should try to sit still as long as possible. He should sit like a statue, two, five, ten, fifteen, thirty minutes at a time. He should control his eye-lids, his fingers and his feet, and he should, by all means, control his tongue. He should assume static positions. He should lengthen out that which he does. He should be consciously attentive, but always easy and slow. He should hold his mind to ONE thing at a time. It is necessary to focalize the mind, to hold it on one thing at a time and to shut out everything else, in order to develop the power of concentration. Therefore, keep your mind together and do not allow your attention to be drawn to anything else. Make up your mind beforehand in regard to certain actions and hold your mind on those actions continually. Do not let those thoughts or resolutions or plans or actions or fears leave

your mind at all, and by all means, do not let others draw your attention in some other direction. Let nothing disturb you. Give no heed to anything else. Drop everything else and do only one thing at a time. Center your mind upon that which you do, and keep your mind on that one thing. Use your will and your intellect together as closely as you can and watch yourself and your own acts at all times. Assert yourself; direct your mind; be master of your own mind. Arouse yourself, your pride, your reason, your sense of duty and see how long you can hold your mind upon a certain action, subject, plan and resolution. Make will efforts. Use your strength of mind at all times. Develop your personality aspirations.

Do not permit interruptions, but remain cool, self-poised and independent and you will improve yourself in power of mental concentration. Never be in a rush. Take your time. You have plenty of time. Wait until you can concentrate your mind. Practice, practice from day to day and as you improve in the power of mental concentration, in that proportion will you be a great force in the world. The ability to concentrate means success. If you govern and control yourself, if you centralize your mind; if you are earnest in that which you do,

you will improve from time to time and you will succeed. Fix your mind upon each individual and watch his every movement; but during the time that you do this, remember your own plans, your own wishes, your own transactions, your own fears and your own everything. Talk to that individual and concentrate your strength upon one single purpose the whole time you are talking to him or her. If you do not do this, you waste your energy, you work for nothing, you waste your success, you waste your health, your personality, and you waste your magnetism. Those small motions lost by the fingers, by the toes, by the eyes, by the arms, every hour of the day, break down the vital cells and lessen the person's power in vital and nerve directions. A person should conserve his nervous forces as well as his vital forces. An engine which makes steam with all the valves open will not run the train nor light the city. To shut off the valves and direct the steam is the thing. To hold the mind to one purpose, one plan, one transaction, as the case may be, is to succeed, is to use the powers of mental concentration. There is possibly nothing in the world that uses up nerve forces to such an extent as excitement. An irritable person is never magnetic; he is never loved; he is

never liked; he is positively rude. Anger, sarcasm and excitement weaken a person in those directions. An excited person becomes nervous in time, for the reason that he uses up his nerve forces and his vital energies. A person who cannot speak and act without becoming excited, that person cannot concentrate his mind, that person is not a success.

Concentration of the mental and physical energies is personal influence. When the mind can concentrate itself, the energy of every microscopic cell is directed into one channel and then there is influence generated. Every person has millions of little trembling cells, each one having a vital center where life and energy are stored up and generated. When this energy is conserved and directed, the person is influential and successful, but when this energy is dissipated, influence and success are impossible. Waste of energy means failure. Concentration of energy means success. Each neuron in the gray layers of the brain is a psychic center of thought and emotion, each one a trembling intelligent force of some kind, and when this force, these thoughts and those emotions are held in check by a conservative, systematic and concentrated mind, then there is success, influence, magnetism, health and vitality. The nerves, bones, muscles, ligaments,

hands, etc., are nothing but executive agents carrying out the mandates of the mind, just exactly as these mandates, neurotic currents and messages of intelligence are sent out by the faculties of reason and will. The sole office of the intellectual, emotional and volitional faculties is to move the physical mechanism as the energy travels along wires of nerves and muscles. For that reason, when a person throws a voluntary control over these messages, thoughts, impulses, emotions, physical movements and over these physical instruments, he simply develops his faculties of self-mastery and concentration, and in proportion as he succeeds here, in that proportion will he develop the power of mental concentration. Therefore, controlled physical culture exercises, conservative habits, conservative thinking, slow and voluntary acts, slow and regular conversational methods, a slow and measured step, controlled actions, systematic work, rules, discipline, military drill, systematic gymnastic exercises, all develop the faculties of centralized and controlled physical and mental action.

Anything that excites the mind, stimulates the senses, calls the emotions and appetites into action, anything that terrifies, confuses, emotionalizes, anything that develops heat, etc., weakens the power of mental

concentration. For this same reason, all kinds of excitement is very, very bad. For this same reason, people who drink strong drinks, who fight, who run into fits of temper, who eat stimulating food, who play and sing and thus develop their emotions, take sudden and spasmodic physical culture exercises, who are sudden, vehement and emotional, these people lack power of mental concentration. And, on the other hand, slow and directed actions and thoughts, controlled physical movements, systematic exercises, develop mental concentration. It may be true that dogmatic, wilful, excitable people can concentrate, but it is erratic, spasmodic concentration instead of uniform and controlled concentration. Their energy is energy that works by spells, it is spasmodic; it is excited energy; it is waste of energy. It is that kind of energy, or concentrated energy, that acts like an explosion. It destroys itself. This is what such people do. They destroy themselves, their own energy, their own power, their own success and their own magnetism. Such people will be despised and well they deserve it. All kinds of concentration exercises must be slow, controlled, uniform and voluntary. Hence, sudden, erratic thoughts, emotions and movements are bad. The offices of the inhibitory faculties of the mind are to steady, direct, conserve,

prolong and hold the energies at work.

Therefore, also, a person who has a number of these faculties weak is not able to use his energies at work in a prolonged, systematic and concentrated manner.

The store-house of energy is in the lower areas of the brain, in the cerebellum and in two of the motor centres; but a person having nothing else than dynamic energy is like an engine full of steam and power, minus the engineer, valves and controlling apparatus. As we said before, the mental faculties have a manifold duty to perform--a self-protective duty, a developmental duty, a self-regulating and directing duty, an educational duty and a spiritual. For those reasons, man lives for a higher purpose than an animal. The animal is in itself a self-protecting organism and in the animal the faculties perform only a self-protecting duty, namely vital, motor and self-protective. Therefore, also, a man who lives for no other purpose than self-protection, that man is not above the animal. What does such a man accomplish in life? He does not need power of mental concentration any more than an animal does. But, a man who lives for the higher duties of life, that man feels the importance of developing his faculties, so that he can control his every act. It depends a great deal upon what a person

does. Work is, in reality, a developmental agent. It leads either to development or to degeneration. Such work as knitting, weaving and retouching and all such slow and controlled works, have a tendency to develop the faculties of mental concentration. This is the reason also, that people who do that kind of slow, controlled and systematic work, develop those very faculties necessary in acts of mental concentration. In order to develop concentration, you should center your mind. That which a person cannot do, that is the very thing that he should do, When a person cannot concentrate, then he must concentrate the same as a man who forgets some special thing must memorize that very thing that he forgets, otherwise he will never develop memory. Slow and patient work develops concentration. If you hold your mind on a certain feeling for any length of time, you develop concentration. When you hold your mind upon a feeling of pleasure, you develop concentration; when you dwell with your mind on a love emotion, for instance, and hold this before your mind for five, ten or fifteen minutes, a half an hour, you develop concentration of mind. When you hold your mind on your own self and the greatness of your own self, you develop concentration and you develop, also, high thoughts of yourself. When you become sys-

tematic in everything that you do, you develop concentration. When you take an interest in monotonous duties, then you develop concentration. When you call up a feeling of awe and dwell upon this one feeling, you develop concentration. When you admire nature and dwell on this feeling for five, ten, fifteen minutes or more, you develop concentration. When you walk slowly and systematically, almost like a machine, and you let this walking become a habit, you develop concentration. When you start with your work regularly each and every day, you develop concentration, you develop steadiness of habits, you direct your own energies and you become systematic. But, if you go to work at 7 o'clock to-day, at 8 o'clock to-morrow, at 10 o'clock the next day, and go somewhere else the next day, you do not develop concentration. You become irregular. When you fix your mind on a certain thought and hold your mind on that one thought, you develop concentration. When you hold your mind on some special object, the same as the lens of the camera centralizes on a certain landscape, you develop concentration. For that reason, you should hold your mind on that which you do; you should watch your own acts as closely as you can, and unless you do this you will never improve. Long, regular and controlled breaths

have the same tendency. They make you regular. They throw a control over your lungs. For that reason, you should breathe long breaths. Controlled expirations give control of mind and power of focalization to thought processes. This is the case with muscular exercises. You must remember that mind is associated with muscle and nerve. Steady the muscles and the nerves and you steady your mind, but let your muscles and your nerves be erratic and your mind becomes erratic also, and then you weaken your power of self-direction, which is nothing else than lack of concentration. Do you not think that your muscles, nerves and eyes require concentration? Surely, they do. The human soul consists of drifting impulses that must be held, directed and concentrated, in order that success and influence may be reached. This is the reason that a person must throw a control over his physical movements, over his fingers, eyes and feet. This is the reason that he must control his breathing. There is a deep philosophy in slow, deep and prolonged exhalations. Such exhalations steady the circulation, the action of the heart, the muscles, the nerves and the mind. When the heart flutters, when the circulation is uneven and when the lungs act by spells, the mind is unsteady and unfit for processes of

concentrated cogitation. Controlled breathing is, therefore, very essential.

It is not only necessary to concentrate the mind, but it is also necessary to concentrate the eyes, the fingers and the ears. Center your mind in your fingers, then stand erect as a statue and point to some spot, about four or five minutes each and every day. Assume such attitudes and you will improve. You will develop yourself, not only in a mental, but also in a physical sense. At another time, center your mind on a feeling of joy and keep your mind on this feeling for, say, two minutes, at the same time as you are assuming a reposeful attitude. Center your mind on a love emotion, at the same time as you assume a static attitude. Do this and you develop magnetism. It can be said, in reality, that magnetism or influence is love. Every person who is hateful is repulsive; every person who loves is influential. Who can resist the pleadings of an earnest lover? There is development of social magnetism in this exercise also. Every person should develop his social affections, otherwise when he shakes hands with people or when he gets hold of their hands, his hand will feel to them as though it is a piece of ice. This is not affection, nor is it magnetism; it is weakness and mechanical stiffness. The lover never gives a light grip.

Timidity vibrates the hand, but an affectional state of mind gives the right grip to the hand. When the clasp of the hand is weak or lax or stiff, there is no love, no passion and no magnetism. When the clasp is stiff and set, there is prudence in the person. Marital affections generate magnetism. A loveless person is non-magnetic and for that reason, his hand shake is non-magnetic. When love prompts the handshake, it is light at first, but soon the hand is held in a slowly increasing pressure. Love never clasps lightly, nor is it set. Opposite love currents are the most delightful sensations that can be experienced and because love arouses those opposite love currents of a positive and negative nature, people should cultivate the affections. Without love, people are like frozen icicles and the human soul is like the Siberian desert. Without love, life loses its charm and people become nothing less than magnetic corpses. A slow increase of the current of life, generated in the hand, magnetizes. This is the reason, also, that people should study the art of handshaking, or in other words, should develop the social affections. A person who loves is never irritable, but a person who hates is always irritable. If you want to develop a snake nature, cultivate an irritable and a hateful disposition, and you will succeed, and then, also, all your

actions, thoughts and feelings will be erratic, freakish and fitful. The opposite of love is hatred, and this is nothing else than repulsion, which is the opposite of magnetism or social influence. When a person is irritable and fitful, when he hates other people, he does not breathe as he should. Watch the breath of an irritable, excitable person. Watch the breathing of one who hates others and you will learn a valuable lesson. He has no control of his breathing. His breathing will not exhilarate his soul. Breathe when you are happy, when your soul is full of love and noble emotions and then notice the results. Then at another time, watch your breath when you are irritable, mean, angry and hateful, and note the results. When the true lover breathes, he draws the oxygen into his blood or into his very soul. He is the one who can breathe. There is not mechanical breathing, there is natural breathing. Therefore, also, a true love state develops a person, both in health directions and also in social. Breathe when you feel happy and breathe very long breaths, and you will gain life and strength, you will steady your mind and you will develop your faculty of concentration, and at the same time as you do this, you will become socially magnetic; you will develop your love nature. Without affections there is no sentiment in

life, no poetry, no charm, no sweetness, no magnetism, no object; there is nothing but the plainness of mechanical life. Let your will and your concentration dwell in your love. Let your will and your love dwell in your hand when you shake hands with people. Watch the people and watch yourself when you shake hands. Notice the mechanical handshake, the business handshake, the pessimistic, the emotional, the affectional and the magnetic handshake. A person who loves is magnetic and he has magnetic influence, but he may not be able to direct his energies, for the simple reason that he is weak in the faculties of mental concentration. This is the reason that the lover also should develop himself in that important quality of the mind. The hand of love always magnetizes, but it should be steady and controlled at the same time. It should be concentrated. Love can be concentrated and directed the same as anything else. When there is love in the hand, the hand is magnetic. When there is love in the voice, the voice is magnetic, providing, of course, there is power of concentration in the hand and in the voice. When there is love in the eyes, the eyes are magnetic. When there is love in a song, the song is magnetic, when there is love in music, the music is sweet and charming; but there should be concentrated energy and action in everything.

Everything should be controlled and directed. This is the case with the voice, with the eyes, with the fingers. Steady your mind, your hands, your eyes, and your voice. Let your will dwell in your voice. Let your voice be steady, slow and positive. Let your thoughts be strong, slow and positive. Let your step be firm, elastic and positive. Whatever you do, be slow in your actions and in your movements, at the same time as you are energetic within. Never rush to and fro, whether you love or hate, for if you do, you will never succeed. Take your time in everything.

Form a resolution that you shall and will become patient and by will effort, hold your mind on that resolution for three minutes. This is a very important exercise. There is not a more important concentration exercise in the world than this one. As you form this resolution, assume a static attitude and breathe slowly and increasingly, that is, breathe long breaths and control your exhalations especially. Assume a static attitude, reason and speak in one steady strain for three minutes and be sure to connect your sentences well and make them long. Neither raise nor lower your voice, but speak in a steady strain, remember, however, that your reasoning must be consecutive. You must hold your mind to the sentence or to the thought in the sentence

in a consecutive manner. Lengthen out the sentence and make it as long as possible, but you must connect it, and your clauses must be consecutive. Do this and you will improve yourself in the power of concentration.

Assume a poised attitude and hold your fingers in a static condition at the same time as you are pointing to some object. Let your eyes be steady and let your mind be conscious at the same time as you are looking and pointing at a certain object on the wall and remember, also, that you should breathe long breaths.

Assume a poised attitude and look at a picture on the wall at the same time as you are exhaling long exhalations and inhaling short inhalations.

When you go out and meet people, assume a reposeful attitude before the person whom you meet. Be sure that you do this at all times. Watch your man very closely at the same time as you are watching yourself. Static exercises develop the motor faculties and increase the power of mental concentration. If at any time you feel irritable, nervous or weak, stand erect, reposeful and calm and inhale long respirations and you will see that your irritability will disappear and a silent calm will creep over your mind, unless indeed, you be too weak in brain vitality. When you begin to grow stronger in the power of concentration, look very irritable and nervous

people right squarely in the eyes and remain as calm as you can. This will be a very trying exercise. To look at a nervous and excitable person and yet remain calm means considerable. Irritable and nervous people or fretful people have a very bad influence on those who are naturally weak in those directions. This is the reason, also, why you should avoid irritable, fretful, angry, disagreeable, dogmatic and cynical people. Never go near them until you grow stronger; but when you grow stronger, try yourself.

Sit and draw a picture very patiently and dwell with your mind on the work the whole time that you are doing it. Continue with this for five minutes. When you sit still and breathe slowly at the same time as your fingers and muscles are in action, and at the same time as your eyes are centralized on some special work, you steady your nerves and your muscles, or in other words, you use those faculties that throw a controlling influence over the mind.

Make a point on a piece of paper and put it up on the wall, stand about twenty steps from the point, then direct your finger to the central point of the paper and advance steadily, step by step, until your finger is on the point. At the same time you are doing this, you should develop placidity of mind. You should

move steadily without becoming excited in any way. Control your feelings and emotions as much as you possibly can.

Learn to hold your eyes steadily on an object, or on a person. The eyes, ears, fingers and feet are instruments of the mind. When you steady the eyes, you steady your mind; when your eyes are steady, your mind is steady, or at least there is an effort to steady the mind. When the mind is unsteady, the eyes roll to and fro. Watch the eyes of an unsteady freakish, fretful and spasmodic person. He does not hold his eyes still one single minute. And this is the case with his hands, fingers, feet, eyelids and thoughts. The nerve current lives and acts in the eyes, fingers and feet. When the eyes, fingers and feet are unsteady, the nerve current is unsteady; when the eyes, fingers and feet are steady, the nerve current is steady, and then the mind is steady also. Hence, when you control the members of the body, you use will effort, and this develops the mind. Every physical movement should be controlled by the conscious being within. Physical and mental control develops the power of mental concentration; it gives smoothness to the flow of the nerve current; it gives steadiness to the nerves, control to the muscles, grace to the body and patience to the mind. This is the reason that reposeful attitudes

are so necessary when it is a question of developing mental concentration. We reach the mind through the body, its members and physical senses. The mind lives in the bodily members; it acts through the physical senses.

When we see a person and study his attitudes; when we listen to his voice; when we look into his eyes; when we watch his physical movements; when we pay attention to his conversation and the way he constructs his sentences; when we see him at work; when we watch his fingers and feet; when we notice his sitting position; when we pay attention to his actions, we study his mind. These actions and motions are expressions of his mind. Such as they are, such is his mind. When he is uneasy, restless, sudden, erratic and unsteady, his mental faculties are in the same condition. When he is composed, his mind is composed. Concentration in its fullest sense requires perfect control of the mind and body. It is not enough to have power of concentration, but it is also necessary that this power should be in a controlled condition. And this controlled condition should not be a result of a slow and torpid temperament. There are some people who have no ambition, no inclination for effort, and having a lymphatic temperament and an idle, sluggish mind, they are steady,

patient, composed and seemingly controlled and uniform, but this does not mean that they have acquired the art of concentration and mental control, nor that they have developed the power of mental concentration. Such people are lethargic, inactive, indolent, slow and listless, because they have no internal energy; they have nothing to control. Their temper never disturbs them, for the simple reason that they have no temper. Their eyes, fingers and feet are steady, but this steadiness is not the result of controlled energy; it is lack of energy. A person should be internally strong, forceful and energetic, but his strength, force and energy, his power of thought and his physical movements should be controlled. Centralized internal force, externally controlled, is a test of character. Controlled, well directed and centralized energy is concentration. When a person does not have energy, both mental and physical, he must develop it. When he has external and internal energy which he cannot direct and hold at work in a patient, sustained and concentrated manner, he must learn to control and direct it. It is not altogether a question of what we are capable, but rather a question of what use we make of our capabilities. When internal energy is lacking, we must develop internal energy, but at the same time,

we should learn the art of centering the mind, both mentally and physically.

There is nothing that holds the faculties at work in a continuous manner as static exercises do. Control of the body develops control of the mind.

Controlled, energetic and internal action of the mind at the same time as this energetic action expresses itself in mechanical, muscular and nerve tension exercises, leads to mental control and power of concentration.

Develop internal energy and throw a steady control over muscles and nerves and you develop concentration.

Take static exercises and you steady the muscles and the nerves.

Let your mind live, in an energetic manner, in your muscles and nerves, and let your muscles and nerves act according to the dictates of the mind and you develop concentration.

Let your mind be patient at the same time as it is energetic and you improve the quality that enables you to concentrate your mind.

Let life be energetic within and controlled without and you improve the same quality.

Sit as still as a statue, for five to ten minutes at a time, but let your mind be energetic, and you develop concentration, steadiness and control.

Sit still and count silently to one hundred and then count back to one, at the same time as you have your mind centered on that which you do, and you accustom your mind to conscious and controlled action. But you must dwell with your mind on that which you do, otherwise it will not do you any good.

Look a person in the eyes as steadily as you can at the same time that you are internally energetic; but do not glare at him. Do not let your eyes roll in every direction.

Sit and look at something, in a conscious manner, without winking; but keep your eyes and mind centered on that one thing, say one minute at first, then two, then three.

Go and do something and throw a patient control over your feet, hands, eyes and mind.

Hold your mind on certain sentences, as for instance on the sentence, "I have perfect control over my every act". See if you can hold your mind on this sentence for two minutes of time.

Put a large sheet of paper on the wall and make a point in the center of the paper, then assume a positive attitude and look at this central point for two minutes, at the same time that your mind is conscious of its own acts. Do this and you develop your own energies.

Center your mind on the sentence, "I am watching myself and my every act". But do not let your mind become a blank when you center your mind, neither should you let your mind drift.

When you are angry, remove your mind from your anger, and draw the attention of your mind to something else. Then, see how long you can hold your mind on this something else.

Make a long line on your paper, on the wall, and follow this long line with your eyes, in a conscious manner, for two minutes. But let nothing else draw your attention. Hold your mind and your eyes on that one line without interruption.

Put a paper on the wall and let your mind guide your fingers in the making of a circle on that paper. Follow the same circle for two minutes and let your mind dwell on the work, or in your fingers.

Focalize your mind and keep it focalized. Hold your thoughts before your mind until they stand before your eyes as realities. Learn to become more lasting, abiding, constant unceasing, concentrated and unitized in everything that you do. Think ceaselessly on one thought without any interruption. Nothing should be allowed to interfere. Do not let feelings or thoughts creep in between. Fight off any thoughts that interfere. Center your

mind on one thought, think on only one idea, and let your mind dwell on that one idea.

When you read a book, begin slowly; become absorbed as much as possible; proceed regularly; continue uniformly; and do not jump from place to place.

When you look, look steadily and ceaselessly for some time, until you shall have seen the object in all its details. Draw that back to your mind which you have thought about the day previous, the week, or the year previous.

When you talk upon a subject, center your mind upon that one subject, and that one alone. Let nothing draw your mind from that one subject. Become absorbed in that which you speak about, think about, or in that which you do. Let nothing else disturb you, nor draw your attention in any other direction. Listen to nothing else; look at nothing else; do nothing else.

Let your mind concentrate itself on the thing in hand. Keep your mind on one feeling at a time, as long as possible, without any interruption of any kind. Do not let your mind wander. Keep it together. It may be difficult for you at first, but you are learning the art of fixing your mind. As you go on, your mind will become uniform in action, connected in thought, continuous in method, permanent, consistent, attentive, consecutive and central-

ized. Continue and you will be regular instead of irregular, complete in your work instead of incomplete, uniform instead of freakish, steady instead of fitful, ceaseless instead of brief and periodical. Pay constant attention to one and one thing only and you will soon develop. Hang on to one thing or thought ceaselessly. When you work, let your mind dwell on that work steadily. When you talk, think first, and when you speak, hold your mind on the question in hand. Talk slowly, steadily and connectedly. Never be in a rush; be slow and patient. Assume static attitudes, and when you do, do not move a finger, nor an eyelid, nor any part of your body. When you write a letter, lengthen out and bring as much to bear upon one subject as you possibly can. Connect your sentences well, and add clause after clause, until the sentence is long and well constructed. Read books that treat of one continuous subject. Read long articles. Associate yourself with people who are slow, steady, patient and ceaseless in their work, action and speech. Lengthen out that which you do. Prolong that which you do. See how long you can sit still and think on one thought without interruption. Hold your mind steadily on one thing, and you learn the art of concentration. Concentration of mind can only be gained by constant watchfulness

over every act of the day, and by centering the mind on the work in hand. A mind which can not centralize itself cannot use its energies

There is possibly no science requiring so much application and power of concentration as mathematics. A person who lacks mental concentration is, as a rule, not overly successful in mathematics. But if a person persists in mathematical studies, he will improve his concentration, because such studies require steady application.

Marching, military drill, military discipline, very systematic and sedentary work will also develop steady habits, mental concentration, self-control and other desirable qualities of mind.

Such work as retouching, engraving, draughtsmanship, etc., develops steadiness of mind; but when the work is too easy and sedentary, strength of body and mind is not developed, for which reason the person who does that kind of work grows weaker in mind, body and health. But when he understands himself, he can develop energy and vitality by correct eating and systematic physical culture exercises.

Concentration is a very desirable quality of the mind, in all kinds of work, studies and thought processes. In fact, it is the foundation stone in the structure of success. Every

man and woman who develops this quality of mind will succeed; and every man and woman who goes according to the advices given in these pages will develop concentration without fail, provided he or she will persist in developmental practices from day to day and from year to year, until the fingers, eyes, nerves and thoughts shall have become accustomed to act according to the dictates of a well directed mind.

PART IV.

CHARACTER BUILDING.

When you wish to change your character, you should not continue with states of mind natural to you, for if you do, your character will remain the same. So long as you travel south, you go south; in order to travel north, you must turn. Character building is possible when you understand the laws that govern your own constitution. But you cannot continue with the same habits, thoughts and wishes, when you wish to develop character.

Character building is improvement of character. Character building, however, is not possible before you know your weak and strong points. Self-knowledge precedes character building. Uneven development gives rise to peculiarities of character. When you follow your own impulses you become more and more warped in your character. Your tendencies grow stronger and your disposition more peculiar. You may be lured into dangerous experimentation, by your own inclinations, thinking that all is well, that there is no danger ahead, that you are practical and wise. At last you

may get sick; yet you cannot be cured by pills and drugs so long as you do not understand the internal causes, and so long as you continue with your former tendencies, thoughts and habits.

Again, uneven states of mind may lead you into financial speculation, fights, drinking, prostitution, self-abuse, misfortunes, adversity, distress, poverty, insanity, matrimonial misery, crime, and a thousand and one unhappy conditions. You call yourself unfortunate, unlucky or ill-fated, and blame enemies, circumstances, parents, governmental systems, weather or economic conditions, for your misfortune; but you ignore the fact that you created your own calamities, ill-health, etc. There are conditions that cannot be prevented, but you have the power within yourself to avoid evil merely by cultivating your weaker sides. Never depend upon your weaker sides when it is a question of practical affairs.

If you do not have practical business talent, you should not become a business man. You would not, then, be safe in business. You would, very likely, create trouble for yourself and for others, by your foolish financiering. When you lack business talent, it is better that you work for others, until you shall have had time to develop your business talent.

If you be deficient in that faculty which studies and perceives the nature, disposition and character of people, you are likely to make mistakes in the selection of wife, husband, servants or associates. Then you may hire a dishonest servant, cashier, watchman or manager and thus place your private affairs into the hands of an unworthy person, and, in time, suffer for your imprudence, or rather lack of sense. Or you may buy a frisky and dangerous horse, liable to run away and injure, if not kill you, or your wife and children.

If you be weak in reasoning power, you cannot reason out the consequences of your own actions, nor the result of certain moves. For this reason, you may get into trouble with your neighbors on account of your weakness here. You may say something to your best friend that may injure your interests ever after. Unforeseen calamities may descend on you, because you cannot reason out your own danger, nor the result of certain agencies at work. People would very likely call you foolish and you would call yourself an unfortunate man.

Even the highest and noblest sentiments may cause you trouble, unless you understand yourself. For instance, you may worship and pray so earnestly that the blood may congest

in one of your brain centres and cause headache, inflammation, and even insanity and death.

Or your brain may be too large and active for your body, and use up vitality to such an extent that you will run short of nutrition for your brain, in which case you may suffer from nervous prostration.

Or your digestion may be weak at the same time as your moral ambitions are strong. If so you will think and study: you will feel that your productions are of the greatest value; you will feel your duties keenly; your mind will be very active; you will burn up your vitality on the altar of thought and work, etc., and lastly invite weakness, restlessness of soul, neuralgia, nervous debility, and suffering, and thus bring unhappiness over yourself, your family and your friends; all the time blaming your weak constitution, or thinking that you are unlucky or that God chastiseth you, or that your fate is such, and that you consequently cannot prevent it.

Failure and accidents are often a result of an unbalanced brain, and this necessitates development. But development in its fullest meaning is not possible before you know your strong and weak sides. Self knowledge precedes character building. So long as you do

not know how to direct your thoughts into other channels; so long as you do not know how to counteract certain states of mind; so long as you follow your own inclinations; so long as you continue with the same feelings, emotions and habits; so long as you read the same kind of books; so long as you select the same kind of environments, and so long as you do not know what states of mind will change your character for the better—that long you will remain the same in character and disposition. If you wish to develop nobility of mind you cannot do so when you associate with ill-mannered people. Nor can you do so by depreciating yourself, nor by depending upon the advices of other people. So long as you lean on your friends, or on tables, walls, chairs and telegraph poles; so long as you drag your feet, or hang on chairs and spread your feet apart, or lay your feet upon tables and writing desks; so long as you trim your nails and cleanse your ears in public; so long as you assume attitudes of humility, servitude, anger, weakness, contempt, vanity, ignorance and vulgarity; so long as you spread your feet and rock up and down on your heels and toes, when you stand on the streets, or upon the public platform; so long as you thrust your thumbs into the armholes of your waist-coat, or into the pockets of your trousers; so long as you hide

your arms behind your back, or fold them on your breast, or slap your knees, or whistle on the streets, or sing on the streets, or laugh boisterously, or spit in street-cars, or on the streets, or in public places, or in your own home; so long as you belittle yourself; so long as you swear and drink; so long as you associate with idlers or permit the unworthy in your office for hours at a time; when you are rude and vulgar in your expressions; so long as you insult people; so long as you lie and steal; so long as you practice dishonesty; when you are moved by low tendencies; so long as you are common, paltry, ill-mannered and disrespectful, and so long as you feel bashful and unimportant—that long you will never develop nobility of soul. To become noble is to avoid that which is ignoble; to develop nobility is to feel great. A nobleman feels his own value, and, therefore, he is never bashful, neither does he permit himself to commit small acts.

If you wish to develop nobility of soul, associate with the noble, high-minded, magnanimous and great. Cultivate high thoughts of yourself. Rule yourself, and carry yourself with a lofty dignity and self-poise. If you feel great, you will avoid low and rude acts. A vulgar-minded person permits vulgarities because he does not feel his own greatness. Gentlemanly and lady-like actions are a result of

nobility of soul. Every person is great, but every person does not appreciate his own greatness, therefore, also, he sinks in his own eyes and in the eyes of other people. A high-minded man does not permit vulgarities in himself. The true nobleman exalts himself, his principles, his studies, his religion and his God.

Never mind what other people do. Let them commit rude acts until they also shall have developed themselves sufficiently to feel their high mission in life, their nobility of mind and divinity of soul. Do not talk about their rude acts. If you do, you will become rude also. Vulgar people deserve the love and pity of the noble; they need the refined and noble companionship of the cultured, though this is almost always denied them.

We should have a school of good manners in every city of the American union.

There are some people who think that brain development is not possible. Such people deceive themselves. That development is possible has been demonstrated thousands upon thousands of times. It is just as possible to develop the brain as the muscles. Is not the brain nourished by the same blood? Is not the brain subject to the laws of repair and catabolic functioning? Surely it is. Wherever the blood goes, there is growth and repair, transformation and catabolism. The stomach

and the lungs are the great factories where the vital cells, contained in the blood, are manufactured; the heart and the circulatory system being the distributive agents that carry these vital cells to the various parts of the body. Activity in muscle, bone, tissue or brain centre draws these vital cells to the various parts of the organization. This activity means that the life force is at work in some portion of the system, it being this force of life, through activity, that attracts the blood to those portions of the system in which the soul is at work, causing the blood to give up its vital cells to such active portions. Thus, when a person exercises his right arm, this activity draws the blood to the arm, and thus supplies the muscles, bones, etc., in the arm with nutrition, giving the muscles an opportunity to grow; and when this muscular activity continues from time to time; when the blood flows freely to the muscles of the arm, and when the myocytes (muscle-cells) of the blood are extracted and deposited in the muscles, the muscles grow in size and in strength, until the arm becomes strong. This is an important developmental doctrine. Is it impractical do you think? Is it not a fact that you eat, drink and breathe? Is it not a fact that the blood circulates in the system? Is it not a fact that ACTIVITY attracts blood to that part of the body which is being exer-

cised? Is it not a fact that the life-impulse is at the foundation of activity? Is it not a fact that constant exercise of the muscles causes the blacksmith's muscles and the muscles of the athlete to grow strong? Of course it is. Is it not also a fact that the blood flows to the brain? Of course it does. The entire system is governed, nourished and developed by the same blood and the same law—the law of activity and growth. Therefore, action is the law of life, of growth, of development. Action in a mental faculty increases its brain centre, just the same as exercise (action) increases the muscles of the athlete.

Development and growth of the brain is possible, this has been proven. Development of the soul is possible. This is a beautiful doctrine! Because of it, man can improve himself.

RELIGIOUS CULTURE.

To develop this sentiment, you should love TRUTH for its own sake. Call up moral sentiments and sentiments of justice, study law, duty and discipline. Love facts, realities, law and principles. Dislike wrong statements, loose assertions, mendacity and false utterances. Examine everything very closely for the purpose of determining whether the thing is true or not. Doubt assertions and statements until you shall have found out. Be accurate in everything. Feel accountable for everything that you do or say. Be candid. If you find out that you have made a wrong statement you should never, never forgive yourself. Regulate your life according to strict principles of justice and law. Study your own conduct and that of others and condemn yourself and others for all kinds of wrong actions. Study the laws of nature, moral ethics, human law, discipline, rules and regulations. Do not tolerate fraud, trickery, cunning, fiction, and delusion and never break your own promises. Feel that life is a reality

and that you are responsible for everything that you do. Fill your soul with sentiments of remorse when you find that you have violated law, justice, truth or promise. Go on in this way and you will develop your moral sentiments.

It cannot be denied that God has implanted a seed into the soul of man that should be developed from time to time, all for the purpose of improving man for this life and for that which is to come.

In people in whom the sentiment of religion and culture is active, there is religious culture. They respond to the laws of God, so soon as they learn about those laws. They are obedient to God and man. They watch their own conduct. They feel that there is something sacred in the soul of every human being. They have respect for that which is holy. They obey parents, human laws, moral laws, legal authorities, public teachers, ministers of the Gospel, biblical precepts, business rules, the laws of their own constitution, etc.

They worship their God and pay the closest attention to the teachings of wise and holy men. And by so doing, they prepare themselves for this life and for that life which lies beyond the borders of the material existence. When this sentiment is strongly active it leads to saintship, respect and obedience.

But this noble sentiment is not active in all people. When this is the case, it is necessary to call it into action, whether it be in yourself, in your son or daughter, in your wife or husband, or in anyone else.

Disobedience, infidelity, hatred, contempt, disrespect, swearing, cruelty and a wicked life weaken, and even kill, this noble sentiment.

To develop it, you should fill your soul with holy longings for purity and sanctification. Long and wish for improvement. Pray for forgiveness. Make a holy resolution to live a perfect life. Think of the greatness of your Creator. Think and talk about perfection. Be obedient to parents, brothers, sisters, authorities, educators and people in general. Think of the sacredness of your own soul. Think of eternity. Prepare yourself for eternity each and every day. Respect truth, justice, duty, obligation, law, discipline, rules and regulations. Stop quarreling with people. And by all means do not find fault with religion, worship and religious culture. Go to church and pray as earnestly as you can. Long for holiness and saintship. Feel thankful for that which you receive from God and man.

Fill your soul with sentiments of gratitude. Say "Thank you" to the people when they give you anything. Thank your parents for

kindnesses shown you. Do not think and say that neither God nor parents, nor people have done anything for you. There is not a day that goes by but what you receive favors from some one, either in word or deed. Feel grateful to people and to God. Do this for your own sake, for your own development, if for nothing else. Make a resolution that you shall become a holy, good, noble, pure and perfect man, in thought, word and deed. Think of purity; long for perfection; talk about holiness and obedience; sing about saintly association, and pray with heart and soul for religious sanctity.

Become more spiritual minded. Study that which lives, feel, thinks and acts in matter, or in living beings. Devote yourself to the study of psychic phenomena. Study the soul and its functions. Devote yourself to metaphysical subjects, Swedenborgianism, psychic science, spiritual philosophy, phrenology, invention, modern researches and doctrines treating of God, angels and saints. Develop "the sixth sense." Attend the meetings of spiritualists. Study revelation and inspiration, whether verbal, plenary, dynamical or mechanical. Study magnetism and hypnotism. Cultivate the sentiment of faith. Call the subjective mind into action. Cultivate faith in the unknown. Pay the closest attention to admoni-

tions and impressions. Develop intuition, or depend more upon intuition. Come in close contact with the inner part of the people—their soul and their mind. Let your “sub-conscious self” feel and sense conditions regarding the people. Study the spirit of the universe; that is, study that which lives and acts in the universe. Take an interest in human progress.

By all means do not treat life, mind, spirit and soul with contempt, for if you do, you will become spiritually dead. Study your own living self and develop the impulses of life, both in a physical sense and in a psychical.

But, if you take too much interest in fads, mysticism, seances, miracles, revelation, illumination, telepathy, ghost-seeing, spiritual phenomena, spiritualism, theosophy, mormonism, hypnotic suggestion, vision, trances, etc., by all means do not develop yourself still more in such directions, for then, you may become super-sensitive, nervous, impressive, gullible, etc.

The atheist, the materialist, the infidel, the skeptic, the deist and the spiritually blind should develop the sentiment of spirituality.

HOW TO DEVELOP THE SPIRIT OF CHARITY.

If you be dogmatic, selfish and cruel, rude, hard-hearted, miserly and unkind, you should develop the spirit of love and good will.

To do this, you should become generous in gifts to the poor and needy. You should love mankind. Cultivate toleration for the faults of the people. Look upon the best side of the people's actions. Do not be severe in your judgment of the people. Support charity institutions, or at least cultivate the spirit of charity in your own thoughts. You certainly can afford to do this. You certainly can afford to think kindly of the people. This does not shorten your purse-strings. On the other hand, it will lengthen your purse-strings, in the sense that you will attract people to your place of business. Liberality will always pay, whether it be liberality to the poor or liberality of judgment. You can well afford to put a good construction on men's actions. If you call up charitable sentiments and thoughts in your own mind, you will develop a charit-

able disposition. Cultivate the sentiment of love for all rational beings; develop the spirit of kindness and benevolence in its widest sense; help people in thought and deed, and you develop the spirit of charity. This will pay you manifold, in health, in peacefulness of mind, in patronage, in public influence, in honor, in reputation, in purse, in assistance, in good deeds, in spiritual development and in eternal salvation. But you should not develop the spirit of charity because it pays, for then you develop nothing else than the spirit of selfishness. The man who is honest because it pays, develops a mercenary spirit. Be honest because you are a man, because it is your duty, because your inner self prompts you to honest deeds, because honesty is a noble quality of the soul. Do this in regard to love and charity also. Love people because you are a man, a gentleman. Love them because you wish to benefit them. Love them because they are noble; love them that you may have an opportunity to elevate them, improve and save them. Do good whenever you have an opportunity, for each time that you do good, you improve yourself and someone else. You can be a missionary and yet attend to your industrial duties. Say kind words to each man and woman, and you will save yourself from hell (misery) and you will save souls

(make people happy and help them to develop). If you hate people, you are in hell already (you destroy yourself, you degenerate). When you hate people, your soul becomes black and your mind, diabolical. You destroy your peace of mind; you kill your higher self by slow degrees; you commit spiritual suicide. If you love people, you will live; if you hate them, you will die physically and spiritually. To destroy others is to destroy self; to hate others is to develop the spirit of destruction. Hatred will kill life; love will preserve life. Hatred will kill the world; love will save it. Hatred, greed and mental gloom affect the digestive function and turn the secretions into biliary poison. These biliary products are thrown into the blood and taken to the brain and to all parts of the system, leading to biliousness, melancholia, hypochondriasis, indigestion, etc. Thus hatred will disturb health, embitter life and lastly kill.

But when you love people; when you appreciate their virtues; when you delight in the companionship of people, either in a religious or social sense; when you promote the welfare of human beings; when your soul experiences tender sympathies for people; when you are moved by holy motives to the noblest deeds; when you wish to benefit humanity; when you think of the temporal happiness and

eternal salvation of the people and work in the interest of reformatory and religious movements, either in thought or deed; when you wish ardently to save human souls; when you speak kindly to the people; when you form bonds and alliances of love, all for the purpose of drawing the people in the direction of heaven and happiness; when you take interest in charity work, and when you act and speak kindly toward all created life—you improve your health, develop your soul and prepare yourself for this life and for that which lies beyond the borders. This is true character building. This is the way you can be saved; this is the way you can help others to save themselves.

But when you cultivate hatred, revenge, cruelty, greed, vanity, contempt, fault-finding, disrespect, malice, etc., you live in your lower faculties, and, then, you invite evil powers into your soul, or you develop that which is evil. Live in these propensities and you reap evil, misery, death, destruction and hell; live in the higher faculties and you reap happiness and eternal salvation.

THE SENTIMENT OF PERFECTION.

As a person feels he acts. When he takes interest in beauty and perfection of character, he perfects his character. The idealistic sentiment is very important in character building, as it gives desire for perfection of character. Weaken these and a person forms filthy habits. It leads to polite manners, elevation, desire for tidiness and personal neatness, elevated taste, an artistic mind and a poetic soul. It gives desire for elegancies, polite culture and refinement. The reason that noble, aristocratic and genteel people do not affiliate with "the vulgar," is because of this sentiment.

To develop this sentiment you should make yourself as tidy as possible. Avoid coarse surroundings, bad habits, rude associates and rude manners. Improve your manners. Cultivate graceful movements. Take special delight in that which is delicate, harmonious and elegant. Study poetry and polite literature. Visit art galleries, beautiful parks and flower gardens. Call up, in your soul, earnest longings for that which improves, beautifies and idealizes. Take a special delight in adornment, in attires of

beauty, in finery, poetry, music, art and song. Long for perfection, personal improvement and culture. Call up, in your mind, esthetic sentiments, and study beauty in all its varied forms. Live in your own imagination. Fill your soul with thoughts of perfection. Tone up your mind and cultivate your taste. Shun that which is rude, rough, vulgar and debasing. Associate yourself with people of culture. Select a choice vocabulary. Use words expressing beauty and perfection. Make your room, or your home as artistic and beautiful as possible. Wish to become better. Long for beauty of soul and perfection of character. Love poetry, music, art and song. Cultivate a positive dislike for rude expressions and for everything ill-looking, deformed, filthy, vulgar, gross and vile. Form ideals in your own mind, then strive to become so perfect as your ideal. Conceive ideas of perfection yourself. Never mind if these ideals exist in your imagination only. If this perfection is practically unattainable, you will develop just the same. Cultivate thoughts of ideal happiness. Live in a world of beauty and perfection, and glory in your own ideals. Form ideals of virtue in their highest conceivable perfection, then emulate them in virtue and high worth. Study beauty in all its forms. Read books that treat of beauty and ideal philosophy.

Adorn and beautify yourself when it is possible, but do not go to extremes.

If you are already neat, tidy, clean, particular, idealistic, musical, artistic and poetic, you should not cultivate this sentiment, for then you may become an extremist along the lines of impractical idealism.

HOW TO DEVELOP GREATNESS OF SOUL.

To develop the sentiments of romance is to develop greatness of soul. This sentiment is the spirit of display, scenic, romantic, dramatic, classical and cosmic. It renders the soul of man lofty, scenic, romantic and sublime. It broadens his mental vision, and enables his soul to vibrate in unison with nature. It gives altitude to his sentiments, sweep to his aspirations, magnitude to his conceptions, scope to his faith, romance to his love, sublimity to his figures of speech, grandeur to his imagination, majesty to his dignity, compass to his aspirations and wings to his soul. To cultivate this broadening sentiment, begin to float away into the regions of fancy. Glide in your own imagination into the most distant regions of space, eternity and infinitude. Cultivate the sentiment of romance, and read sublime descriptions of imagery. Talk about scenic grandeur and cosmic sublimity. Cultivate a desire for scenery, travel and adventure. Witness dramatic representations and revel in the world of scenery and romance. Read about astronomy and works on travel. Ac-

custom your mind to broad and lofty thoughts. Admire nature and her scenic splendor. Go out moonlit evenings and call up sentiments of romance. Dislike anything little, finite, prosy and stale. Become broad and lofty in your views, and let your thoughts be as comprehensive as possible. Study the infinity of the universe, the eternity of the spirit, the continuation of space, the indestructibility of matter, the scenery of nature, the continuance of time, the grandeur of the celestial wanderers in space, the romance of fiction and drama, the beauty of celestial phenomena, and everything of that which is great, grand, vast, magnificent scenic and infinite. Broaden out your descriptions as much as possible, and cultivate the spirit of romance and display. Use words that express power, soar in your own mind.

This sentiment is very essential in character building, for it broadens the views of man in every direction. A man having this sentiment strongly active has a soaring mind, a romantic nature, a grasping intellect, a broad mental vision, a lofty imagination and a roomy soul. To broaden out for time and eternity, and to become truly great in character, mind and soul, it is essential to call this sentiment into action. Call up sublime emotion in your own mind. Study that which is great in

nature, science, philosophy, music, art and song. Cultivate emotions of love for that which is great and mighty. Admire metaphorical language, beauty of style, elevation of sentiment. Listen to orators moved by fancy and sentimental romance. Take delight in that which is wonderful and mysterious. When you are moved by emotions of awe and sublimity, think of these emotions again and again. Study classical authors, adventure, fiction, tragedy, drama and oratory. Go out in the evening and look into space, and endeavor to grasp the meaning of the endless universe. When you experience great thoughts and sublime emotions, dwell on these emotions so often as you can. Let your soul have scope; let the whole universe live in yourself, as it were. Give your soul wings; cultivate lofty conceptions; think thoughts that reach out as far as the universe. Avoid small actions. Talk **only** of that which is great and mighty and you will develop greatness of mind. If you develop the sentiment of romance, you will never become prosy and small souled. Then, you will avoid trivial things. Remember that you talk and act just as you feel.

HOW TO DEVELOP PUBLIC INFLUENCE.

Character building in its broadest sense means that a person should evolve beyond the sphere of individual selfishness. A person whose mind is limited exclusively to himself and his own interests is not broad in his views, nor has he properly comprehended the art of character building. Again, a person whose mind is limited to himself, his wife, children and relations, only, is not an evolved man. He should take lessons in character building.

Character building, in its highest sense requires that a person should have a soul broad enough to take an interest in all created life. He should not only be sociable, but he should also possess the spirit of sociability in a universal sense. To take an interest in all people is a very desirable quality when it is a question of public influence. A person who is antagonistic in nature, in manners and in speech is never magnetic. He does not win the people, nor does he deserve their patronage. But a person who warms towards the people; who takes a kindly interest in the interests of them; who associates with them and cultivates the

fraternal affections; whose heart pulsates in unison with the hearts of others, that person gains friends, customers or clients at every step.

Indeed, the social affections are not cultivated in people as they should be. If people cultivated the social affections more than they do, there would be less selfishness in the world. There would not be so much antagonism hatred, misery, mental and physical pain.

There would be less artificiality, trickery, monopolization, mendacity and political corruption. If one would work for the interest of the other, we would have humane laws and more honesty in the world. People would not quarrel and fight, nor would they carry on destructive wars, nor construct destructive ships and instruments of torture, all for the purpose of killing each other. Governments would not need standing armies of soldiers, hired at the rate of thirteen dollars per month, or more, to go out and kill their fellow beings.

Love does not kill. A mother who loves her child does not kill her child. On the other hand, she educates her child and cherishes his juvenile association. Hatred kills, but love does not. Love loves, develops, educates, reforms and promotes the happiness of each individual. The man who loves is

truly great; the man who loves builds his own character and that of other people. It is not warships, guns, jails, armies of soldiers, courts of justice (punishment), explosives, dynamite, torpedoes, etc., that the world needs; it is the cultivation of the social affection; it is LOVE.

No one can over-estimate the importance of the social affections, when it is a question of character building. The reformer, the missionary, the noble minister of the Gospel, the benefactor, the public educator, the true Christian, devotes himself to charity work because he loves mankind, and he loves mankind because love lives in his heart. The criminal, the pugilist, the warrior, the highwayman punishes, fights and kills because his heart is cold, and his heart is cold because he does not cultivate the spirit of universal love.

No man can have a truly great character before his soul warms towards humanity.

It is not difficult to cultivate the spirit of sociability and universal love. To love people it to develop the spirit of love and charity.

If you think kindly of the people; if you long for an opportunity to benefit them; if you develop friendly relations with the people; if you join benevolent institutions; if you cultivate the people-loving sentiments; if you participate in good work; if you link the people to-

gether in the chain of love; if you fill your soul with joy each and every time you think of friend, wife, child, foreigner, white or black; if you wish ardently to help the people and to make them happy in thought, word and deed; if you take a special delight in mutual association; if you forget yourself when you talk to the people and become wrapped up in their interests; if you make it a point to AGREE with the people, and if you cultivate emotions of universal love towards babies, children, wife, husband, relations, ancestry, races, nations, kindred, tongues and people, you will develop the spirit of universal love. If you do this, you will develop your own character, and you will become more magnetic and publicly influential.

Fill your soul with joy every time you think of people. Make people happy in your own mind. Agree with them in your own mind. This at least does not cost you any money. Take care of life in its tender stages. Feel kindly towards animals, birds, fish, insects, etc. Don't say that every man is a rascal. Do not talk against women, nor against men, nor against ministers, nor against anyone. Be sure that you have no enemies. If you love mankind, you will have no enemies, so far as you are concerned. If people hate you, it is because they have no love in their hearts.

Then, it is your missionary duty to call their affections into action. Make friends and you will succeed; make enemies and you will fail. Let love live in your heart and you will be happy for time and for eternity.

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