

STEPPING-STONES TO SUCCESS

BY

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TO
HELEN HASTINGS,
AN UNWAVERING FRIEND,
THIS BOOK
IS
DEDICATED.

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P R E F A C E

All human endeavor, from childhood and youth through to the sunset of age, sees ever before it that enchanting reward of achievement—SUCCESS.

No matter what the purpose, the goal is to succeed. It may be to succeed in one great undertaking or to succeed in the smaller affairs as they present themselves during a life time.

Each one of us has, in some degree, that inherent force which compels the striving, fighting, yearning and dreaming for success.

This book has been written and comes to you in the hope that the principles herein described will prove of permanent value to you in your life work. It seeks to point out to you in the plainest style and manner the fundamentals through which all success is possible. It has been written for the average intelligent reader, and *it is not a deep scientific promulgation of psychological principles*, which could be of value only to students in psychology or those who desired deep study in philosophical expositions.

On the other hand, this book has been writ-

ten plainly, to the point and in a manner which will lend itself to convenient reference at any time. All unnecessary and superfluous matter has been eliminated in order that the work might be practical and non-scientific, and not over-burdened with dry theoretical material.

This book is not magical, and it has no bearing on matters occult or mysterious. It merely puts forth the great principles, sometimes termed "secrets," of success.

By countless experiments, by consulting the pages of biography, and by a careful analysis of the personal correspondence of hundreds of successful men and women, it has been proven that accomplishment in any line, or success in anything, is the positive result of certain primary causes. Certain human forces produce success in somewhat the same manner as certain combinations of matter in nature produce definite results, according to the *law* of cause and effect.

It is hoped this book will, firstly produce *inspiration* and that it will next produce *confidence* in self. It is hoped that it will prove a life-long counsellor, a companion of achievement.

It cannot bring one success or wealth or great happiness by a single hurried reading.

It is not superhuman. The maximum results can be derived from it only by persistent application to the principles laid down. It will then develop those vital forces within you to which the average person pays little attention; it will inspire you to greater efforts and it will create in you a greater efficiency.

And so may the best in life come to you through the assimilation of these pages.

THE AUTHOR.

OPPORTUNITY

Success is mainly the result of the ability to grasp an opportunity.

The world owes you a living—but there is more perspiration than inspiration in collecting it.

Opportunity often goes by unnoticed while men are bowing to Fate.

CHAPTER I

OPPORTUNITY



THE world today is full of opportunities. In business, in art, in literature, in every field of endeavor the call of opportunity is greater than ever before.

To the ambitious the world presents a rich hunting ground, a wide expanse for fruitful endeavor. To those who lack knowledge and courage it seems as a great city, walled in by those more fortunate who have gained entrance to its rewards through fame, fortune or influence.

The old adage that opportunity knocks once on every man's door, is, perhaps, so old that it is now out of date. The saying was undoubtedly intended to exemplify the fact that opportunity actually comes to one less often than it is sought.

The fields of endeavor are full of opportunities today, but they are ever playing "hide-and-seek" with the ambitious. "Go, young man or young woman, and find opportunity."

The specific relation of opportunity to success is apparent.

The first step toward any success is the grasping of an opportunity.

In speaking of opportunity Gladstone said truly:

"In some sense and in some effectual degree there is in every man (and woman) the material of good work in the world."

In every one of us there is the God-given germ which may be termed our "capacity for usefulness." In every one of us this quality is capable of being developed, through proper exercise and nourishment. This distinctly human quality is that attribute of mind which enables one to seek opportunity as a direct means of exerting a definite usefulness to his fellow-beings.

The first requisite to success is the ability to accede *that opportunity is a circumstance within the reach of everyone.*

Opportunity, then, is a signal sign to success. If the ability to reach opportunity is inherent in every one of us, it follows that success itself, which is born of opportunity, is possible to every human being.

How often we have heard the expression, "Luck seems to follow him wherever he goes."

But it was not luck. In fact luck or chance is a very small factor to any success.

When we study the biography of successful men and women we find in every instance, discounting some rare exceptions, that certain fundamental principles of success have been strictly followed. These principles may have been followed consciously or unconsciously. But the goal of success has always been and always will be attained by adherence to definite laws governing the power of mind over matter ; and when these laws are studied, assimilated and put into practice the resulting achievement will be SUCCESS—a complete accomplishment of a definite aim.

Not long ago a young man came to me and complained that he had not achieved a satisfactory success in life because he “had not been given the proper opportunities.” Further on in his conversation he remarked that “the world owed him a living” and he did not understand how less capable men than he were making more money, more of a reputation and were actually happier in their everyday work. He had studied hard and was ambitious and industrious, yet he was slipping along and success was ever elusive—just out of his reach.

Such an example will fit the present condi-

tion of thousands and thousands of men and women, in all walks of life, who are normal, ambitious and intelligent; who are following a thousand different occupations to which they may or may not be adapted; who are earnest in their desire to succeed, and who aim to accomplish a success in each of their respective occupations, as a final attainment of that condition in human life which brings good fortune, contentment and happiness. Yet these thousands are going on in pace with time, only to find that each morning the desired goal of success is as far distant as it was yesterday. Some will achieve a mediocre success; others will fall back under the weight of discouragement.

But to anyone who says "I haven't been given an opportunity," let it be said that no truth could be more plainly spoken. You have not been given an opportunity? Of course not! Real opportunity is not given away.

That which you get for nothing is worth no more than the price you pay.

Opportunity must be sought. It is truly in reach of all, but it must be properly courted.

The rough diamond is imbedded deep down in the bowels of the earth. It is there, and by the hand of man is brought to light, where it

is cut, ground and polished into the most beautiful of jewels.

All things worth while must be sought for, and when found in the rough they need the intelligence of man to make them valuable or useful.

The world owes no one a living—unless he or she works for it. And to reap the most in life one must give to his fellows a service which is worth while—a service which is helpful, noble and honorable.

Every one can do that, in a small degree at first, and by well directed effort the final results will seem marvelous.

Opportunity can be recognized easily by some, but to many it passes by unnoticed.

Individual opportunity is *your* opportunity. The opportunity that would fit your conditions, abilities, ambitions, would not be suited to another.

What might be a “golden opportunity” for one, might be the stepping-stone to a dismal failure for another.

Many failures are due to misfit occupations, because of a first mistake in judging opportunity.

A man may earn his living in a misfit occupation, but he works mechanically and without

heart interest. His work is monotonous. Time drags and pay days are the only interesting breaks in the sameness. He is obliged to support himself, and perhaps a family, so he sticks to it and calls himself a "victim of circumstances."

Everyone eventually has some definite ambition. It is a normal human passion. If you have no aim in life, no purpose only to exist from day to day, you are either mentally or physically unbalanced.

The difference between you and the Hobo is a matter of ambition. His occupation fits him; he accomplishes his ambition in exactly the same fashion as the ambitious youth who works as a clerk in a railroad office and who later achieves his ambition when he becomes president of the organization.

Every man is an enigma to every other man.

He is a messenger from his Creator carrying instructions to follow, which he cannot himself fully understand.

The human mind is the greatest force in the world of achievement. Human brains have accomplished wonders, and they will continue to accomplish great things as time flows on.

Every mind is individual, yet every normal mind is endowed with that God-given germ

which may be coaxed to grow into a mighty power in each of us—the power to do something and do that something so that the result can be called success.

One of the greatest mistakes made by many a youth is the formation of the idea that opportunity is waiting for *him* somewhere and all that is necessary is to take a hunting trip, bag the game, take it home, tame it and live ever after in luxurious ease on the fruits of success.

Opportunity is in itself static and requires that you mold yourself into its grooves.

Ambition and opportunity properly mated will produce success as surely as certain combinations of matter will unite and produce definite, invariable compounds.

The first step to success is to find the right opportunity; the next step is to make yourself adaptable to that opportunity through intelligent application of the fundamental laws governing mind over matter.

To succeed, you must fit yourself to do some one thing well. What the world wants of you is your service. To serve, you must know how. Knowledge is power, but success is not attained through knowledge alone. The application of knowledge whereby a definite service will be

performed, constitutes a personal achievement limited in degree only by individual endeavor.

The degree of your success will be in direct ratio to the amount of your service to your fellows.

A giant cannot test his strength until he has an opportunity to lift a great weight. You cannot make the greatest success in life until you have found the right opportunity and have fitted yourself well for that particular opportunity.

Theodore Roosevelt is a marvel of intellectual power and attainment. Early in life he found his opportunity in the field of literature and political science. He followed strictly the laws governing success, for every accomplishment is the result of adherence to certain laws inherent only in the human being—the laws governing the power of individual mind.

Hundreds of men have found opportunity in political science, and there have been hundreds of men who have made monumental successes in this one field of service, but each success has been different, because each man's mind is different from all other minds.

There are no two people exactly alike, either physically or mentally. But despite this enor-

mous variation, there are traits common to all and these are the *functions* of the mind and body.

The variety of human minds is the greatest thing in existence that makes for each of us a special opportunity. If each mind were exactly the same there would be but one opportunity.

Like produces like. But as your mind is different from any other mind in the world, your accomplishments, your success in life must be different from all others. As your mind is, so are you. "As a man thinketh, so is he."

The great principle is this: *As your mind is individual, so is your opportunity individual, and as your service to mankind will be the fruitage of your opportunity, so will your success be individual.*

Have you ever stopped to think what the conditions would be if Nature's creations, including man, were not one endless production of variety? What would happen if every young man in America should decide to be a farmer? What would happen if every young woman in America should decide not to marry, but to remain a spinster throughout her lifetime?

But the world is so adjusted that every normal man and woman has his or her *opportunity* to live, enjoy life and give back the best that is within to others.

Real life is from within.

The success of any man is reflected on others by the mirror of his own individual soul.

Your opportunity in life may be defined as that field of service for which you are naturally best suited.

Your *aim* in life comes through the subconscious feeling that you *are* suited to a particular work, and you *are ambitious* to find an opportunity to use your faculties and talents to the best advantage.

The adaptation of a mind to any particular occupation is determined by a multitude of factors, which would take a volume in itself to explain. The formation of mind very often begins before birth and continues through early childhood. Inherited traits play an important part. Special education in childhood sometimes develops a particular mental characteristic; environment and early circumstances have their lasting effects.

But all through early life, during the restless period of intellectual and physical growth, there remains in each of us that characteristic

which may be termed our "capacity for usefulness." This may manifest itself at this time by gradual growth, or it may lie dormant until brought into activity in early maturity.

As this book is intended only for those who have launched themselves upon life's great ocean of activity, or are about to do so, the author will omit all discussion pertaining to the child mind. Such matter might be classed as the power of the parental mind over the child mind.

Your feeling for "the capacity for usefulness" may or may not have exhibited itself.

It is that feeling of ambition which comes to everyone at some time. It often comes with a rush and fury and you find yourself saying, with the greatest amount of seriousness and determination:

"I can do that and I'm going to do it!"

Whatever your preparation in life has been; whatever your talents are; whatever your circumstances have been, this will some day meet you face to face.

When you look out upon the world and you touch upon a field of endeavor that makes you enthusiastic, optimistic, inspired, and that inner feeling fairly yells in your inner ears, "I

can do it, and I'm going to do it!" you are virtually face to face with your opportunity.

Once within your grasp you will have taken the *first step to success*. You will have the diamond in the rough.

Whatever you seek you can find somewhere, in some degree, if you have the qualities of fitness, ambition and determination.

If you desire money, you can get it; and the amount you will get will depend on the manner in which you follow the laws governing successful money making.

If you desire reputation, you can obtain that and the degree of reputation to which you attain, will depend on the manner in which you follow the laws governing personal achievement.

The amount of fame that you will receive will depend on the number of people you serve through your life work; the amount of money you can make will depend on the number of people you can serve by your service to humanity. No one can become famous whose life work reaches but two or three people; neither can one become a millionaire by serving a half dozen of his fellows.

If every normal man and woman in America should today and henceforth for a few years,

put into earnest practice the principles governing personal success, there would be fewer millionaires, less poverty and less unhappiness. If there were a less number of rivers flowing into the Mississippi River there would be a smaller Mississippi River.

What you are losing in money, fame and happiness, or the additional amount of each that you should get with the proper effort, is going to others, *who are putting into their everyday lives the indisputable and positive principles that govern each and every personal success.* Those who are succeeding are following these principles, either consciously or unconsciously.

The bird that flies in the air follows the rules of aviation strictly by its *instincts*. Every man and woman is born with instinct, often termed animal instinct; but there is also a higher faculty, that of *reason*, whereby we are able to determine cause and effect.

Certain elements in nature can combine and produce a certain effect. That effect never varies. It is an absolute law.

Personal success in life is caused by the combination of opportunity with individual ability. While opportunity is essentially the same, individual ability, being different, will produce

an effect that is always different, even though slightly.

If we have opportunity as the starting point to any success, it must be remembered that this is but the first step. Many men and women today have not even found their opportunity. "Oh, if I only had an opportunity!" is the cry from thousands.

If opportunity does not *come* to you, *seek* it. The spirit of "Seek and ye shall find," backed by the determination to find the object of your seeking, will bring your opportunity as sure as the sun rises.

First, resolve that you are as good as any of your fellows.

Second, resolve that you have been placed in this world to enjoy it and to be given an opportunity to serve it in return for a fair share of health, wealth and happiness.

Third, resolve to find an opportunity to fit your abilities and ambitions.

Fourth, resolve to improve that opportunity by the cultivation of mind power. (As suggested by remaining chapters of this book.)

Fifth, resolve to say when you meet opportunity, "*I can do that and I'm going to do it!*"

Sixth, remember, and bear firmly in mind, that :

The first requisite to success is the ability to accede that opportunity is a circumstance within the reach of everyone.

You can achieve through the power to do something and do that something so that the result can be called success.

As your mind is individual, so is your opportunity individual, and as your service to mankind will be the fruitage of your opportunity, so will your success be individual.

AMBITION

The game of life cannot be learned by glancing
over the players' shoulders.

Those who never try to make anything out of
themselves generally succeed in the undertaking.

Luck is the fool's excuse.

CHAPTER II

AMBITION



AMBITION is like a turbulent river rushing on with great fury; discretion builds solid levees to keep it in its course.

There can be no accomplishment in life without ambition; it's the great and all-powerful incentive to dare and do.

Ambition is the dynamo of human energy; it comes from within and is confined to the soul's own limitations.

You have ambition and so has everyone—in some degree. It is that something deep down in your own nature that says: "Go, you, and do it."

Ambition and determination are playmates.

Success itself comes surely and quickly to those who have ambition backed by an unwavering determination.

Your aim in life is to accomplish something, and that something must be the combination of your opportunity and ambition. Your aim

is to *do* something well; and to do it well you must have force behind every stroke.

If you put a stone into the ground it will obey the law of gravitation and remain there forever. When you bury an acorn it will accede to a higher law and will grow up by a vital force enclosed in its tiny walls. Man, himself, cannot understand the force that permits a tiny acorn to grow up into the mighty oak.

Nature has whispered into the ears of all in life: "Grow up!"

Your ambition germ is securely planted within you and its development can be promoted through a combination of physical and mental qualities; the physical to produce energy that is physical, and the mental to guide all in the proper channels.

There are really more failures in life due to lack of ambition than to lack of opportunity.

The motto of achievement is: "Be Ambitious."

Wishes and day dreams are the forerunners of ambition, but wishes and dreams alone are but prophecies of reality.

Thousands and thousands of men and women in the world today are the pitiable victims of indecision—they have no definite *aim*—

and what success they achieve is achieved by accident.

Everywhere men and women are "held down" because they lack ambition.

Many could achieve wealth by the cultivation of ambition; many could bring fame, happiness and contentment into their lives if they would stop, look and listen to the clanging of ambition's bell.

Many fail because they strive for impossible goals. Many are deluded by ambitions beyond their power to attain, and aspirations that are totally disproportionate to their capacity for accomplishing.

The passion of ambition is a normal and healthy one. There are the over-ambitious, and to these one success is but the stepping-stone to another.

Over-ambition produces perpetual dissatisfaction.

When you feel the cry within, "I can do that and I'm going to do it," it is time to know that ambition is awake.

Whatever is your goal, whatever is your opportunity, when the inner soul speaks—heed the call. Answer to yourself, "I will, I will, I will!"

The law of compensation is one of the great-

est of all laws. In the long run, when the worth of your service to humanity is totalled on life's balance sheet, you will have earned just about what you deserved. Whatever you give in service to your fellows will come back to you. If you give your best to the world, the best will come back to you.

There is a great difference between what you desire and what you deserve, yet through ambition the visions of today can be made to be the accomplishments of tomorrow.

Throughout the ages man has ever been progressing. Up, up through the centuries progress has marched steadily on under the sharp whip of man's own ambition. And the progress of each century reverts back to the individual accomplishments of individual men and women.

"It's the last straw that breaks the camel's back," but each straw *helps*. Your success may seem a long way off, but each step forward and none backward will *help* to bring you nearer.

Your goal, whatever is your ambition, may seem as a giant mountain, to the top of which seems as an endless climb; but when it is reached how sweet is the rest and what a pleasure it is to look back over the long, winding road up the steep incline!

The story is told of a boy, taken to school by his parent, who informed the schoolmaster that "of all stubborn boys I know, he is the worst." The lessons were assigned to him and he was seated at his desk. Later, as the teacher walked by, he laid his hand gently on the boy's shoulder in a kindly spirit, whereupon the little fellow trembled and shrunk away from his touch. "What is the matter?" asked the teacher. "I thought you were going to hit me," he replied. "Why should I hit you?" "Because I am so bad," said the little fellow. "Who says you are bad?" "Father, mother and everybody, says so." "But you can be just as good as any other boy, if you try," said the teacher kindly. "Can I be a good boy?" asked the little fellow, looking up in surprise, "then I *will* be a good boy." From that time on his life changed. He made rapid progress and soon became liked by all. He later became governor of one of our largest states.

The pages of history and biography are filled with the examples of ambition and determination.

Practically every one of us is possessed with greater powers of accomplishment than we ever attempt to exert. A famous psychologist has said that the ordinary person is only fifteen

to twenty per cent. efficient, that we bring into use only a small part of our capabilities.

Nothing strengthens us more than to early make a constant effort to live up to a certain fixed purpose.

Our desires are the prophecies of our destinies.

The law of averages discounts a percentage of our aspirations; the ambitions of youth are never completely fulfilled in a lifetime.

Hope, courage, determination—all these are the qualities that make opportunity blossom forth into a gorgeous success; the ultimate realization of constant effort.

Ambition is a quality of mind. It is a force generated from within.

Before you can consciously *act*, you must *think*.

All accomplishments are preceded by a definite plan to be treated as a cause to produce a desired effect.

To accomplish your aim you must plan your actions carefully, follow them out methodically and know that they are suitable to your abilities.

Steadfast application to a fixed purpose has made successful men and women in the past

and will continue to make them in the future. It is a law inviolate.

The laws relating to individual endeavor may be roughly outlined as follows:

You, as man or woman, are different from any other man or woman in the whole world; consequently your channel of thought creation, your personality, your individual success will be different from the success of anyone else. If you aspire to become a civil engineer or to become cultivated in art or music, your process of accomplishing your aim will be individual and different, and your success, no matter in what field of endeavor, will be different from any other success.

In projecting your thought force for a given purpose, which is correlative to ambition, you unconsciously determine the future as the logical sequence of the past. You may aim to become a civil engineer and in the formation of the thought as to *how* you will attain that ambition, you unconsciously (or consciously under cultivation) imagine the exact conditions of your ultimate success by a previous knowledge of the past, as relating to the careers of civil engineers. Therefore, *ambition is a conscious or unconscious imitation*, to be elaborated by the products of ultimate effects of

individual desire. In other words, when you are ambitious to succeed in any given field of endeavor you have as a foundation work, or stepping stone, the success of some other individual in the same line of service.

No one man invented the automobile of to-day. Thousands and thousands of minds have added to its mechanism since the advent of the first motor vehicle. The first civil engineers, so far as we know, were the cave-men who made the first crude efforts in construction. A thousand successes in any one field means a thousand *different* successes.

While every ambition is an imitation it is impossible to imitate exactly. This is a physical as well as a mental law. No two things in nature are exactly alike; no two trees grow up alike; no two plants are exactly similar in size, color or shape. Man, with all his wonderful abilities, is unable to make any two objects exactly similar. The world is a world of variation and change. Each stone, plant, animal and human being is a unit in itself. But man, with his physical, mental and moral qualities is a world in himself, capable of mastering the things in nature in a manner that will bring him health, happiness and contentment.

Your life is divided, primarily, into conscious and unconscious acts and thoughts. Ambition is active and positive, not negative, therefore the cultivation of it will depend on the thought forces of imitation, determination, reason and patience.

How can you cultivate your ambition? The same way you would cultivate a plant—by giving it nourishment and forcing it to grow up as destined by its own nature. Having found opportunity, having fitted yourself into the proper niche, the proper line of endeavor whereby your natural talents and qualifications can be converted into your best service to your fellows; having said to yourself with all the God-given sincerity which you possess, "*I can do that, and I'm going to do it,*" you are ready to cultivate, enlarge and perfect this opportunity through your own ambition to do so.

The methods through which such a cultivation is possible, may be outlined as follows:

1. By means of imitation.
2. By means of intellectual culture.
3. By means of determination.
4. By means of patience.

While other subsidiary internal factors and also indirect external factors enter into the cul-

tivation of ambition, these four are the fundamentals.

The process of imitation is the first of the distinct mental qualities common to man and beast. It is the antecedent, in man, to the quality of reason.

Imitation exhibits itself early in childhood; in the first sounds and signals which we learn to make and give as a means of transmitting our first thoughts to our parent. We learn first through imitation of sounds and motions; later we learn to reason.

The instinct to imitate develops from the natural law that like produces like; animals produce animals; friction produces heat; disease produces disease. If we desire to learn a new language we imitate one who knows that language; if we desire to row or swim we imitate one who knows how to row or swim. So in all that we learn we first imitate.

A college education is fundamentally a course in imitation.

Therefore, the first step in the accomplishment of ambition is to imitate those whom we know have succeeded. The cry of the world is "Be original," but all who are original have first had to imitate; all who walk had first to crawl.

If you would succeed in musical art, for instance, you must understand the rudiments of musical composition and the technique of its exposition through the medium of voice or instrument. You must first learn what others have done, and in so learning you begin building the foundation work for your own success.

Study carefully what others have done; and in so doing always imagine yourself as substituted for the successful person about whom you are studying. Learn the cause of success in others, then *put it into practice* in your own life through conscious imitation.

Unconscious imitation is not so important a factor to achievement as conscious imitation, but it should not be neglected.

This phase of mental force as a means conducive to the growth of ambition is exhibited in everyday life. Most people eat three meals a day at certain hours in the day; each follows the other in unconscious imitation. Authorities on the subject tell us, though, that we could eat regularly two meals a day, or regularly four or five, without the slightest injury to health. When we are on a crowded street of hurrying people, we unconsciously quicken our steps in imitation of those about us. So it is that actual association with the successful or

imitation of their methods will be a determining factor in our own success.

Put into practice the elements which constituted success in others and add to this as you progress, your own individual requirements. Your individual make-up is composed of weak qualities and strong qualities. Each quality must be strengthened or balanced in such manner as to make your achievement *the best* that is within you.

You have been born, you have lived and your ambition is to *make good*, not financially or socially, but *with yourself*, for it is *you* who have been made to carry out your own mission; it is *you* only who can make your own destiny; it is for *you*, a deserving share in health, happiness and contentment.

Your ambition is to gain all that is good, noble and beautiful and it is your ambition to gain all these truly possible things through a life work best suited to you. Happiness, contentment, prosperity—they all belong to you—they *are* yours if you but fit yourself for them—and *go after them and get them*.

The matter of intellectual culture is important. No man has ever made a worthy success who was not intellectual. But on the other hand, men of the greatest intellectual bril-

liancy have been some of the most pitiable failures.

The world looks up to the man who *knows* and by *knowing*, *does* things. The intellectual culture most conducive to success should be that culture of mind which will enable the individual to fit himself in the most practicable way for his life's achievement. The man who studies ten years for the ministry would be wasting valuable time and energy if his "natural bent" were that of a merchant. Lincoln is only one example of a great man having a very limited education.

Intellectual culture up to the point of usefulness becomes a necessity; beyond that point it becomes a luxury. Your life work demands a certain amount of knowledge that is necessary before you can begin. Resolve to gain that knowledge in the shortest time consistent with thoroughness. Leave the "frills" and "fancies" until later when you have time to enjoy them to better advantage. The man who builds a beautiful home leaves the decorations until the last.

Get a good solid education, if you can, then *go ahead* and make use of your *specialty*. *Become a specialist*. You can't hope to do everything. Your ambition will not permit you to

do that. Besides, you will not be fitted to do everything. Your career may be likened to a railroad train leaving a great terminal station. When you start out you encounter hundreds of side tracks, switches, main lines, and, above all, signals, signals everywhere. You are destined to take some main line, some direct route, out of the mass of innumerable by-ways.

In life you can gain the desired goal, your ultimate success quickest, by taking the direct route. Side-tracking causes only delays and lets the other fellow pass by you. It is the single aim that wins.

Behind all these must be *determination*; that furious, everlasting pounding force that drives its way through any difficulty. *Determination!* What a magic word!

More has been gained in this world by the indomitable, whirlwind rush of determination than by all other forces combined.

Ambition without determination is akin to mere desire; it is as a gold mine untouched for lack of initiative.

"We go forth," said Emerson, "austere, dedicated, believing in the iron links of Destiny, and will not turn our heels to save our lives, but a book, or a trust, or only the sound of a name shoots a spark through the nerves,

and we suddenly believe in will. I cannot even hear of a personal vigor of any kind, great power of performance, without fresh resolution."

"I can't get ahead because of circumstances," says the despondent youth. But he is merely hunting for an excuse for failure. Determination *will make circumstances!* Pluck and grit are great forces; vital, inspiring and never failing.

Resolve to dare, then do! Say, "I'll do it!" with all the determination in your soul. Determination has moved mountains; it has mated oceans and divided continents; it stands supreme—the greatest of all personal forces.

The secret of making money is mainly a matter of determination. And the same is true in practically every line of endeavor. No matter what your ambition, cultivate determination; don't let it lag; urge it on and on and before long your accomplishments will astound you.

Patience is a very commendable virtue; a veritable guiding star in the course of ambition. Without patience ambition would wither up and die. Many people, in fact the majority, are ambitious spasmodically, but lack patience to "stick it out."

Be patient in all that you do and you will live a well balanced life. Don't expect things to "turn up;" get out and get them, but *be patient*.

Patience is the safety-valve to your ambition.

SUMMARY OF THE QUALITIES OF AMBITION:

The context of the previous matter may be summed up, as observed, in the following:

1. True ambition, in some degree, is inherent in everyone.

2. True ambition must be *distinct* and *positive*. Your thoughts for future accomplishment should embrace *what* you want and *why* you want it. It should also embrace approximately *when* you want it.

3. True ambition must be *definite*. Guess work or uncertainty should not be allowed to enter the mind. Such ideas as "I guess that is what I'd better do" and "Is it best for me?" and "I wouldn't be quite certain of doing that," are negative.

4. True ambition must not *vary* in purpose, or carry doubt. Such ideas as "If I can't do that, I'll try the next best thing" and "If I'm worthy I may do it" are in direct violation of the fundamental principle of ambi-

tion which exhibits itself in the positive exposition: "*I can do that and I'm going to do it.*"

5. True ambition is not *wishing*. Everyone can *wish* a number of things at one time and the mind then becomes merely a storehouse of *desires*. Of course one may *wish* for many things and eventually get them, but the *mere wishing* will not produce any positive effect as it is fundamentally a negative thought force.

6. True ambition must be reasonable and possible. It would be absurd to attempt to achieve the impossible and it is irrational to attempt to achieve more than one thing at a time.

The true meaning of *ambition* might be formulated from the Founder of the Christian Religion: "*Whatever things ye desire when ye pray, believe that ye shall receive them, and ye shall have them.*"

SUGGESTIONS FOR THE CULTIVATION OF AMBITION.*

First—Put before you two sheets of blank paper. On one write out your educational

* See Chapter X on the Importance of Drill.

qualifications briefly. On the other write out in full your immediate wishes, which would relate to your own self. After making these notations memorize both. Keep eliminating all impossible or improbable desires from the one list until you have narrowed them all into one immediate ambition. Be sure that this ambition does not overbalance your abilities. At first, if possible, select something in view that will require, in your estimation, about 30 days to accomplish. Think clearly and slowly. Before arising in the morning, say to yourself, "I can do that, and I'm going to do it." Make a firm resolution to do it.

Second—Write out each day the progress made in accomplishing your ambition. At the end of a week compare the notes and determine result. Practice imitation when possible. Be accurate. At the end of each day say to yourself, "I am *determined* to do that; I *can* do it and I'm *going to do it*."

Third—Cultivate accuracy and patience in your everyday work. Don't let the mind wander. Keep thinking about some definite accomplishment in the future and make your daily work bring you nearer. Think, whenever possible, "Other people are happy, have

money, are enjoying life, why should not I? Why can't I have the things others have?"

Fourth—Banish all disagreeable thoughts from your mind. Try your best to do this. Keep the mind fresh and receptive. Don't allow yourself to believe that you are "unlucky." Don't allow the thought to enter that success is a kind of luck or chance. Resolve to succeed in the opportunity you have found or chosen. Make the most of every working hour, but don't hurry. In your own mind fairly yell to yourself, "*I can* do it; and *I will* do it."

POWER OF WILL


The fellow who graduates from the University of Hard Knocks is prepared for most any kind of a job.

A pessimist is a fellow who sits down and waits for old Hard Luck to catch up with him.

Hard luck always follows the line of least resistance.

CHAPTER III

THE POWER OF WILL

 HE existence of any human power implies duty to develop and make the best of that power.

The Science of Physiology explains to us the composition of the brain as a physical part of the body proper. It tells us all about grey matter and brain cells.

But the brain is merely a medium through which the *will* and *mind* perform their natural and acquired functions, just as the body itself is the abode of the inner spirit, or soul, or what is termed *life*.

The cultivation of the mind begins shortly after birth, and, as explained previously, the first trait to exhibit itself in any marked degree, is the trait of *imitation*. Thus, the brain itself is capable of being fashioned just as any muscle in the body can be strengthened through *proper nourishment* and *exercise*.

A young boy and girl may be left in a deep wilderness to live. With no human environments, no means of gaining any human knowl-

edge, they will follow their inherent animal instincts while the mind of each will remain dormant and uncultured.

We learn from others, and in learning we have to *imitate* what our predecessors knew. Each generation shows a little advancement, a little gain in knowledge and progress over the preceding generation.

The power of will is the greatest power in the world, which has to do with human accomplishments. In fact, no man can determine the limits of any individual mind; neither can he foretell the limits of human endeavor.

The accomplishments of today would appear as positive impossibilities to those of ages ago. The greatest discount, perhaps, to individual human achievement, is the span of human life, which *is* limited. A safe maxim for the future might be: "There is nothing that is impossible."

The power of will is a force distinctly human, and involves that which cannot be fully understood or explained. Like electricity, we know its cause and effects, but we do not know exactly what it *is*.

Thought power deals with the brain in activity and is conscious power; in other words, "Will power." This power, which is within

each of us, is the power we have to direct ourselves either physically or mentally.

A man's will is the maker of his own destiny.

No matter what your religious belief, you put into effect, consciously or unconsciously, the principles of your will power every time you accomplish any definite act. Power of will is a distinctly mental quality and should not be confused with the spiritual or moral qualities. In fact you can *will* to do what your inner conscience tells you is not right. This one thing alone is evidence enough that it is independent of the moral.

No normal man or woman lives who does not have *some* will power. The common phrase, "he has no will power," is a contradiction and an impossibility.

"Nothing is impossible to the man who can will. Is that necessary? *That shall be!* This is the only law of success," says Mirabeau.

The power of will, then, is that inner energy which *directs* all conscious acts of mind and body.

The general functions of will power may be divided into two general classes:

1. The power of will over the body.

2. The power of will over mental and moral acts.

Success itself depends more on mental and moral qualities than on the purely physical, yet a healthy body is always directly conducive to a well balanced mind, and forms a more adequate channel through which the functions of the will power may operate. History gives us many examples of men who have achieved great success, though they were physically inferior. Chopin, the famous Polish composer, was a victim of consumption. Milton wrote his best when incapacitated by blindness.

On the other hand we see men and women every day who are well developed physically, but mentally inferior.

The will has much to do with the improvement of bodily vigor and general health. This book has no connection directly with any "science of mental healing," "new thought" or other exposition of mental healing; the subject under discussion deals with the Will Power, with which power every normal man and woman is endowed, and which may be improved and cultivated through proper and systematic exercise, once its functions are understood.

Bodily health is directly influenced by

habits; and habits, either good or bad, are the result of will power. After a time a habit may become automatic. The musician's fingers are trained through persistent practice, backed by will power. When facility of motion is attained the finger action becomes automatic. The same is true of all muscular movements.

The will power can improve bodily functions in an astonishing degree when properly directed. It has, practically, a direct connection with all of the five senses—hearing, seeing, feeling, smelling and tasting. (See chapter under “Mind and Sense Culture.”)

In the fight for success health is not to be slighted. If it is nothing more than an inspiration it is worth as much attention as the mental. In fact a great many failures have been due to this one thing alone—lack of good health. Through improper training in youth or lack of understanding, many become discouraged and “give up” when “poor health” grips them. To all who have physical ailments let it be said that Will Power, when properly applied, will prove a wonderful help. It is a veritable “Self-Doctor” which nature herself has supplied.

By proper application the eye may be made

to see more accurately and to "sparkle" with increased brilliancy.

The hearing may be greatly developed by proper mental stimulus, and the same is true of the taste and smell. While these may seem matters not warranting cultivation, they are, nevertheless, parts of the body that directly influence all other parts. Imagine any one of your five senses taken away. Would not the loss of any one seem a great loss to you?

Many so-called "nervous diseases" may be improved and cured by will power. The modern business and social world is full of "nervous wrecks," and the pity of it all is, right within each one there is lying dormant the God-given power for betterment.

Muscular movements, which in themselves are mainly automatic and subconscious, can be greatly improved by will power.

An account is on record of a lady, frail in physique, who succeeded in moving two heavy trunks from a place of danger in her wardrobe when fire broke out in her home. It took three strong men to replace each of the trunks. Power of will enabled her to accomplish her purpose.

"Genius is the capacity for taking infinite pains" is a worthy aphorism, and in taking

infinite pains every genius exerts great will power.

Today, it is the little things that count. Little things carefully watched are the *stepping stones* to the big things.

The look of your eye, the manner in which you walk, the "look" on your face—all these are little things, but they are *important* things where success is concerned. All these things are considered when a young man or woman seeks a position to earn a livelihood. They are the outward signs of the *inner character*.

One day a young man applied at a bank for a position advertised as vacant. For some reason he did not prove acceptable, so turned and started out. As he did so he stooped to pick up a very simple article from the floor—a plain, common pin—which he stuck in the lapel of his coat. At that instant he was recalled and the position was proffered him. "The fact that you are careful with the little things, young man, convinces me that you have the right qualifications for an acceptable bank employe," said his employer.

And so it is in all things—attention to details will do wonders in making success possible and permanent.

Mentally the will directs its energies through

the functions of thinking, imagination, concentration and memory. When each of these is cultivated and developed, as far as possible, the whole Will Power becomes a mighty, ineradicable *force* which will drive *ambition* direct to any chosen goal.

With a mighty Will, properly conserved and directed, practically nothing can stand in its way.

It is mightier than physical force, because behind every physical act there is will power. Behind all intelligence, knowledge, culture and everything brought to the conscious mind there is will power—for it is the power of will that makes all these possible.

It stands to reason that any improvement in this great personal *force* will reflect directly in the degree of individual accomplishment, resulting in the quicker and fuller completion of any definite ambition.

Therefore, the greater the will power the greater the Success.

The undeveloped will power includes the states of mind embraced in the following. Few men and women have a perfectly balanced will power, and in practically each of us there are certain "weak" qualities giving birth to the

conventional phrase "his weakness." Therefore we have:

1. Lack of "self-control."
2. Inability to make decisions.
3. Lack of initiative (the most common "weakness").
4. Inconstancy.
5. Lack of perseverance.
6. Lack of reason.

In some of these qualities you are undoubtedly "weak." To improve self, first study your own disposition carefully, your likes and dislikes, your personal characteristics—"know thyself." If you develop a strong Will Power you will be equipped with ample resources for the accomplishment of your ambitions. First in the category of Will Power weakness is:

1. *Lack of Self Control*—This condition sometimes develops because one does not believe there is a Will Power, and that the conduct of everyday life is the result of "circumstances," "good luck," "bad luck," etc. Other common examples of lack of self-control include the "bad habits" of drinking, smoking, excessive eating and excessive indulgence in the animal passions.

Men are unable to stop the drinking of intoxicating liquors because *desire* overbalances

reason and will power. In all cases of lack of self control *desire* is foremost and strongest, even though the ever-guiding conscience prohibits it.

The desire for money, for instance, is often so strongly developed that it yields to the temptation to steal it, though the moral qualities forbid it.

Suggestions for Improvement—Resolve that your *Will Power* is masterful and that your *will* shall be done. Throw out of the mind the idea that you are a "victim of circumstance." Bear firmly in mind that you *can get more of what you want through will power*. Remember others *are acquiring* wealth, health and happiness *under all circumstances* and you, too, should have all these *rightfully*—all these belong also to you. Analyze your "bad habits." Say to yourself, "*Why* do I do it? Am I really deriving lasting benefit from this indulgence?" Try cutting out exactly one-third of your favorite "bad habit" for the next ten days. Do this accurately and religiously. Don't try to banish a habit all at once. Such is almost impossible and would obey only the most powerful of wills. Try it by degrees. Note the result after ten days. If possible (and it is strongly recommended), keep a ten-

day diary, making notes of your daily condition under your self treatment. At the end of ten days note the result. The fact that you have partially "mastered your habit" will prove an inspiration to you. Try it and see. If you can successfully cut any "bad" habit one-third, you can banish it entirely *at will*.

Cultivate the normal desires, but strongly avoid the practice of mere *wishing*. Merely wishing for things without making efforts to accomplish them, is like having electric lights in the daytime; it is wasted mental energy and nothing is gained by wasting energy. You have *a will power*—resolve to use it and make it master of all your actions.

2. *Inability to Make Decisions*—A common weakness of will power. Many people know they should do some definite thing, yet put off positive action through lack of decision to do it. They find it easier *not* to do a certain thing than to do it, yet in their own minds (conscience) they *would like to do it*. In making investments of money, for instance, many people make the mistake of their lives through *lack of deciding to do a thing and doing it*. Most men of money have acquired their wealth by weighing an opportunity to invest, then grasping the opportunity and making a *quick*

decision. Others would have imagined all kinds of trouble that might happen in the future, yet knowing that the opportunity was a good one. *The power of will to decide quickly has brought wealth and power to many.*

Suggestions for Improvement—For the next ten days strive to make *quicker* decisions in the little routine matters that come to you each day. Don't hurry yourself in deciding very important matters, for the facility in so doing will come to you more naturally after you have practised with the little things. *Take care of the little things and the big things will take care of themselves.* Don't let anything drift; resolve to decide one way or the other, and decide it as quickly as possible. A great man once said, "The most important decisions in my life have been offhand decisions." Try his plan for ten days in a systematic, earnest manner, then note the improvement.

3. *Lack of Initiative*—Of all will power weakness which causes more failures than any other thing, lack of initiative is the most common. It is that languid, indolent feeling which prompts the pitiable expression "I can't." Men and women are "tied down" everywhere by lack of initiative. They live on, day after day, in the same way, eking out a

living, while the "ones higher up" are using less ability but more initiative, and they are the ones who seem to be getting the good things in life. The primary cause of poverty is lack of initiative.

Suggestions for Improvement—First, resolve that you are as good as anyone else; that you are endowed with a will power, which, when properly applied, should bring you a fair share of wealth, health and happiness. *Resolve to use your will power!* Call on no one to help you, as what you actually accomplish will depend solely on yourself. Others may suggest and guide, and you may profit through such suggestion and guidance.. Begin by carefully analyzing your present conditions, opportunities, ambitions. Study how others have succeeded in your own line of endeavor. Form your own plans for improvement, then *resolve to put them into effect*. Don't merely *wish*; make out a definite plan, then follow it closely and *don't give up* until that object has been accomplished. Do one thing at a time and do that one thing well. Try following these suggestions carefully, with true earnestness, and you will soon note an astonishing and, at the same time, inspiring change in your whole life. By cultivating your

Power of Will to *dare* and to *do*, you will soon pave a straight, smooth road to the goal of Success.

4. *Inconstancy* is a trait that is not difficult to remedy if proper methods are applied. This condition applies to those who make considerable headway in a given line, then suddenly switch off into another channel and do the same with this second undertaking, and so on with many different things throughout a lifetime. They never do one thing well, but, nevertheless, are endowed with considerable initiative, which they apply to continually changing kinds of work.

Suggestions for Improvement—Cultivate the one trait of determination to finish a given project, once it has been commenced. Before making a beginning in anything look ahead to a possible finish, then study carefully the *way between*. Resolve to reach the end before abandoning the project. This does not mean, of course, to confine all work to one particular line of endeavor. There should be variations of pastimes, pleasures, relaxations, etc., but the *life work* should be continued logically and consistently without permanent break, each step a little higher, so that the end of each

week or month will find you further progressed toward your desired goal.

5. *Lack of Perseverance* is lack of energy or will power to continue. It establishes itself in those who continue along a certain line for a while, then "give up" for lack of will power to continue, like a storage battery in which the electrical energy has been exhausted. Determination has run down and will power has become nil.

Suggestions for Improvement—With the first "slowing down" tendency the usual thing that is done is to look forward to the ultimate stop. Make it a point to bear in mind that you *will not* stop and that the goal can be reached by a continuation of the effort which preceded the temporary "slack." Renew your Will Power by saying, "*I will continue and do it.*" Bring new determination to bear for the accomplishment of your purpose.

6. *Lack of Reason* includes great obstinacy, eccentricity, etc. In many cases it develops into a species of *insanity*. Other qualities include *temper* and the *headstrong will*.

Uncontrollable temper is not an uncommon trait and is the cause of all sorts of complications. Obstinacy and headstrong determination are qualities of mind which characterize

themselves in those who deliberately do a thing, regardless of their own good reason and the warnings of others. No man has ever achieved success who had either of these qualities predominating. Important affairs in business, as well as domestic relations, are injured and many times completely ruined by uncontrollable temper and obstinacy.

Suggestions for Improvement—Make all decisions carefully and only when in a calm state of mind. If you are troubled with a “quick temper,” are apt to say things in a “fit of anger” that you afterward deeply regretted, try this simple rule: count from one to ten and then backward from ten to one. This will temporarily throw your mind into a new channel, and by persistent practice will break the “temper” habit permanently. Recall, if possible, past experiences, for this in itself will prove a helpful check. In business and personal correspondence write out your letters completely, giving full vent to all your feelings. Put the letter aside and dismiss the matter from your mind. Three days later take the letter in hand again. The chances are you will rewrite it completely when you are “cooled off.”

CONCENTRATION

What is life but a constant straining for happiness?

If it were not for the bumps on the road, we would fail to appreciate the smooth way when we come to it.

The irony of life is this, that we never have any comforting philosophy for our own sorrows.

CHAPTER IV

CONCENTRATION



CONCENTRATION is the keystone to the arch of accomplishment. It is the ability to "stick" to anything until the finish.

The achievement of focusing the mind on one thing at a time involves not only the energy in striving to do that one thing, but also the ability to put aside other things to make a clear channel for the desired end.

The power to focus attention has been the inseparable adjunct to all achievements in business, politics, art, literature, etc. Through this power, men of very ordinary ability have risen from poverty to great affluence.

Concentration is a stepping stone to success in any endeavor, and it is a quality of mind which may be developed positively the same as any other mental quality.

The value of concentration may be exemplified in the office of a modern business man. Here is the roar of the noise from the street,

the constant click of typewriting machines, the ringing of telephone bells, the voices of employees, calls for interviews and dozens of other distractions confronting him always. His success depends upon his ability to concentrate on the business at hand and put aside the hundred and one things that constantly endeavor to prey upon his limited time.

As much strain comes in keeping aside the non-essential in order to make room for the essential as in accomplishing the essential object in view.

Many fail, not because they are not able to do one thing well, but because they are unable to concentrate their energies on the one task, ever allowing other things to rob them of time and energy.

The rays of the sun may be focused on a small point by means of a lens and made to produce intense heat. It is also possible to focus the human energies on some object so that the resulting accomplishment will be astonishing, almost marvelous.

Before concentration comes attention ; in fact concentration is continuity of attention applied to a single aim.

The fundamental facts of attention began back in the age of primitive man. Attention

is primarily an animal instinct. Loud sounds, moving objects, unfamiliar things, and the like gave cause for attention in primitive man. They do the same today with children and animals, such attention being *instinctive* and *involuntary*.

To hold one's mind in a certain channel, for the purpose of giving *voluntary* attention or concentrating, requires considerable will power, especially if the object in view is uninteresting.

Persistent concentration in all things soon brings the mind into a state of wonderful efficiency, so that the trait may be developed into a habit, whereby concentration of mind will be made without particular conscious effort.

In school, the young boy labors to concentrate his mind on learning arithmetic. Later when he becomes a civil engineer nothing attracts his attention more than a problem in higher mathematics.

Concentration divides itself naturally into two classes: positive and negative.

Positive concentration is the continued attention given to those accomplishments which will reflect goodness, happiness, honest affluence, etc.

Negative concentration is the continued at-

tention given to worry, sickness, sorrow, failure, etc. Worry is concentrating the mind on something imaginary to happen in the future.

A systematic and earnest application of the following exercises will greatly improve the faculty of concentration. The person who can concentrate rightly for the things he wants, whether it be money, health, love, happiness, or anything else he may desire, has at his command a master force, capable of untold possibilities.

Exercise No. 1. Select a quiet place where you will be undisturbed. Sit down or recline, then close the eyes. Permit the mind to wander for a couple of minutes. At the end of this time proceed to write down on paper all the things of which you thought, taking care to get them in order as they came to your mind. Note the *number of* different things of which you thought. Repeat this exercise next day, and this time fix your mind, that is, *concentrate* on exactly two-thirds of the number of things on your record of the previous day. For example, if you had thought of twelve different things when you permitted your mind to wander, concentrate on exactly eight things the next day. This will seem difficult at first, but it will prove a fine "tonic" for power in

concentration. Repeat this exercise daily for a week, then note the improvement. Keep cutting the number down until you can concentrate on one thing for a full minute.

Exercise No. 2. Select a quiet place as before. Permit one idea to enter your mind and proceed to concentrate all thought on that one thing for about five minutes. For instance, bring to mind a book. Think of its shape, the color of the binding, how many pages are there? About how much would it weigh? Did you like the book? If so, why? If not, why? What was the author's last name? His first name, etc., etc. Always confine all thought to the object in hand. Repeat this exercise daily for a week, then note the improvement in concentrating power.

Exercise No. 3. Stand alone in the middle of a room. Bring to mind six or seven different things you would like to do. Then, as the seventh idea comes to mind decide *at once* what you will do and proceed to do it. Don't think back over the ideas passed in mind, as this only cultivates the quality of indecision. Make your decision in this simple exercise quickly, then concentrate on that one thing until it is finished. Repeat daily for a week or ten days, then note improvement.

Exercise No. 4. Decide to take a half hour's walk. Plan the way in advance and write every detail down on paper. Plan, if possible, a roundabout and unordinary way. Then start out and follow your written plan to the letter. When on the way do not allow the sub-conscious temptation to "short cut" or to deviate in any manner from the route first planned. This exercise appears absurdly simple, but it will cultivate the faculty of determination in a remarkable degree. Repeat as often as possible, at least daily, for ten days, then note results.

Exercise No. 5. With paper and pencil before you bring to mind one of your desires, something which you have long wished for. Write it down. Concentrate on this one idea. Write down step by step just what you would do to accomplish this aim. Use your imagination and reasoning faculties. Let each step be a logical sequence of the one before, and don't write it down until you are sure you are right. First write down your desires, then write down in detail, step by step, just what you *would do* to acquire it. Don't ever let the idea enter your mind "*I couldn't do that.*" Make your plan possible and logical, and *imagine* that you *have* the power to do *everything* you write

down. Concentrate on the accomplishment of your aim. Repeat daily for a week (using a different idea each day) then at the end of that time go back to the first written plan and see if you can improve it. The chances are you can. It is this kind of concentration that makes our "captains of industry."

A well thought out, concentrated plan, backed by ambition, determination and power of will can but bring sure success.

Keep well in mind: *"Concentration is the keystone to the Arch of Accomplishment."*

POWER OF IMAGINATION

If, instead of valuable gems and delicately scented flowers we would send as a gift to others as little as a beautiful thought, we would be giving as the angels give.

Laughter is merely a smile set to music.

The trees and flowers are sermons without words.

CHAPTER V

POWER OF IMAGINATION



MAGINATION is the ability to reflect in the inner mind the conditions of an outer mind.

"Imagination rules the world," said Napoleon, and it is true that this quality of mind has been a notable factor in the success of all great men and women.

Each one of us possesses the quality in some degree and it should be cultivated. A common understanding of the term implies its relation to something fanciful, unreal, impossible, as in the case of the imagination of the novelist. *But all imagination is based on actualities.* Exaggerated imaginations often produce *improbabilities*, but they are never wholly lacking in *possibilities*.

The faculty of imagination should not be considered as a part of the mental equipment necessary only to artists, musicians, poets, writers, etc. It is utilized in everyday life, in all fields of endeavor. It is often the root of happiness and prosperity for many who realize its possibilities.

It is also an error of mental conclusion to believe that imagination is akin to genius, and that a person is a genius solely because he is possessed of a well developed imagination. The implication follows then, that only geniuses are gifted with cultured imaginations. The fact is that genius always involves a well-developed imagination, but many other faculties, also, are highly cultured.

Imagination begins in childhood. We see the little girl with her dolls, investing in each an imaginary faculty of mentality in the gift of speech and motion, which she in turn interprets, composing conversations for them; then we see the young boy with his engines, the train of cars, which he makes travel over imaginary roadbeds, through imaginary tunnels, past imaginary stations. Childhood is the age of imitation and imagination.

The world demands a certain accuracy in life's acts, but to be annoyingly dry and matter-of-fact is a palpable exaggeration of seriousness. We all know the matter-of-fact person. He who possesses very little imagination, and what he does have is religiously suppressed, and when told about Jacob's ladder asks you how many steps it had.

Great happiness often comes through a well

cultured imagination. Through it we can overlook the commonplace and color the dull, uninteresting things of life into things of beauty and delight. It then becomes a great power for contentment and joy—and who is there who is not ever seeking contentment?

And imagination, properly cultivated, is a power in the attainment of prosperity. It makes success out of hopeless failures. It feeds the inspiration. It unlocks the gates to opportunity and ambition. It is the window that lets in the light of all that is good, noble and vitalizing in life.

Men, too innumerable to name, have sprung up from poverty and discouragement to fame and fortune through their imaginative powers, which had previously lain dormant.

The great business world whirls on the axle of imagination.

Men who achieve wealth are known to work a great deal in the future. They weigh the future by the past and present. They study details carefully. They study the possibilities of the future by bringing to mind all that might happen, and in delving into future prospects they use imagination.

The late James J. Hill, when he first began the building of the great railroad system in

our Northwest, saw through his imagination the things which he later accomplished by his genius in railroad organization.

Great wealth is never achieved by direct concern for the present, the future is always ahead and present plans must be based on a probable future. The business man with an imagination can work out new ideas, try them out in logical order, and in the end reap a worthy prosperity.

Ideas are the seeds, which, when fertilized by a stimulating imagination, grow into the fruits of success.

Most of the great discoveries in science have been due to imagination. Those who delve for something new usually have an idea, in imagination, of what they expect to find. Scientific experiment is not mere guess work. It is a cultivation of knowledge, experience and imagination. Through such we have from the product of genius, the inventions of Thomas A. Edison and the plant creations of Luther Burbank. Other men have studied electricity and chemistry in a matter-of-fact way, and the world called them "scientists." They studied and discovered, then tabulated and wrote books on the causes, effects, whys and wherefores of electrical and chemical en-

ergy, but their real service to humanity was noticeably small.

The life work of Thomas A. Edison has had a direct influence on nearly every human being in the world. The value of his service to humanity is beyond price or estimate.

Other men have studied plants and trees in a prosaic manner known as "scientific." They have traveled over the world to find and classify the different species; each life work has been one of collection and logical classification, principally for the next generation of their kind to improve, extend or criticise.

But Luther Burbank, with his imagination and his "unscientific" modes of experimenting, has given the world plant and fruit creations for the common good of humanity which will make his name go down to all posterity.

In science, in literature, in art, in business—in fact in all lines of endeavor, the faculty of imagination plays an important part.

The man with day-dreams and visions of the future will sooner or later shake hands with success.

It is possible for any normal man or woman to *acquire* as much knowledge as any other man or woman. The gaining of knowledge is simply a matter of concentration, memory and

imitation. Anyone can secure a college education who has these three mental faculties. However, the manner in which one makes use of any knowledge depends upon the imagination.

Great knowledge will not by any means bring success; in fact it is apt to overburden the intellect and produce a species of failure. But little knowledge, with a good imagination, has brought success to thousands. And in defining Success we must bear in mind that it is measured by the amount of service we reflect to our fellows.

Ambition itself is really the product of imagination. In aiming for a certain goal you see in your imagination a perfect picture of your desire.

A great national advertiser once said that when he contemplated putting out a new brand of food, he would imagine himself as a prospective buyer and would construct his advertisement so that it would convey a distinctive and attractive message. He would imagine himself finding every conceivable fault with the new article, then in turn construct his arguments accordingly.

Of course it is possible and true with many that the faculty of imagination can be directed

into improper channels of mental activity which will produce ill results.

Fear is a species of imagination in the wrong course.

Fear is today holding down thousands of men and women; fear of self; fear of things; fear of future events, etc. The psychology of *fear* is a deep study. You might read through several volumes of books on fear and courage, its causes and effects, whys and wherefores, and you would know little more about its *remedy* than when you commenced.

Almost every one of us is handicapped by some kind of fear, simply because each of us is endowed with imperfections, mentally and physically; each of us is possessed with an imagination in *some* degree; therefore it is perfectly logical and natural that imperfections of the imagination should manifest themselves in each of us in *some* degree.

Fear may be great or it may be slight; when it is great it is terrible in its power.

Many have "golden" opportunities at hand, but fail to plunge in and dare and do, because of *fear*. Lots of people might make more money, win lasting honors, acquire better health, promote more happiness, but they don't do these things because they are *afraid*.

It is so much easier to find excuses *not* to do them.

An example is called to mind of two young men who decided upon a business career as their life work. In the course of time various opportunities in the way of investing money came to both. The one divided his savings into small groups and invested each portion in stocks which gave promise of making good money for him in the future. He was *full of dare and ready to do*. The other was skeptical over each of his partner's investments. He was *afraid* to put his money in the stock investments, and was ready to criticise and frame all kinds of excuses why he should not. He said: "If all this stock is so worthy, why don't the big moneyed men buy it all quickly?"

And so he withheld and let his savings remain idle. The other, by judiciously investing his money in small lots in several different stocks, made his money double, then treble. In the course of a few years, with the *dare and do* determination, he became a man of wealth and power. His partner is still in the "old stand" working away, *afraid* to break loose from the chains that hold him down, but managing to eke out a mere living.

Fear smothers success; kills ambition; evades opportunity.

There is one absolute and positive cure for all fears and that is involved in this: *Fear may be banished by cultivating and developing an opposite mood of imagination until the opposite mood predominates.* While these instructions may seem to be more easily given than followed, the rule is almost infallible, as experience and study have proven.

Fear of self is a small voice within that whispers: "If I do that I might lose out, I might be sorry, I might regret it." While at the same time you feel that you ought to do—*but you are afraid.* Your imagination is in the wrong channel. Try hard to reverse the train of thought and cultivate the *opposite mood.* Instead of thinking "might," think "can" and "will." *Imagine* you can do it. *Imagine* just *how* you would do it. *Imagine* you *are* doing it. Then imagine you have done it.

Exercise No. 1. Take some particular thing about which you have the least fear. It may be some simple little matter or it may be something of importance. Reverse your process of imagining, as directed previously. It may appear difficult at first, especially if you

have a "deep rooted fear." Never feel proud to acknowledge a fear. Never say to another, "Do you know I have a deadly fear of so-and-so?" In this exercise select a quiet place and practice, preferably with the eyes closed, in order to shut out possible visual distractions. Practice faithfully twice a day for a week. Each time try to extend your imagination in the opposite mood and try to exaggerate it as much as possible.

This will help wonderfully and before long your "deep rooted" fear will seem insignificant and of small consequence. In the course of this daily exercise *laugh* at your fears; say to yourself, "how absurd, for me to think such a thing!" Make it seem small, enlarge on the opposite mood and you will banish the trouble as sure as you live. The method is simple, practical and positive.

Exercise No. 2. Select a novel or short story which you have not previously read. When the author describes a character imagine that person in front of you; imagine that person walking slowly about your room. Imagine every movement made; bring to the mind every possible detail; front view, profile, back view, etc. Then bring before you another character and go through the same process. It will be of

help to imagine the person on a slightly raised pedestal or platform, which would turn slowly presenting you with all views of the person. This exercise should be continued each day for a week or ten days, then note improvement in the imaginary powers. The exercise will also prove intensely interesting and help to build up a faculty which will never be regretted all through life.

Exercise No. 3. Select a novel or story and read about half or two thirds of it, then stop. Then write out one version of the expected ending. *Imagine* what the ending would be. You need have no gift at writing to do this. Simply concentrate on imagining the ending in logical common sense order. Don't guess at the ending. Reason it out. When you finish with one version put it aside and next day write out another. In writing out these expected endings don't stop or bother to put your ideas into story form—just sketch out the probable ending of the story in as few words as possible.

Try this for four or five days, then finish the story and note the comparisons. Practice with other stories, especially short ones, which do not consume much time in reading. This exercise may seem difficult at first. Its con-

tinued practice will develop the imaginative faculties to a remarkable degree. The author does not wish to imply that these exercises are intended to be of benefit only to those following, or intending to follow literature, art, music, etc., but that they will be of vital value to those following or preparing for *any* line of work. *The value of a clean-cut, practical, vivid imagination is beyond estimate.*

Exercise No. 4. Bring to mind something you desire to accomplish within the next year. Imagine yourself beginning the thing in view. Just how would you begin and what would you accomplish in the first week? In the first month? Imagine yourself carrying out the plan step by step (if more convenient write down on paper); imagine the possible and probable obstacles. Look ahead into the future and imagine what you would do in each case. Why would you do such and such a thing? Could you do something better in each case? Continue imagining all the details possible, both from what you yourself would and could do, and also what the various conditions would be at that time. Throw your whole self into this exercise and practice it faithfully. Through similar thought forces

the millionaire gains his financial success. Imagination! What a wonderful faculty!

Exercise No. 5. Cultivate, also, idealism and things aesthetic. Imagine a beautiful home, its interior decorations. Don't recall from memory any particular interior view—simply imagine something beautiful, artistic, harmonious. Imagine a beautiful woman therein. Why is she beautiful? Imagine her looks, shape, dress, everything in as much detail as possible. Concentrate your imagination. Think of the beautiful, the ideal in the human form, in nature, in things the product of man's mind. It is the cultivation of this mood that brings to most of us the capacity for absorbing happiness out of the ordinary things in everyday life. It is born in each and every normal person to admire beautiful women, noble men, children and all the beauties of nature which surround us. If one does not, the trait has been stunted and needs nourishment and exercise. By absorbing the beautiful you will eventually reflect the best in you when you come in contact with your fellows.

Take for example a passage in the author's description of Viperine from "The Vampire:" "She was not beautiful; but she so uniquely

hovered on the brink of beauty that lovelier women were stirred by the contemplation of her, to bitter jealousy, and men to broken friendships, to tortured ironies on their former ideals. Small, of subtly harmonizing proportions, there was an almost Satanic magnetism in the satiny, serpentine grace of her every movement that invested her whole presence with an irresistible allurements. She possessed a mouth like a sea-shell—a curve of coral tinted pallor, edged with a fugitive glow of carmine. The coppery burnish of the golden-rod tresses, while intensifying the dead ivory tint of her skin, lent a weird effectiveness to her eyes, which were of that curious lambent color—as of green shining through a veil of violet—that may sometimes be observed when a slant of sunlight transfuses a wave as it curves over the shadow of a thundercloud.”

The following, in a different vein, from the author’s “Idyl” might serve also as a product of imagination :

“We all have dreams—day-dreams and visions that flash their messages of inspiration—sparks of imagination that kindle into gorgeous realisms. They steal in unawares, with palette and brush and like some magic artist paint on the mind’s canvass all the au-

tummal tints of russet, gold and red, reaching out into forests of shimmering colors, corn-fields, orchards and the meadow-lands where Indian Summer left its cloak of rustic beauty.

“Or with vernal green and the white and pink of choicest flowers, this great painter of the heart can portray a visionary landscape and reproduce in the dismal hours of gloom, all the wonders of imaginative beauties, as on the walls of the inner soul.

“Or he will pile his harvests o’er the verdant valleys and cap all with the spirit of bounteous husbandry, making into his painting the sweet rustic melody that intones domestic beauty.

“Such a master is the painter of imagination. Such is a musician who can harmonize the theme of a babe’s croon, timing it to the tapping of his chubby fists and embellishing the melody with the violet tinge of his laughing eyes. Day dreams—abstractions—reveries and modulations of the mind that is never at rest. At times they seem to come as an affliction, but they ever refresh us! They bring balsam from the nothingness and balm for the soul’s emptiness. Each is a filigree fancy; each of cobweb like tenuity, yet each is a germ of reality that may bloom forth into a gorgeous maturity—and then we see the birth of genius.”

Try to imagine something inspiring or beautiful in the little things of everyday life. It may sound foolish, but in the end you will reap wonderful rewards. The suggestions of nature, plus imagination, have been the means of inspiring great inventions, works of art, business successes, etc.

Born of imagination is inspiration! Become inspired with something. Let it reflect on your own personality and you will soon be inspiring others.

Then remember what Napoleon said: "Imagination rules the world."

ORIGINAL CREATION


Beware of the man who is continually finding fault with his own intelligence ; the recourse of the ignorant one is to call himself ignorant.

Success is very often the aftermath of failure.

A rolling stone may gather no moss, but the trouble with a lot of us is too much moss.

CHAPTER VI

ORIGINAL CREATION

ITHOUT earnestness no man is ever great, nor does really great things. He may be the cleverest of men, he may be brilliant, entertaining, popular, but he will want weight. No soul-moving picture was ever painted that had not in it the depth of shadow."—Peter Bayne.

In each of us there should be developed a liking for some one thing that brings us the thrills of enthusiasm.

Enthusiasm is, indeed, a great tonic.

You may drive yourself to do good things by sheer will force, concentration, and so forth, but enthusiasm is a power which makes things *seem* easy, when in reality they are not.

Enthusiasm in work is inspiration, joy and gladness.

Nothing great is ever achieved without it. *Enthusiasm is the root of original creation.*

Each one of us comes into this world a little different from any other human being.

Each of us varies in mentality and each of us is different physically and morally. Each of us lives differently. Each of us progresses or digresses in variance with any other. We come then to that supreme principle:

Every one of us lives in a world of our own.

Every life is different. Every life is individual. Every accomplishment or success is different. Every failure is different.

Your life is before you, and with even the smallest amount of imagination you can see a little ways ahead.

It is your life road. Does it turn a little ways ahead or end in darkness? Or does it extend straight ahead? Is it rough or is it smooth in its course?

Many unconsciously drift into a kind of monotonous sameness in their daily lives, which in time deadens the ambition and also impairs the intellectual faculties, so that any desired achievement, out of the beaten path, can be accomplished only through great effort.

The writer once knew a clerk in a railroad office. He was a man of ordinary education and ordinary ambition, but he did his work well, because he was receiving a hundred dollars a month for his services. He had a family

to care for and he managed to live fairly comfortably on his income as a clerk. However, he was receiving as high a salary as any clerk in his division, so he thought he should be satisfied. Of course he *wished* to do this and that to make more money, but he never made a close study of the requirements of the "big salaried jobs," neither did he study his own talents and their possibilities. So he settled down, satisfied that he was making as much as he ever could hope to earn. The years slipped by and he drew his hundred dollars regularly each month. Then one day a sneaking fear came to him and told him he might be "reduced" when they reorganized the force. The fear grew and grew. But the fear gripped him in a vital place and one day, when alone, his fist banged down on his desk and he found himself saying: "Well, what of it? *Why* am I making only a hundred dollars a month at work I fairly detest? *I can* do better! There's something better for me and *I'm going to get it!*"

He summed together his talents, his ambitions, his likes and dislikes. He studied them and handled them as in a game of chess. Then, when approaching the middle age line, he began to study, to practice faithfully, to make

every minute count. And he prepared well. He found enthusiasm in his new work. He became inspired. Life seemed something new to him. He was happier than ever before, and the hardest kind of work brought him intense pleasure. He went ahead to the astonishment of his fellows. He virtually forced himself up. He mingled with the "higher-up" men; talked with them as a man who knows, consulted with them, but never intruding or suggesting a favor. He went up and up. Today he is a civil engineer on one of our great railroad systems and draws a salary of \$20,000 yearly. Luck? Not at all. Superior ability? No. Pluck and grit? Yes, and with it the never failing force—*enthusiasm*.

You have the power within you to do something well and to do it like no other person—you have the power of *original creation*.

You are in a world of your own. You can, to a certain degree, develop and enlarge that power so that it will bring you more of happiness, money, prestige, or whatever it is you earnestly desire to possess.

Countless thousands are plodding along day by day in the same manner as did the railroad clerk. Many cling on, trusting to good luck to carry them through. Every success to

them is "pull" or just plain "luck." Thousands drift on as chips on the tide, in utter oblivion to the greater prosperity and happiness that would come to them through the proper development of their own talents. "What's the use?" they ask, and go on blindly in the same old way.

"It is so very easy for you successful men to sit back and tell us poor devils how to succeed" is the wail of another element, implying again that luck is a synonym of success and lacking appreciation of the effort, the hard work, the years of concentration that brought the rewards of success.

Every man or woman who makes a success knows just why and how he or she succeeded. They have all been, without one single exception, optimists, believing life to be worth while, wonderful when properly lived, and aiming to get the most out of it. A pessimist has never yet achieved success.

Enthusiasm is a stepping stone to success.

The employees in a large mercantile house ridiculed a certain office boy because he was constantly at work, and was always doing a little more than his position called for. He was enthusiastic, cheerful and happy in all his work. His associates laughed at him and told

him he would never get a cent for all his extra trouble. But they were mistaken. Years after he became manager and owner of the whole establishment.

One of the greatest assets any young man or woman can possess is the quality of true enthusiasm and earnestness in every day work, it will bring its rich rewards sooner or later.

Today is the day that steps aside for young manhood and young womanhood when they have something worth while to say or do.

Age is no barrier to accomplishment.

Napoleon had conquered Italy at twenty-five. Romulus founded Rome at twenty. Gladstone was in Parliament in early manhood. Byron and Raphael completed their life work at thirty-seven and Poe lived but a few months longer.

No one need be afraid of enthusiasm. There are people who will sarcastically term enthusiasm akin to "crankiness," but the half-hearted, the coldly critical, the sneering, doubting, fearing set of people never accomplish anything worth the trouble of mention; and serve only as stumbling blocks to those who progress onward in earnest endeavor.

A piece of hot steel, even though blunt, will penetrate farther into a piece of wood than a

a cold, sharp piece. "Burning enthusiasm" will do more than a cold, calculating intelligence.

Enthusiasm breeds optimism, and optimism is the forerunner of all that makes for happiness, good cheer, light-heartedness, gayety, etc. It was the optimist who said:

"I fell ten stories,
And at each window bar
I shouted to my friends
'All right so far.' "

It is this hopeful, optimistic type of thought that makes for the most in original creation. When the mind sets itself along these lines it unconsciously and consciously attracts seen and unseen elements which aid in the accomplishment of a set purpose.

Those who think success, attract success and eventually absorb it. Environment is an important factor, but the proper development of enthusiasm and the optimistic style of thinking makes for original creation in a more permanent degree.

Next in the category of fundamentals necessary to original creation comes the factor of experience.

The common expression that experience is the best teacher, implies that it is your own experience only. Such is somewhat erroneous as no one can begin with experience.

The experience of others, coupled with your own, is the greatest of all teachers.

First, learn through the experiences of others. Know their causes of success and if you know the circumstances of any failures, you will know the cause of failure.

The experiences of others should furnish you with the first enthusiasm to do something likewise or something better.

The experiences which are most valuable will be those which directly touch your field of endeavor. But with these fortifications you will sometimes make mistakes. Achievement is not so much a matter of not making any mistakes, as it is avoiding the repetition of a mistake when it is once discovered.

There are many who rely too much on their own experience and do not take cognizance of the fact that the experience of others is more valuable to us before we make our own.

Experience of others forms a basis of enthusiasm for original creations of our own. We are enabled through our own individual talents to sift from the experiences of others

the germ which we ourselves can develop and enlarge into something distinctly our own. Through specialization we concentrate on this one thing, making it grow and enlarge until it meets the dimensions of our fondest desires.

The good things in life are not necessarily exhausted or neglected, as is supposed by some, through the painstaking cultivation of one special faculty. However, it is true that specialization can stunt the growth of other faculties, thereby diminishing the value of the man or woman as a whole, in his or her relation to society.

In an intellectual way some are inclined to underestimate the work of others who are engaged in a totally different occupation. The business man has often little regard for science, art or philosophy, and forgets that the cultivation of these very qualities would add to his bank balance, increase his prestige and promote his popularity. The scientist and philosopher, on the other hand, often have little tolerance for the business man and dub him a "slave to lucre," devoid of anything higher. They forget that to succeed in business requires keen study, a flexible intelligence and will power in no small degree.

To make the most of life you cannot neglect

the cultivation of those qualities of mind which go to make up a well-balanced personality. Neither must the cultivation of the body be slighted. Both, when cultivated to a reasonable degree, tend to promote the "main issue" with increased vigor, making it more appreciative and permanent.

But it is right here that many make the greatest mistakes of their lives. It is aptly exemplified in that hackneyed adage: "He is jack at all trades but master of none." Too many fall into the habit, or the inclination to flit from one thing to another, making no concentration on any one thing in particular. It is easier, in a way, to follow the lines of least resistance in intellectual endeavor than it is to build up from a "specialty."

The man or woman who wishes to make the greatest success is he or she who will *specialize*. The world has little use for "walking encyclopedias." A good storehouse of knowledge is an intellectual luxury that can be of use all through life, but what the world wants is not those who merely know, but those *who make use of their knowledge and accomplish something worth while—are producers—original creators.*

Specialize for original creations by cultivating a symmetrical personality.

Make use of knowledge that is gained and gain no knowledge of which you cannot make use. A good knowledge of Greek will be of little value to the man whose ambition in life is to be a prosperous merchant.

The qualities, then, that are most conducive to original creation may be briefly outlined:

1. Enthusiasm.
2. Earnestness.
3. Optimism.
4. Experience of others and self.
5. Specialism.
6. Habit formation.

Under habits, their use and abuse, we are confronted with a factor that embraces ninety-five per cent. of our conscious activity.

Everyone of us possesses habits, good and bad, and it is a fact that most of our acts are the result of habit.

Habit may be defined as a manner of acting and thinking which, when repeated frequently, becomes practically automatic.

It is true that most of the big things, the worth while things in life, are due mainly to

habit. Nothing is more conducive to success than the building up of *good* habits.

Creating or producing ideas or material things (a thing cannot be fashioned until the idea is first formed in the mind through the process of imagination), is always the result of continued *habit* along the line of specialism.

The ability to acquire habits is indeed a wonderful human trait, because it can readily be seen that with care, patience and practice, good habits can be formed and will be of inestimable value in the fight for success.

Habit is a stepping stone to success.

When an act is carefully studied, rightly practiced until it becomes a habit, it can be made into a never failing influence. One driving an automobile is a familiar illustration of habit. The manipulation of the gear levers and everything connected with the driving machinery is done automatically, easily and without apparent effort. It has all become a habit. But the beginner, attempting to drive an automobile for the first time and compelled to give the closest attention to each step in the process, is a typical example of an act demanding attention in contrast to one that has developed into a habit by constant repetition.

The psychology of habit formation is a "deep" study and it is beyond the scope of this work to dwell on it other than in a brief manner.

Studies and experiments in physiology convince us that every time we *think* there is a slight change in the nerve-cells in some part of the brain. The action might be likened to the disc on a phonograph; when the impression is made permanent it is not difficult to reproduce it. In like manner it is easy to think or act an old accustomed thought or act.

Habit is a wonderful time saver. To save time, to increase efficiency and to prevent exhaustion, reduce acts to habits. The novice at the typewriter must first study each motion; when proficient he can write rapidly and accurately, yet give no particular thought to the striking of each key.

Habit is possible with all things requiring thought, but the formation of habits by continually practicing the things which we use in everyday life, is sadly neglected. A little intelligent daily practice would convert many uninteresting and distasteful things into habit. When things are reduced to habit they will go on automatically, and attention can be

devoted to bigger things for gradual enlargement.

Through such a process one is enabled to make more use of limited time, to create more, to produce more.

The more we can convert the details of our daily life into habit the more time and energy we will have to devote to the little things that make for progress and greater success.

Professor William James, the psychologist, expresses this point quite forcibly: "The great thing, then, in all education is to make our nervous system our ally, instead of our enemy; to fund and capitalize our acquisitions and live at ease upon the interest of the fund. For this we must make automatic and habitual, as early as possible, as many useful actions as we can, and guard against the growing into ways that are likely to be disadvantageous to us, as we should guard against the plague. The more of the details of our daily life we can hand over to the effortless custody of automatism, the more our higher powers will be set free for their own proper work. There is no more unsociable human being than one in whom nothing is habitual but indecision, and for whom the lighting of every cigar, the drinking of every cup, the time of rising and going

to bed every day, and the beginning of every bit of work, are subjects of express volitional deliberation. Full half the time of such a man goes to the deciding or regretting of manners which ought to be so ingrained in him as practically not to exist for his consciousness at all."

PERSONAL MAGNETISM

Contrary to the laws of metals, the "man of steel" never loses his temper in the heat of argument.

If you'll just pick out the bad in yourself and the good in the other fellow, you'll soon discover that he's not so bad after all.

Life's like a mirror—the more you smile at it, the more it smiles back.

CHAPTER VII

PERSONAL MAGNETISM



T was Henry Ward Beecher who said :

“There are persons so radiant, so genial, so kind, so pleasure bearing that you instinctively feel in their presence that they do you good ; whose coming into a room is like the bringing of a lamp there.”

This is personal magnetism. It is that quality of personality which attracts, causes admiration in others and is a compelling force to success and good living. It is that indefinable quality which makes homely men and women attractive, and brings prosperity and happiness to the uncultured.

A woman, for instance, may be beautiful and brilliant mentally, but if she lacks “personal magnetism” she is dull and uninteresting to those with whom she comes in contact.

Personal magnetism is the magic flame that lights up the inner soul. It is that wonderful charm which, when properly cultivated and used, is a priceless treasure.

It is true that all things of influence can be made to produce good or evil. The conventional terms "good influence" and "bad influence" pertain directly to the qualities of magnetic personality.

This quality is inherent in all of us, yet very few people know of its possibilities or that it can be developed as any other quality of mind.

Once again we are confronted with that great principle: Like produces like.

Good influence produces good influence and, inversely, bad influence produces the negative quality.

The negative personal magnetism evinces itself in those who prey on others in a "hypnotic" manner, thereby influencing their thoughts or acts into improper channels. The society "vampire," the worldly woman, who by physical beauty, alluring dress and enticing manners can lead men astray, ruin homes and instigate jealousy and often murder, is an example of personal magnetism in the wrong course. Then there are men endowed with every outward charm, who can bring the most diabolical influence to bear fruit in the hearts of their trusting friends.

But, like all that produces evil, unhappiness, discouragement and failure, negative personal

magnetism is short-lived. It dies a quick death from the sting of its own poison.

How good and wonderful it is to see a man or woman go through life enjoying the prosperity of honest toil, the happiness of friends and society and attracting the esteem and admiration of everyone by the pleasant countenance, the glad hand clasp and the ever present good-cheer smile! When we see such a man or woman we feel inspired by the mere sight. It seems that with all they have, Success has been very kind and generous to them. Yet they spread their influence unconsciously through their radiant personality.

Magnetic personality is the outward symbol of character.

The eyes, the countenance, the holding of the mouth, the manner of walk, the motion of the limbs—these are all tools of personal magnetism.

But perhaps the greatest of all is the power of the spoken word, with its intonation of sincerity and kindness. *And behind every spoken word or written word, there is thought force.*

Laboratory experiments *have proven that thoughts are forces.* They have form, direction and power and are capable of being con-

trolled, cultivated and made to be the medium through which the ideal things in life may be obtained. It may be safely said that the careful and systematic study of *thought forces* should be one of the most important undertakings of a life time. Today many of us are so blinded by the hurry and bustle of the world that we drift on, forgetting that, or *not having realized* that right in the mind, through the mediums of *thought force* there is the secret of success.

Others, more wise, more ambitious, more patient, study and practice these great principles, then with superior power and genuine earnestness, plunge in like a healthy school boy in a foot race, making their daily work bring them back the most in rewards through this cultivated efficiency; and when we see them prosperous and happy we are too often inclined to point our remarks with a sneer that "they were lucky."

If you want success, if you want radiant health, if you want the fullness of peace and happiness—cultivate that vital, pulsing, never-failing power *personal magnetism*.

We are living in a veritable sea of thought forces or "waves." We have been unable to determine exactly all that pertains to the *cause*

of these forces, but we do know their effect. In this sense the subject matter is confined purely to mental forces and should not be confused with the higher or Infinite Powers beyond the control of man's mind.

The law of thought forces is continually operating. We may or may not be conscious of it. Some of these ideas may appear "queer" or beyond good reason. However, they have been proven to be true by all those who have made the matter one of careful study.

Stop a minute and *think*. Where does the *thought* come from? If you create it, from what do you create it? When you see something you receive the vibrations of light waves on the retina of the eyes. Light waves are forces—so are thought waves. When you *think* you receive an *impression* from somewhere; it is impossible for you to know the exact *sequence* of your thoughts. For instance, you could not tell the exact thought that would come to you (be impressed) during the next thirty days. *In fact you could not tell for the next five minutes.* But even as true as this is the peculiar fact that your thoughts are continually changing.

If it is impossible for you to govern the sequence of your thoughts, it must stand to

reason that there are outside influences which determine the process of your mental activities. There are people, animals, things, and their combinations and actions create circumstances unforeseen.

The projection of thought forces, either consciously or unconsciously, is the basis of all forms of personal magnetism.

"Hypnotism," "New Thought," "Telepathy," "Christian Science," "Mental Science of Healing," etc., whatever they are, whatever their cause and effect (which is without the scope of this work to discuss), they are all based on the power of personal magnetism.

The power of thought, its possibilities when consciously cultivated and projected so as not only to develop self, but to influence others, is a quality of mind concerning which the ordinary person gives little attention, yet which has been proven to be the real secret of prosperity and happiness in every single case of individual success.

Physical attractiveness is, of course, important in everyday life, business, society, etc. But many neglect the simple requisite to physical attractions, through carelessness, indifference, or because the importance of the mat-

ter has not been fully realized. (See chapter on "Mind and Sense Culture.")

Many men and women possessing attractive personality, as evinced in their writing and speaking, lose a large degree of their magnetism through improper or inappropriate dress. The day of eccentricity in dress is past. "When in Rome do as the Romans do" is an old saying well worth remembering. In business and society the clear cut, neatly dressed man or woman is always given more consideration and respect than those who are careless in their attire or who go to the other extreme by wearing "flashy" attire. A poorly dressed person may excite sympathy, but not respect. The manner of dress is often in itself a keynote to a person's character.

There is probably no other virtue, outside of ability and will power that contributes as much to a young man's success as a courteous manner and true gentlemanliness. When other things are equal it is the man with the best manners who receives the better position when there is a vacancy higher up.

Make courtesy come first. The silent language of your face and manner speaks louder than all your mental brilliancy. Snobbishness, habitual criticism and roughness poison the

personal atmosphere, shut out opportunities and kill success.

Clean, dignified conduct is a stepping stone to success.

The story is told of a Green Mountain lad of twenty, who found himself confronted by poverty and its attendant hardships, penniless and alone in an Illinois town. He had no clothes, only those which he wore. But he was not daunted. He had red-blooded snap and bull-dog determination. His pleasant manner and cheery smile so pleased everyone that he soon found employment as a clerk. He gained friends rapidly and a little later established himself as the school teacher in the little village. During his leisure time he studied law and at twenty-one began his career in the profession of law. His popularity steadily increased and he became a member of the Legislature, Secretary of State and then a Judge in the Supreme Court. Three years later he was elected to Congress, where he remained the rest of his life. His name was Stephen A. Douglas. He acquired talent and ability, but it was his kindhearted and genial manner that brought him popularity.

"My first impression of Mr. Lincoln," says a lady of Springfield, "was made by one of his

kind deeds. I was going with a little friend for my first trip on the railroad cars. It was an epoch of my life. I had planned for it and dreamed of it for weeks. The day came, but as the hour of departure approached the hackman failed to call for my trunk. As the minutes passed I realized in grief, that I should miss the train. I was standing by the gate, my hat and gloves on, sobbing as if my heart would break, when Mr. Lincoln came by.

“‘Why, what’s the matter?’ he asked, and I poured out my story.

“‘How big is the trunk? There’s still time, if it isn’t too big,’ and he pushed through the gate to the door. My mother took him up to my room where my little, old fashioned trunk stood.

“‘Oh, ho!’ he cried, ‘wipe your eyes and come on quick.’ And before I knew what he was going to do, he had shouldered the trunk, was down stairs and striding out of the yard. Down the street he went, as fast as his long legs would carry him, I trotting behind, drying my tears as I went. We reached the station in time. Mr. Lincoln put me on the train, kissed me good-bye, and told me to have a good time. It was just like him.”

Civility surely costs nothing, but brings its rewards rich and lasting.

A magnetic personality may be created and enlarged through proper association. Everyday happenings reveal to us the truth of the statement. Nothing can evade the law that like produces like.

Association with the cultured and intelligent class of men and women exerts its influence in the proper direction. One may absorb a certain degree of magnetism by contact with well-bred people. Such a force of personality is invaluable.

It produces confidence; it breaks the chains of fear and discontent; it makes life worth while and sweetens the rewards of the success that is sure to come.

Personal influence is a keynote to the character of an individual, and character is a big stepping stone to success.

Character is man's own bank account of good will. It is the finished product of correct living.

Life is not a stage where we hear the perfection of Paderewski's piano playing. It is a piano factory where there are shavings and raspings and machinery, with its noise and grease, dust and dirt. The finished instrument

and the perfect music are the *results* of thousands of different thoughts and actions.

Personal magnetism is first created by the influence of self. One cannot exert any great amount of influence over others until he knows how to influence his own self.

The direction of self as regards direct or reflex influence with others is commonly known as the "personal atmosphere."

Your "personal atmosphere" is determined by the development of self through the conscious direction of the thought forces.

A vivid example of personal influence is found in the pages of history. We remember the account of Napoleon's army in the East at the time of the plague. Men were lying on cots all around the camp, while others stretched themselves on the ground in the open places. Men were being stricken, one after another, and a great fear pervaded the camp. Napoleon learned all and, despite the urgent protest of his counsel, he went down into the very ranks of the sick, facing what seemed certain death. With a calm face, jaws set with determination, he went into the camp of plague-stricken men. He talked to them kindly and touched them with gentleness and without fear. In a flash his magnetic good

cheer spread throughout the ranks and a mighty shout went up—"The Emperor! The Emperor!"

From that hour conditions grew better and the plague was soon stamped out. Napoleon was one of the grandest examples of a man endowed with a mighty and tremendous magnetic influence and power of will that the world has ever seen.

The essentials, then, of a true, powerful magnetic personality include the qualities of self-control, firm belief, enthusiasm, confidence, pleasing dress and manners and influential sincerity.

The following suggestions may seem simple enough to give, and in a sense they are simple to do; but they will tax the perseverance to the utmost to carry out. Read them over carefully and earnestly each day for a week or ten days, or until they have been firmly fixed in mind:

1. Always look for the best in others.
2. Avoid continual criticism and sarcasm; when developed it becomes "mud-slinging."
3. Be cool in the face of unjust criticism from a fellow; let him betray his weaknesses when he shows anger, envy and jealousy.
4. Never repeat unpleasant things you

have heard about another. Much of life's unhappiness is caused by false rumors.

5. When telling another a piece of "bad news" tell it as a well-wisher and never say "I told you so."

6. Never jump at conclusions. Weigh everything carefully. In society and business, prosperity and good-will are often sacrificed by premature actions.

7. Never take to heart the adverse counsel of friends. More men have gone to the wall in financial ruin; more families have been broken up; more outright misery caused by listening to "friendly advice" than any other thing in the world. Often the judgment of friends is misjudgment; often it is intentional adverse advice. Be master of your own mind and always weigh outside "advice" as mere opinions. Make the logical conclusion, then stick to it.

8. When conversing, let the other fellow do most of the talking. Then when you speak you will command instant attention. Speak in a firm, convincing tone, not too loud. Make it a habit to look the other in the eye. Do not stare. The eyes are "the windows of the soul" and the effects of personal magnetism are caused mainly through the contact of eyes.

Strive to throw out magnetism in your speech and looks. Just be plain, cordial and convincing. Be at ease and always ready to extend the glad hand and give the good cheer smile.

Such things are not "mush" as some may think. They are the root of personal influence and personal influence has brought prosperity, good cheer and contentment to thousands. The "grouch," "cynic" and "knocker" have their own world and no one has yet seen them meet with real success or achieve happiness and contentment. The milk of human kindness sours when they touch it.

9. Don't boast about yourself, even though you have a right to do so. Let the other fellow do it. Avoid the personal pronoun "I" as much as possible in conversation as well as in writing. People will soon notice it and their admiration for you will grow steadily.

10. Never make a slurring joke that would hurt any other person. Make your criticisms outspoken and above board; confine jokes to good cheer and general humor.

11. Never make scurrilous remarks or libelous insinuations in conversation or on paper, especially the latter. Also never make threats. The writer has seen letters that were

sent to business firms by well-meaning persons, setting forth offensive remarks and false accusations that were actually criminal in character. Such letters were written in anger. Every business house receives them, the general impression being that distance will prevent any "come back." But such is far from the truth. The stinging letter receives its sting right in the character of the sender. The business house receiving such a letter adjusts the matter and the affair is forgotten with them, as modern business, no matter what the line, invariably shows a certain percentage of complaints and they count on and expect this percentage just as sure as they expect their percentage of profits. To them the matter is business. To the sender it is one of personal character.

Just complaints, courteously worded, are necessary with most of us, but the scurrilous letter is inexcusable and leaves traces that are difficult to erase. The threatening letter is even worse. It is criminal, besides being plain blackmail.

The ordinary reader would be astounded if he knew the number of such letters sent through the mails daily. "If you don't do so-and-so I'll do this and that to make you suf-

fer" is the substance of such matter; the majority of which is sent by well-meaning, respectable, ought-to-know-better people. The threat is the trade-mark of a coward. The "get even" feeling is like a boomerang hurled at an enemy, likely to come back and strike you when you least expect it.

Blackmailers play their infamous game through threats. In the showdown the man who makes a threat is always weakened by the fact that he made a threat. Hot-headedness and the get-even-with-you disposition wreaks ruin on the character of any man or woman. It never pays. When magnified, it leads to murder. Fight for honor; fight for goodness and that which is right, but never seek trouble by threatening another. Men and women can often be judged better by what they say on paper than by word of mouth. Writing is often an index to an individual's character. A man can't very well be a hypocrite on paper. A safe rule to follow is: *Be very careful what you write.*

12. Make no definite promise to do a thing without knowing that it is entirely possible and probable that you can do it. Then do as promised.

13. If you make a misstatement, or know

that you are in the wrong, say so plainly and promptly. Such frankness will command the highest esteem.

14. Gain the views of others; this is an education in itself.

15. Never lower yourself by humiliation. Firmness and dignity can go hand and hand with cordiality.

16. Do a kindness whenever possible. It will bring you true pleasure and happiness.

17. Study human nature, carefully and systematically. It is a stepping stone to success. Many men have acquired fortunes by knowing human nature. Know the meaning of certain looks and actions. Know intuitively the likes and dislikes of others. *The secret of personal magnetism is the ability to harmonize your own manner with that of your fellow.*

When you discover the needs of others, you mentally put yourself in their place and know just what to do or say to exert the greatest influence.

18. When in argument never interrupt the other fellow. If he will not listen to your views he is not worth arguing with.

19. Be honest, upright, modest and good-natured. Then the perfume of life will come to you sweeter than ever.

20. Be sympathetic. Look for something good and worth while in everybody and everything. Make life worth while—every minute of it. *Live, love and draw to yourself the fullness of peace, power and plenty, then reflect these to others about you.*

SELF-EDUCATION


True education is the knowledge of how to make the most of one's own self.

The bump of knowledge is always the result of a very hard whack from the hammer of experience.

Perseverance is the senior member of the firm of Success & Co.

CHAPTER VIII

SELF-EDUCATION

 EDUCATION cannot be better described," says Professor James, "than by calling it the organization of acquired habits of conduct and tendencies to behavior."

Education is a matter of time, application and patience. It is absorbing the acquired experience of others and self, and is a necessity to true living and success.

Education through self-application and study is possible with any normal man or woman who has learned to use the three great instruments of mental culture—reading, observing, thinking. After one has acquired the rudiments he may go on by the momentum obtained and gain an astonishing amount of useful knowledge.

Many ambitious people are prevented through lack of money, opportunity or time from pursuing a college or university course. The manner in which certain institutions of higher learning disperse knowledge, requir-

ing the studying of courses which would tend to be useless and practically a waste of time, also bars out thousands who desire to specialize.

Education by self has been criticised by the teaching fraternity as illogical and inaccurate, the idea being that the experienced teacher only who has labored in acquiring a great fund of knowledge along a particular line is competent to teach the inexperienced, and that self-teaching is much more laborious and uncertain. However true this may be in some instances, it has been proven by the experience of every "self-made" man and woman that the only real lasting education is that which is acquired through genuine interest, coupled with hard work.

That which is earned by enjoyment in work is more to be appreciated than that which is given, and the same applies to education. Many attend college with the idea of "cramming" their brain with a certain amount of knowledge within a given time. Others study industriously to pass examinations and receive a diploma as an ultimate reward, the idea being that the world will look with favor upon the man or woman who holds a college diploma.

In business, however, some employers are going to the other extreme and are looking with disfavor upon the "college-bred" man, because they say he is too "high-browish" and, of course, has had no practical business training.

The age is intensely practical. The span of the average lifetime covers but a few years, and it is natural that progress should dictate specialization in education, at an early age.

One does not begin with desert when eating a meal. In education, fancy knowledge, esthetic culture, should be left, in the main, until later in life when it can really be more fully appreciated. This does not mean drudgery, dullness and hard work throughout youth. Far from it. Youth is the age of fiery ambitions and fearlessness. It looks ever into the future. Life then should be one of preparation, one of systematic growth, but always flavored with natural enjoyments of mind and body, esthetic culture and other forms of relaxation.

It is the superfluous knowledge gained in an ordinary college education that the average business man objects to, and too little practical training. This condition has opened the great field for the business college, where young

men and women are especially trained in the theory and practice of business methods.

Self-education has its great advantage in the inherent individual characteristic which makes the selection of studies correspond with the line of work in which the individual is interested.

One preparing for the career of a civil engineer would not be apt to have a liking for the Greek language, unless such a study was given attention sparingly as an "esthetic culture."

The man or woman who has the interest or determination to master a subject through his own efforts, is invariably rightly rewarded by the results which come later, as a natural sequence of a cause.

Things that are self-mastered are not easily forgotten. A price has been paid for them—the price of application and hard work, therefore they remain well fixed in the mind.

Nothing has done more for education in this country than the correspondence school. Through this "long distance" method of education one is enabled to gain excellent knowledge and help, through logical methods, along practically any line of learning. Instruction by correspondence is a great time saver. It

promotes self-development and responsibility. It is systematic and enables one teacher to instruct hundreds, by the written word, which is a visual record as the study progresses. It means a much more concentrated and thorough training, because the written suggestions and corrections are before the student at any time, and he is enabled, by constant review, to grasp a great deal more than his brother in the class room who trusts to memory.

It is a psychological fact that concentration is easier and more effective through the written word than by word of mouth.

Learn by correspondence, if you haven't the facilities or time to go to college. It will pay anyone, and costs, both in time and tuition, will be less. Instruction by correspondence has made the road to success much easier and more interesting.

Time is an important factor in self-education and self-development. Education should begin early and should early become a *habit* and, more than this, a habit of *interest*.

Any limb on your body will soon become atrophied if it is not kept in active use. The same is true of the absorbing qualities of the mind. We have all heard the rather pitiable expression, "I used to learn easily years ago

when I went to school, but I can't now, I've been away from study so long."

To get the most out of life, one should be a student for life, not by cramming the brain with new matter every day in the week, but by a little study now and then, preferably daily, even for only ten or fifteen minutes. The whole thing soon becomes a habit, then it becomes a pleasure and finally a necessity.

Then flavor all practical study with a little of that which is esthetic. Take up music, art, language, or something that will develop your finer feelings and increase your general "culture."

The real education cannot be obtained by the hurried reading of books. Everything must be carefully absorbed, and that which is learned should be put into actual practice at the earliest opportunity. *Effort is essential to any reward.*

The real worth of any instruction book is not in the facts and information set forth in that book, but in the valuable knowledge which will enable you to put the principles into operation through yourself, bringing you many times the cost of the book.

Careful selection of reading matter is essential in systematic education. There are

thousands and thousands of books and only a small percentage could be read through, even if a lifetime were devoted to them. Aimless reading causes more harm than good. The ordinary newspaper is read through at considerable expense of time. A few facts here and there may excite interest—the rest of the time is wasted in reading uninteresting headlines. After all, when the paper is thrown aside, only a few points remain fixed in the mind. The others have entered and passed out as through a sieve.

When you study and when you read, be considerate of your brain. Store up the thoughts for future use. What you put into your brain no man can take away from you. You may lose money, friends, health, but with a good brain you may bring them all back again.

The value of education shows itself in what you do, what you achieve and how you help others. Merely knowing will not bring success. Knowledge itself is a dormant mental power. It's like a storage battery, full of energy, but out of use.

True education is the ability to keep growing; not for a little spurt of a few years in youth, but a lifetime of it. Make education a daily factor, like your eating. Grow up and

improve as you grow. Throw out the old fallacy that education is something for youth only. Get the education habit and the culture habit. Store up your mental battery and you will find it a veritable, never-failing God-send to you on the way to success. When your associates fall behind or lag by the wayside, you can forge ahead with plenty of energy, accurate knowledge and confidence.

"Life is a search for power," says Emerson. There is no standing still on the life path. We are either going ahead or sliding backward.

The gaining of *useful* knowledge soon becomes a pleasure. It is as natural to exercise the brain as to exercise the body. The culture of the finer feelings, through the study of music, art or the study of a "hobby" is play for the brain, just as an interesting outdoor game is play for the body.

Rusty brains cause thousands to fail, and these same thousands do not realize the energies which they have lying dormant within them. They fail to make use of the energies easily within their reach. Yet they envy those who succeed, who gain wealth, prestige and happiness. Failure also comes to those who are so blinded by their own ideas, that they refuse to listen to advice, and continue right

along in the old rut. They could be likened to a motorist who, instead of utilizing the power at hand from the machinery in his car, tries to push it along by his own puny strength.

The difficulty with many is that they try to accomplish too much at one time, and are temporarily over-ambitious. Steady, constant endeavor will accomplish more than spasmodic spurts of ambition. The person who reads carefully and puts into earnest practice that which is read is the person who will taste of the fruits of success.

No one can dispute the fact that the constant saving of a certain portion of one's earnings, together with the wise investment of it, will eventually bring a good income. Thousands of men have saved, invested wisely and acquired fortunes. It has been done and is being done. So it is that the gradual accumulation of useful knowledge through earnest effort will bring a wealth of stored up useful power.

You may, perhaps, regret that you did not receive a university education when young, or that you can't afford the time and money to get one now. But either of such conditions need not bar you from succeeding and gaining what belongs to you in power and plenty.

Furthermore, you *can* get the education you desire, the knowledge which will make you drive ahead, the power to *do things*, if you will but take a little time each day and use it systematically and properly.

To do this may mean a turning point in your life. It may be the bridge from failure to success. It is the key with which many have unlocked the gate to success.

The greatest and best thing you can do in the world is to raise your own value. By doing this your thoughts and acts can but influence those about you. And your worth to the world and the standard on which your success is based, will be governed by the degree of service that you render to your fellows. The worth of your service will depend on the worth of yourself.

Age is no barrier to self-education. Instead of letting discouragement creep in because the opportunities of youth slipped by, adults should begin self-development, use a part of the daily "spare time" which every one has, and forge ahead with fuller power in some particular vocation.

To avoid the not uncommon habit of reading something and immediately forgetting it, the author has embodied in the following a

few important suggestions regarding the proper method to pursue in self study. They are, perhaps, easier to give than follow and may seem too plain to mention, but the systematic practice of them cannot fail to show its results :

1. In reading, do not memorize, but *think* the idea gained, in your own language.

2. A fair idea of the contents of a book may be obtained by reading the title and table of contents.

3. Read the introduction. The author probably wrote it last, but it was put first for a purpose. Many fail to thoroughly understand a book because they do not take the trouble to read the introduction, or preface.

4. Read the first twenty-five pages carefully. This much should be sufficient to excite your interest. It is a very excellent plan to read a paragraph carefully. Then close the eyes for an instant and frame mentally the idea or ideas gained in your own language. Avoid reading a paragraph and forgetting its contents. It's a common practice, due to lack of proper concentration and interest, and forces the brain to act as a mere sieve.

Repeat this operation earnestly and it will soon become a fixed habit, whereby you can read quickly and absorb the meaning of the

book quickly. When you run across a new word, find out its meaning at once.

5. Use imagination in all reading. Bring to mind a mental image of the idea or action described by the author. Concentrate on the matter in hand, and never try to hurry through to get it off your hands. Absorb every idea possible and put it safely away in your mental storehouse.

Correct, careful reading and study will bring added personal power which in time can be used to endless advantage in every walk through life.

ENEMIES OF SUCCESS

Beware of the friend who eats your food and slyly kicks your dog.

To my mind the most despicable human being in the world is one who tries to smear the good name of a successful man with the muddy slime of his own jealousy.

The trouble with the boomerang you send out against an enemy is that it will fly back and hit you at a time when you are most defenseless to meet it.

CHAPTER IX

ENEMIES OF SUCCESS



THE things that hold men down, the things that keep success from your grasp; the things that bring you poverty and "bad luck" instead of wealth; the things that turn happiness and health away from you—what are they? The enemies of success, for like everything else, success has its negative elements ever working their way to produce failure.

If success were attained without effort, if it were a natural condition, there would be no failures and there would be nothing to strive for, nothing to gain, all would be inertia.

Life is a fight, a worth while battle, but mainly with the elements in one's own self. An understanding of self, with all its moods, possibilities and powers, is the first step towards self-achievement. But more than this is the self-driving power which must be generated and put to use if maximum results are desired.

Success comes first to those who *believe*; to those who *believe* in self and in *pluck* rather than *luck*.

Thousands fail because they are afraid—they are afraid to grasp opportunity; they are afraid to take a higher step; they are afraid to *believe* and have faith in those who would help them to success or a greater success. They *sneer* at the ideas of others; they sneer at those in prosperity and power, attributing their condition to “luck” or “pull.” They lack faith in their powers, but most of all, they *do not know and never will realize that they have wonderful powers stored up; lying dormant right in themselves.*

Fear is the first in the category of enemies to success.

Fear has been with man since the dawn of the world. He used to fear the workings of nature, the weird sound of the wind in the forest trees, the shadows of the moonlight, the vastness of the sea, but centuries of reasoning have brought him understanding. Yet today there are thousands of men and women held down by fear—fear of self; fear of circumstances; fear of others; fear of disease; fear of death; *fear of failure.*

Real fear is a species of imagination, for

it is the act of proceeding mentally, concerning that which is not known to exist. Reason, often in the form of warning, is misunderstood as fear. You say "I'm afraid of the water, because, should I fall overboard, I would drown, as I do not know how to swim." And you do not fear danger, but *know* it when you see the sign "Stop, Look and Listen" before crossing a railroad track. In both instances reason warns you and you are cautious, but it is not *fear*.

Exaggeration of these warnings will result in a fear, and it is only through reason that the conditions can be viewed as normal.

Worry is fear strongly exemplified as a product of imagination.

It is possible to write a whole volume on the subject of fear and courage; in fact some men have attempted the feat, but such a work would be preponderous, impractical and of real value only to psychologists or students on this subject. The mastery and destruction of fear is a simple matter if the proper methods are followed in logical sequence.

When all the qualities of fear are examined, they divide into three distinct classes:

1. Fear of self.
2. Fear of others.

3. Fear of circumstance.

The fear of one's own self embodies the qualities of lack of confidence (faith), unbelief and prediction of failure.

The only sure way to overcome lack of confidence is to persistently declare to one's self, "*I am confident,*" "*I am sure I can do it and I'm going to do it.*" Persistent *practice* of the reasoning powers will accomplish wonders in this respect. Make the following assertion whenever you are confronted with a feeling of fear as regards lack of confidence in self:

"I am a human being. I am part of the Universe. I have mind, therefore I have power. All things exist for all beings that are. I am one and am entitled to part of all. I can accomplish, in fair reason, whatever I ought to do. Therefore I am doing so with my own power!"

Try to banish forever the thoughts: "I'm afraid I can't do that," "*I wish I could, but I'm afraid to try it.*" All this may seem foolish to the common-sense reader. But results have proven that it is not. A simple formula like the above, such a thought-germ repeated over and over again will, in time, make a permanent impression. *Confidence!*

Confidence in all that one undertakes is a

stepping stone to success. If you lack confidence in anything that you truly desire, turn to yourself and do not weaken. Reason that what you desire *belongs to you*. Reason that you are as good as others and that you are *qualified*. Resolve that you have power and confidence. Go in with a strong determination to accomplish. Take a firm grasp and with confidence in front you can push your way to success.

Never let the past mar the future. To be true, that is easier said than done. But the fear that the future will develop as the past, has been the cause of countless failures.

You may have met with failure through some mistake (failure is *always* a mistake) and you are afraid to proceed for *fear* you will meet failure again. In doing so you actually *invite* failure—your belief is failure and not success. Therefore you will be correspondingly weakened so that you *expect* failure—and you will probably get it. This one trait, so common to many of us, is one of the bitterest enemies to success. *Believe* that you are going to fail and you are actually making *preparation* for failure.

Let the past alone—try to forget it. Assume confidence; resolve that failure is *im-*

possible this time. Bring to mind that *every-one*, without a single exception, has met failures of different kinds. You are not different. Bring to mind the great principle: *Failure, in some degree, has been a feature of all successes.* Therefore, cultivate the confidence that success is possible, is rightful, is for you.

Banish fear of self. Fear grows only on fear.

Fear of others is also a product of imagination. It comes from without rather than from within. Here the mind misinterprets the circumstances that exist around the personal element and magnifies and twists the results of certain probable or possible activities.

Are you afraid of people? Are you afraid of their actions?

The first step in the conquering of such a fear is to assume an attitude of reason: "Why am I afraid? Why do I fear the actions of others?" Put the mind in a state of interrogation, then affirm to self with full force of determination:

"I am myself, like any other, a part of the Whole. Therefore I am in perfect harmony; I fear no one in such harmony, and I am full master of my will."

Make such an affirmation repeatedly; assume a strong, egotistical attitude in order to thoroughly master this condition of fear of others. It is better to grow egotistical and conquer, because an ego may be curbed easier than a fear eradicated.

The following is a really wonderful and powerful exercise if it is earnestly and conscientiously practiced:

When meeting another, especially one of whom you feel an uncomfortable fear, clasp his hand firmly, but kindly. Meet his gaze eye for eye, and strive to assume an attitude of perfect equilibrium and confidence. Flash the thought through your mind: "I am exactly as good as you are. You cannot really harm me. I do not fear you in the slightest." This one series of thoughts persistently practiced will positively accomplish wonderful results.

Fear of circumstances is the result of associating future events, either probable or possible, with similar events known to have happened in the past.

Fear of events produces that common form of exaggerated imagination in the wrong channel, known as *worry*.

You are afraid to do such a thing because you are *afraid* it will result in something un-

desirable. Or, being uncertain as to the course of future events, you aim to choose the undesirable, as the probable result and magnify this condition through the aid of imagination.

People who lack imagination very seldom worry.

Worry is the greatest enemy to success and happiness, which not only retards the progress of otherwise normal men and women, but actually strikes them down by the hundreds every year. Worry kills by nervous strain and forces the mental equipment to collapse. It robs the mind of its natural resisting powers and eats in like a poisonous cancer.

Stop worrying! But begin by knowing exactly *how* to do it.

Most people actually worry unconsciously and "give in" to the practice, simply because they consider it a part of their own personality, incapable of eradication or improvement.

To overcome the worry habit one should not allow the mind to wander. The common practices of recreation, study, etc., are merely indirect methods of achieving the same end. The object is to divert the mind. But the will power itself is a surer, stronger force than this.

When troubled by worry, stop immediately

to carefully analyze the matter. Don't allow the mind to jump into the future; hold it to the present.

Consider with the utmost degree of painstaking care every phase and angle of the matter in hand.

If you can deduce the future accurately, prepare for it coolly as a matter of fact. Worry would be useless.

If you are uncertain of the future, bring to the mind the most desirable possibilities.

If a friend has embarked on a railroad journey and you have been informed a short time later that the floods have washed out the roadbed in certain localities, don't worry and *imagine* that a calamity will occur. Conquer the wrong by *imagining exactly the opposite*, which would be just as probable. Imagine firmly, in this case, that the roadbed was only slightly damaged and the train merely slowed down in places, eventually arriving at its destination in perfect safety.

In other words, master this and firmly believe and follow it: *When worry sets in, imagine only the best that is in the realm of possibility.*

IMMORAL HABITS.

As cited previously a large portion of our

thoughts and actions are the result of habit. The term "habit" is very often misconstrued as meaning something "evil" or immoral. Habits may be good and bad. Good habits should be cultivated and enlarged while those that are detrimental and immoral should be obliterated.

Any act becomes a habit when it is repeated often enough or until it becomes a part of sub-conscious activity.

Immoral habits are, then, formed by the continual repetition of acts which are considered by the majority as "immoral," or that which is in opposition to health, mental growth and moral development.

Habits that are immoral are first acted consciously as a means to a certain end. The causes are many and it is the purpose here to suggest the logical *destruction* of such habits, rather than to elucidate their probable causes.

1. *Exaggeration*. Exaggeration in any form is a species of lying. Mark Twain tells us that there are eight hundred and sixty-nine kinds of liars. Mrs. Opie, who has made a study of the subject, classifies lies into the following:

Lies of vanity.

Lies of fear.

Lies of flattery.
Lies of convenience.
Lies of interest.
Lies of malignity.
Lies of malevolence.
Lies of wantonness.

But whatever the classification, it remains that in each case there is an exaggeration from the truth, made either consciously or unconsciously.

The man or woman who deliberately states or tells that which is known to be false, cannot be excused from condemnation. However, there are milder forms of lying which become habit by oft repeating exaggerations about persons or things. When such a habit is formed there is really no intention to lie. A lively imagination and a high-strung temperament will likely induce one to clothe statements about people or things with colors and ornamentations which do not exist. There is the habit of unconsciously stating opinions to be facts.

Accurate thinking and speaking will destroy the habit of exaggeration.

When you make a statement, know that what you write or say explains the *truth* of the matter as near as is possible. Don't color it,

even in jest or for amusement. Few people really intend to lie. They are usually well-meaning and color and exaggerate matters for convenience, for added interest, or to avoid the shock of exposing the "naked" truth. Exaggeration is liable to become a habit when indulged in repeatedly, and besides being looked upon with disfavor, is often the cause of subsequent serious complications, in business and socially.

2. *Profanity.* The use of immoral language produces no benefit to the user or hearer. It pollutes a respectable atmosphere; it is unnecessary; it is a sure mark of low breeding. Therefore banish it. Ordinary will power, coupled with the *realization that the habit is demoralizing*, will banish the practice in a few weeks, unless it has become a deeply rooted habit. If you mix "swear" words with nearly everything you say, you are virtually building an iron wall around you through which no real success will ever penetrate. The habit, when developed to this degree, will be difficult to "break," but it can be done by the following, firmly and persistently practiced: (a) resolving to abolish the practice, both in private and public; (b) by carefulness and slowness in speech; (c) by concentration and

will power. However, the fight against profanity will be three-fourths over when the individual thoroughly realizes that the practice is useless and detrimental to success and progress.

3. *Slander.* Slander is the weapon of the coward and the weakling. It is striking an adversary in the dark, and it always has its "comeback." Some people get the impression that they can achieve success by slandering others, or that they can injure others by slander. Nothing could be farther from the truth. Anger prompts slander, so does jealousy. People will write a business house or an individual, using slanderous insinuations in the hopes of "getting even" or gaining some point. The slanderer, the "knocker," the mud-slinger who aims to gain by smearing the character of others by word of mouth or pen, is despised in business and ejected from society. The worthy, who are aiming for the best in life, should avoid, as poison, the contaminating influence of slander.

4. *Anger.* Anger denotes lack of self-control. An overstrung, nervous condition will often aggravate anger. If the ailment is physical it should be so treated. But anger, and the propensity to become irritated and angry

at the slightest provocation, is mainly the result of lack of self-control developed into a habit.

The habit may be cured by cultivating *self-control*. Realize that anger does not pay, and that it is more harmful to you than to anyone else. When you feel a wave of anger approaching—*stop* immediately and divert the mind into another channel. Laugh, if you can; at least force a smile and dismiss the matter until “cooled down.” Never decide anything when in a state of anger.

In everything you see or do, strive to find the *sunny* side, cultivate the cheery disposition, absorb the pleasing and let the disagreeable pass by. No man ever achieved happiness or success by cultivating irritability, sarcasm and cynicism.

5. *Liquor and Tobacco Habits*. When the habits are firmly fixed they will remain so, unless there is a desire to abolish them and the proper methods are persistently pursued. But the liquor and tobacco habits are essentially the result of a physical craving. If one has either habit and desires to continue, no power on earth can stop it.

These habits are detrimental to success, to good living, to happiness, when the habits are

the result of excessive indulgence. They impair the mind, ruin the health and blunt the moral qualities. These facts cannot be honestly disputed by anyone and will be acknowledged as true, especially by those who "are slaves to the use of liquor or tobacco."

Neither habit can be cured, or even partially cured, until the desire is replaced by a determination to abstain. The realization that drink is ruining his business, is keeping him away from opportunity, is robbing him of success, is causing untold misery to himself and those about him, will cause some men to muster their will power forces for a determined fight. The taste of success and the rewards of abstinence will very often keep the drinker in a safe channel. Good health, good environments and plenty to do, will aid in the cause. A good memory, setting forth the results of past indulgences, will often prove a strong barrier against temptation.

The power of mind can accomplish more in many cases than all the physician's "cures" combined.

Eat good, plain food, keep thoroughly busy, and put tobacco and liquor out of sight. Feel a satisfaction in abstinence. Feel the thrill

of joy in additional accomplishments and get a firm grip on the rewards of success.

Think of yourself as a "slave to a habit," then thoroughly despise such a condition. Feel that many others, following the paths of success and prosperity will also despise you, and *that they will not pity or sympathize with you.* Feel that you *must* refrain from further indulgence. Picture a better future and abhor the miseries of the past. *Think, concentrate and become determined.* Don't depend on others in the least. *Almost nothing is impossible to an iron determination!*

OTHER BAD HABITS.

1. *Vulgarity.* The use of vulgarity in speech, writing, dress or acts, causes repulsion in business, society and personality. Slang in speech is quite common and simply denotes lack of care. How pleasing it is to converse with one who is careful in the choice of words!

Vulgarity in dress, for the purpose of attraction, is an outward sign of an inward tendency. Men are quite likely to judge a woman by her manner of dress. If she is a lady of refinement and modesty, it is but the height of foolishness to dress like a woman of the streets.

When "style" overbalances modesty and promotes vulgarity in dress, it is not good style.

"Actions speak louder than words," says an old adage. And so they do.

Politeness of manner, courtesy at every time and a pleasing personality are attributes which have carried many to power and plenty. They are little things, but lack of them often keeps one just this side of the success line. Avoid vulgarity in any form.

2. *Thoughtlessness* is a "bad" habit common to many. It is simply lack of concentration and memory. The habit should be mastered, as it is a stumbling-block to progress. The training of the memory will count and the following suggestions will help:

(a) Concentrate on one thing at a time. Before you allow yourself to proceed with another task, ask yourself, "Have I completed this?" Keep at one thing until it is completed to your entire satisfaction. It will make you thoughtful and accurate.

(b) Avoid "day dreaming" when at work. Imagination is a good thing and a wonderful mental stimulus to achievement, but when it is associated with work, it produces carelessness and thoughtlessness.

(c) Form the habit of "obeying your own

orders." When you plan to do a certain thing at a certain time, try to do it as planned. Avoid forgetfulness and strive for accuracy.

These will "tone up" your manner of work and mode of living and bring you greater personal power.

3. *Egotism*. The Devil always smiles when he can put egotism into a man or woman. The overbalanced Ego, the excessive "I am" has literally ruined the promising career of many. The "I-know-it-all" kind of a person sooner or later stumbles down and, in most cases, is unable to get up.

Conceit kills opportunity, stifles ambition and frightens away success.

The man who carries himself around with an air of great concern; who refuses to listen to advice or proffered help; who believes that he has been endowed with super God-given qualities of mind and body, and looks upon others as his inferiors; who thinks that success is only a matter of applying his own superior talents, and who scorns the ideas of others who are better informed and more competent—such a man is indeed a pitiable object. But there are many such, either from erroneous

training in childhood or from acquired thoughts and acts.

Dignity is an adjunct to respectability. It is to be desired and can be attained.

Conceit is a cloak of exaggerated dignity worn by one who is top-heavy in ego.

It brings failure; creates a feeling of repulsion and is the slow poison that eventually grips its victim.

Conceited people fail because they count too much on their own ability. It is not merely the feeling of confidence, but the actual exhibition of superior ability that makes such people uninteresting and causes them to be outcast by business or society.

The man who possesses an over-developed ego and doesn't know it, has a chance to make good; but the man who prides himself because he is conceited is only preparing his own downfall.

The only remedy for overbalanced egotism is the true realization of it and its effects.

Truths are often unspoken and few people will affront you and inform you that you are too conceited. They either pity or scorn and keep their thoughts in silence.

Those troubled with this weakness may remedy it completely just as soon as they assume a more humble attitude, yield more to pride, and listen earnestly and attentively to the ideas of others.

4. *Indecision.* We all know those who lose opportunities, who fail to make as much money as others, far less capable, and who lose it all for want of prompt decision. The common habit, exemplified in the conventional expression, "Oh, I'll do that tomorrow," is often the secret of failure and slow progress.

In everything pertaining to personal betterment, prompt decision and accurate decision are habits that should be cultivated. Such doesn't mean haste or lack of deliberate consideration. *Most of the good things missed in life are not due to lack of judgment, but to indecision.*

Good judgment convinces one that he ought to invest a certain sum of money, for instance, in something that *will be for his own benefit*, but for various reasons—procrastination, fear, lack of initiative, and so on—instead of *grasping* the opportunity presented and promptly making the particular investment which has every indication of being a *good* one, a *worth*

while one, that person will hunt for *excuses*, will magnify possible failures, will look for and imagine all sorts of "ill luck" to follow.

The man who never "takes a chance" is an impossibility. Every minute of life is a chance. Everyone of us plays with Death wherever we are, whether on the street, at home, or traveling. There are a thousand and one chances of injury or death at every turn, and these beyond calculation or judgment.

One day a man on the twentieth floor of a Broadway office building opened the window and placed a paper weight on some paper on the sill. Sometime later, the draft, caused by the opening of an adjoining door, blew the papers out, carrying the paper weight, which fell below, striking a passer-by on the top of the head and killing him instantly.

Chance is a peculiar thing, yet it would seem that the majority of people prefer to take chances with their own life, before they would do so with their money.

One secret of wealth is the careful investment of money *when the opportunity presents itself*. The man who goes out into the business marts and proclaims, "I have a hundred

dollars and I want to invest it," is running chances. If he makes a careful study of conditions his investment will probably prove successful. If he waits and, after missing a few good opportunities, plunges his hundred into the "next best" thing, he is inviting failure and will likely reap the price of indecision.

Today is the day of opportunity. Never before have the opportunities—real, solid and promising—been as numerous. The people of prosperity and power of the future are today making their investments, small ones or large ones, materially and mentally.

A good investment in anything that will add to one's mental equipment will pay a large rate of interest throughout a lifetime. It is put into the mind where it can't get out and will prove a living asset in personal power. *It is with just this idea that this book has been written: That an investment in mind is an investment paying good dividends for life.*

Each one of us must have money, must earn it and use it. And each one of us must have personal power, peace and happiness in order to get the most out of life. Any opportunity to make more money or any opportunity to increase one's personal power should be given careful attention.

Have faith in self and cultivate judgment and quick decision. Have faith in others who show the intelligence and experience to command your faith.

Face the world with your own powers and *decide* on anything that will benefit you.

Banish forever the habit of *indecision*.

MIND AND SENSE CULTURE

The man is free who is neither tyrant nor slave;
who enjoys equally with his fellowmen and who
stands under the great flag of Nature.

Some people play the game of life only to draw the
booby prize at last.

TRUTH: The clustered grape in the valley of
desolation.

CHAPTER X

MIND AND SENSE CULTURE



THE exercises which are suggested in this chapter may seem to be unduly tedious and elaborate. They are given, however, because the earnest practice of them can but influence and develop the functions to which they pertain.

Concentrated effort through intelligent exercise of the mental functions and sense organs is a stepping stone to success.

The fundamentals of drill are too well known to need elaborate explanation. There are certain points, however, which cannot be too strongly impressed. The first of these is:

1. *Expectancy.* Any exercise becomes an enjoyable undertaking when one throws himself into it with the expectation that some real benefit will be derived.

Exercising of the mind is just as important (perhaps more so) as exercising and nourishing the body. It has, however, been woefully neglected in education and the matter has been given little thought with the majority.

It may be truly said here that the proper and persistent exercise of the mental functions is one of the "secrets" which compels success and power. The letters and private information from those who have achieved greatness and power, *prove that this is true.*

The "secret" of success is really no secret; merely the understanding of *natural personal power*, together with the development and practice of it.

When you have power, you can *feel* power; if you haven't it you can acquire it. The man who *strives* for success *expects* it. He is confident. He doesn't labor by guess-work. He puts aside mere theory and expects definite results.

There is no such success as a theoretical success.

Expectancy brings inspiration. It makes exercise of mind less tiresome, less tedious. And when the mood is especially developed all endeavor becomes a working pleasure.

Before you begin any exercise enter into the mood of expectancy. Never attempt an exercise merely to "get through with it." Absorb all the benefit there is in it.

Some exercises may seem foolish, may seem even ridiculous. First analyze the purpose

of any exercise. Then look forward with pleasurable expectancy to the result.

2. *Secondary Influences of Drill.* It is a fact, the cause of which is little known, that *the exercise of one mental function will indirectly influence and develop another.* This is true with everyone and follows clearly the same condition which exists in bodily development. If one exercised the right arm for a certain period, it would be found by actual tests that, although the left arm would not be exercised at all, it would actually gain in strength from one-fourth to one-third, as compared with the right one. The same applies to mental development through drill. The development of one faculty will increase others automatically, in a degree capable of being noticed when comparisons are made. *This principle, in itself, should be an inspiration to drill.*

3. *Observation.* A keen sense of perception can be acquired through intelligent and systematic effort. The result of anything cannot be comprehended until the faculty of observation is well developed. Some people can hear, feel and see things where others cannot. To *know* and *feel* the progress and development in one's self is to possess a valuable and

inspiring function of mind. It is inner perception, observation. It is a mental barometer which exists to register the inner changes in personal power.

4. *System.* All exercises, to be effectual, must be followed systematically. Every stroke should count toward the ultimate end. *Such effort is always rewarded.* The line between success and failure is often merely a matter of more systematic effort.

If one should offer you several thousand dollars for working systematically a few weeks or months, you would be inspired, would undoubtedly bend every power you possessed to accomplish it, and with the reward in view you would probably achieve it.

On the other hand, if you could firmly believe and see with the same power of observation the rewards that would come to you, not once, but for all time, by the systematic exercise of the mental qualities; if you could see ahead the possibilities of your future through the acquisition of more personal power; if you could see yourself in financial prosperity, surrounded with life's enjoyments, content and happy in your work, as are others whom you know do not possess greater ability than you, and many less; if all these things, or *even part*

of them, would come to you through effort, faith and earnest application of the principles laid down in this work—would you make the effort?

Your answer will reflect to you the sincerity of your own soul.

Nothing worth while comes without effort. The rewards of steady application are sure. The fact is shown around us everyday.

The man who climbs the ladder of success does so step by step and when he reaches the top he may look below and find smeared with the slime of sneers the faces of those who first scoffed at his attempts, who gave him the "friendly advice" that there was "nothing in it," and who now reward him by the shouts of "only luck."

If the real success, the actual, positive method of its achievement could only be realized, men and women would be willing to work for it, and not only work hard for it, but enjoy the effort until the crowning reward.

There is no secret about the attainment of success—when it is understood. The most complex piece of machinery is simple when it is taken apart and analyzed.

If this book points out to you even a single hint which will prove of lasting benefit, the

author will feel that his efforts have been amply rewarded. Even one little hint may take root and grow into a form of enlarged personality beyond the fondest of dreams.

MIND CULTURE

1. *Memory.* A good memory is possible with any normal minded person. Memory can be improved and enlarged to really astonishing power through persistent and proper exercise.

Memory is the storing up of impressions. The deeper the impression the longer it will be remembered. Hence, to cultivate memory, more attention must be given to the impression of all things in which memory plays the leading part. The following suggestions will be found to be extremely helpful:

(a) At the close of the day select a blank piece of paper and note thereon just what events took place between the time of arising and beginning this exercise. Recall as accurately as you can each little thing done. Make the notes as complete as possible, giving the time, as near as you can remember, at which each act was committed. Preserve this note and at the end of the week, or even a few days later, recall this particular day and then pro-

ceed to write out the events in order of their occurrence. Do not consult the first notes until you have finished, then you may discover some interesting errors, unless you are endowed with a remarkable memory. Repeat this exercise every week or so, until you can remember the events of any day you wish to recall.

(b) In the morning soon after arising, jot down a plan for the entire day, making it as much in detail as possible, then after thoroughly memorizing it, dismiss it from the mind and proceed with the plan. Resolve to follow the plan exactly as you first outlined it, in the proper sequence of events. At the end of the day compare and note results. Keep repeating each day until your memory is exact to the finest detail.

(c) Open the door of a closet, or kitchen cabinet or bookcase. Gaze intently for a minute at all the objects therein. Impress upon the mind as much as possible the number of the different objects, their location, their size, and so on. Then turn away, secure a piece of paper, and without any further reference to the objects, proceed to write them down, giving the number of objects on each shelf and their location. Concentrate with all your will power. Compare your notes with the original and you

will probably find some surprising, but interesting errors. Continue every other day for ten days, using different groups of objects about you, then note the improvement in memory.

These exercises may seem tedious, or perhaps, to some, unnecessary, but their value is based on the law of the mind. When earnestly practiced they will prove of great value.

(d) Secure some interesting book, preferably a book of instruction (the exercise is applicable to the book in hand) and select a particular chapter. Read the first paragraph carefully. Impress the meaning of each single sentence on the mind. Memorize the *thoughts*, not the mere words. Now close the book and repeat the ideas of the first paragraph in your own words. Then compare with the original and correct possible errors. Continue in this manner with each paragraph throughout the chapter. When the whole chapter is finished in this manner, close the book and *write out* in your own words the *principle ideas* in the matter you have read. Strive firmly to remember the order of the ideas as presented. Nothing impresses ideas on the mind more than writing them out on paper. It takes a little more time, but it will

be well worth it. Continue these exercises throughout the book and at the end you will be pleasantly surprised in the matter of memory. Continue until you can thoroughly comprehend the ideas in a book without great effort.

(e) Make it a rule to memorize something useful every day of your life. You can find it in the daily reading of the newspapers, magazines and books; also by contact with others. When a useful idea is presented, stop long enough to impress it firmly on your mind. Such impressions made earnestly and frequently will develop a valuable fund of information.

(f) Commit to memory that which you would be expected to know in reference to public interest, such as important dates in the country's history, names of the Presidents, population of large cities and many other facts of general interest.

In all things which should be fixed in the memory, strive to first excite an interest in the matter, then concentrate with firmness and will power. A perfect memory is, of course, impossible, but proper attention to the principles of memory and persistent and intelligent

exercise will develop this important faculty to a remarkable degree.

2. *Thinking*. Weakness in the power of thinking is an exposition of mental laziness.

Ofttimes when a new subject is presented, or a new treatment of an old subject is given, many people are inclined to give the matter scant consideration, with the weak remark, "It is too deep for me."

Facts presented in the simplest language are not "deep." The difficulty is not depth, or inability to comprehend, but lack of will power to *think*.

The natural ability, or the acquired ability, to think clearly is a stepping stone to success.

True thinking does not mean philosophic logic or complex theoretical exposition on a given subject. It is merely the correct understanding of anything deduced through the proper knowledge, attention and perception of that subject.

Correct thinking is a sturdy guidepost to business success and personal power.

It eliminates guess-work and inspires confidence.

Lack of it creates uncertainty, hesitation, undermines business and even unsettles the affairs of nations.

Concentration is the fly-wheel to the great engine of balanced thinking.

Take for example the idea: "Success is possible to any normal person." Think this out in logical order. Think of success as the accomplishment of any purpose. Success is accomplishment. What is accomplishment? Why is it possible to every *normal* person? Why is success not possible to persons who are not normal—insane people, idiots, etc.? Keep the chain of thought complete and have every idea bear directly or indirectly on the main subject. This is only a suggestion and a thousand such might be given. *Analysis of an idea or thing from every point of view, formulates a method of correct thinking.*

The analysis of any subject is very often highly desirable through the medium of writing. Writing on paper *compels attention* and permits the ideas to be expressed clearly and slowly, thereby insuring greater accuracy. Writing produces better thinking; it forces clear, comprehensive statements and permits review of a subject, which is not so easily possible otherwise, unless memory is highly developed.

Begin with a simple subject; water, for example. Now proceed to ask as many ques-

tions as possible about it. Thus: What is it? Where is it? Why is it? When is it? What are its uses? etc., until you can think of nothing more to ask. Write down the questions. Write out the answers roughly, opposite them. Then arrange them in order with the simplest question answered first, the most difficult last. This sounds ridiculously simple, but the student will find to his surprise that on some of the most common subjects there will be a fund of information, facts, etc., that were not previously known to exist. When you write down a question, make it a point to answer it to your satisfaction, even if you are compelled to consult references. Continue such exercises whenever convenient, preferably a little each day for thirty days. Then note the improvement in your ability to give attention, to think quickly and to deduce logically. These exercises, simple as they may seem, will not only prove of great value throughout life, but will be an interesting diversion as well.

SENSE CULTURE

Mental qualities are dependent, to a certain degree, upon physical qualities.

The proper exercise and development of the sense organs and the body in general is conducive to general development of the mind. These embrace the eye, ear, nerves, taste and smell. Each one of these organs has been given to us for an important and delicate purpose. The ordinary person does not, as a rule, comprehend the great value of each and the importance of their exercise and development. However, any of us would instantly realize their value, should we lose the use of any one of the five senses.

The following extracts from an essay on "*eyes*" in the *Cosmos Magazine*, succinctly sets forth the value of the seeing organs :

"I have been in existence since the beginning of time. Through me the world has grown and prospered. I am the life and the joy of every man, woman and child.

"Without me the great works of art, the engineering feats of the ages could not have been accomplished.

"I guide the vehicles of traffic, the ships of commerce and every method of conveyance.

"Those who lose me or neglect me are indeed to be pitied.

"I rule the world and am man's best friend.

"Through me the success of empires is obtained.

"The world could not exist without me.

"If I were not, there would be no happiness, no love, no accomplishments, nothing but the darkness of night.

"I am cheer, joy and gladness for mankind. I make the home beautiful; the earth and the sky, the hills and the streams scenes of beauty and delight.

"I am the mother's delight, the father's joy and the child's way to rhapsodies. I give to the world its lights and shadows, lend revel to the coloring of changing seasons.

"I am prized and priceless and more sought than precious jewels.

"I am the most cherished thing in the world.

"I am the windows of the soul. I am your humble servant.

"My name is—EYES!"

For the general improvement of the senses the following is suggested:

1. *Exercises for the Eye.*

(a) Select some simple, regular shaped object and place it in plain view at one end of a room, or at a distance out of doors. Gaze at the object, then estimate the dimensions. Compare by taking correct measurements and

note result. Continue this exercise for six days, using a different object each time. Then note the improvement in estimating size through the eyes.

(b) Select an object about a room or out of doors and estimate the distance from yourself to that object. Compare by actual measurement, then note result. Continue each day with different objects, for a period of six days, then note the improvement.

(c) Note an object in the distance and determine its color as accurately as possible. Approach close to the object, then note the color. It will probably be different from what you thought it was, unless you are endowed with a particularly acute vision. Continue carefully for a week or ten days. It is *attention* to size, color and distance that makes the vision more acute and consequently more valuable.

(d) Place yourself in front of a bookcase, or shelf of curios, or before a store window. Gaze intently at the objects therein for fully one minute. Then turn away and with pencil and paper jot down the number, sizes, colors and location of the different objects. Compare and note errors and omissions. Continue the exercise, using different groups, for a

week or ten days. A certain amount of improvement will be noted.

These exercises will tend to improve the vision from external sources. They could be practiced to advantage for weeks and months, or until a maximum proficiency in vision has been attained.

But of just as great importance is the "look" of the eye. Some eyes have a shifting, restless look. Some are "squinted" or are too "staring."

The gaze from the eyes often denotes the character of the individual. A straightforward, sincere, frank gaze is one of the most precious assets of personal magnetism. The eyes are "the windows of the soul." Actresses and actors prove to us that the expression of the eyes is the result of will power. Persistent and proper practice, backed by will power, can make the expression of your eyes what you would desire.

Cultivate the open, natural look. Don't stare nor shift the eyes when they meet the gaze of others. Cultivate the exposition of certain emotions in the eye. For instance: Delight—make your eyes express delight. Practice before a mirror five minutes each day for ten days. You will no doubt observe an

interesting improvement. Think of some other emotion, such as friendship, or in the more intense degree, love. Imagine some person you like or love. Try to express the emotion in your eyes. Be an amateur actor or actress.

Here is one of the secrets of a magnetic personality. The eye is an important factor in all social intercourse. When strangers, friends, or lovers meet, the first exchange is that of eyes. The secret of success in love is the expression of feeling through the eyes.

Practice before and away from the mirror a little each day for several months. That which you attain will prove a blessing and a priceless character asset for life.

2. *Exercises for the Ear.* The value of hearing is apparent in everyday life. Loss of hearing is, of course, a physical defect, but concentration in hearing can be cultivated by practice.

(a) Listen attentively and determine the number of sounds that you hear. *Attention* in this regard will cultivate the acuteness of the organ of hearing. Repeat as often as practicable for several weeks, when a marked improvement will be noted.

(b) From a number of sounds coming to

the ear at once, single out the faintest of them all and concentrate on that to the exclusion of the others. For instance, listen to the ticking of a watch in the midst of the noise of traffic in a crowded street. It will be difficult at first. *Concentrate* on one sound. Repeat the exercise once each day for ten days, then note the improved ability to concentrate in hearing. The object is to cultivate concentration so that outside sounds and noises will not disturb or distract attention. Many of the ills of the nerves are caused by inability to exclude undesirable sounds from the ears. If a particular sound disturbs you, when it is impossible to remove the cause of distraction, it is advisable to imagine, intensely, some piece of music or some agreeable sound and concentrate on that by enormous will effort. Some who are troubled at night by disagreeable noises, have found this method a valuable aid. It should be borne in mind that :

The value of all sense-culture is to so develop the sense organs that they may perform their functions in the highest degree of efficiency and thus directly effect the mental qualities through which success in any line is dependent.

The importance of having steady nerves is

apparent in practically any kind of work, mental or physical. The man with "trembling" hands or "twitching" muscles is handicapped at every turn. He is always last in the game in physical endurance. In business he finds it a stumbling-block to progress. And in his own life he finds that unsteady nerves are a constant source of uncomfortableness and often downright misery.

The man with plenty of nervous energy with self control has the nerve to "do things."

The power of mind over the sense of touch (nerves) has been proven so often that it is no longer disputed by the intelligent. There are, however, certain nervous diseases which are strictly physical, and need medical treatment for their care. But most forms of nervousness can be materially influenced and often permanently cured by proper exercise. Steady nerves are not only a priceless business asset, but are important foundation stones in the whole life work structure.

3. *Exercises for Nerves.* The habit of complete relaxation is an important step in nerve control. Select a quiet room, free from any disturbance, in which to practice relaxation. Stand or recline, relaxing every muscle in the body. Breathe slowly and deeply. Make

no movements for fully two minutes, except those of breathing. Preferably close the eyes to avoid exterior distractions. Repeat two or three times daily regularly for ten days, when improvement should be noted. Such practice should be given attention throughout life. When in a state of complete relaxation make these assertions firmly—"I am still; I am natural; I am receiving helpful forces and I am calm, yet full of power."

For steadiness in the hands, practice drawing lines across a blank piece of paper from *right to left*, ten to twenty times, then at right angles from the *bottom to the top* of the paper the same number of times. Draw the lines slowly and as nearly straight as possible, keeping the hand resting gently on the paper. Repeat every day for ten days. The first attempt will probably surprise you and indicate, in a way, the degree of unsteadiness in your hands.

Next, select several blank sheets of paper. Grasp the pencil at the end opposite the lead point, and draw several circles as near perfect as possible, not allowing the hand to touch the paper or table. This will aid steadiness in the arm. Begin by drawing a large circle, then continue drawing smaller circles gradually, in-

side of this. Repeat the exercise for ten days, then notice improvement.

In practicing always have the idea of nervous control firmly fixed in the mind. It is always best to practice when weary or exhausted, so that the maximum of benefit can be obtained.

Practice all kinds of muscular movements with the neck, shoulders, arms and legs. First make the movements (as in a physical culture exercise), slowly and steadily, with the muscles in a relaxed state. Then repeat the same movement, making the muscles rigid and tense and the movement quick. Practice such movements daily for they will be found a valuable means of acquiring steadiness in all parts of the body.

4. The senses of taste and smell are useful in everyday life, but the loss of them or their lack of special development would not seriously handicap one in a life work. These two senses are more acute in some than in others. For instance, this is true in regard to professional tea tasters. The one and only way in which the senses may be developed is through *practice* and attention. The odor of flowers or of sea breezes and the taste of food and wines are enjoyable in some degree to

most people. By attention and practice one may, in time, be able to name a flower merely by its odor, or to distinguish any kind of food by its taste.

The particular cultivation of these senses then, needs no further comment.

GENERAL HEALTH

A well-developed body, clean and virile, is a stepping stone to success.

It makes for a good channel through which the sense organs and mental equipment may perform their duties to the best advantage.

No one is perfect physically; the quality of imperfection being a peculiarity of nature, or to be more specific, the human mind cannot conceive of perfection exactly and absolutely.

The well person is more capable than the unwell; he is also more efficient.

Some of the world's greatest men and women have been those handicapped by ill health. How much more they would have achieved had they possessed a robust body!

Fine bodily health does not, of course, guarantee a corresponding degree in mental efficiency, but a well developed mind can perform more through a well-balanced physique than through a weak body.

It is not the intention of the author, here, to elaborate or theorize on the effect of the mind over the body. Intelligent physicians and others realize the fact in some degree and take cognizance of it in their everyday practice.

Think health, desire to be healthy, believe that you are becoming more healthy—all these direct currents of mind force passed through the body at frequent intervals will really improve the general health, as has been proven by endless experiments. Thought force has been known to actually cure diseases, but such treatment would be applicable only to a rare minority who have given the subject deep study. When disease sets in, consult a physician, or practice its cure in the manner you believe to be the most certain.

The suggestions which follow pertain to the development of the body in a general state, free from disease, but the natural powers of which are undeveloped and remaining dormant.

The value of health is, perhaps, realized most by those who have lost it.

Carlyle said in an address before the students of Edinburgh University: "Finally, I have one advice to give you, which is practi-

cally of great importance. You are to consider throughout life much more than is done at present, and what would have been a very good thing for me *if I had been able to consider* that health is a thing to be attended to continuously, that you are to regard it as the very highest of temporal things. There is no kind of achievement you could make in the world that is equal to perfect health. Compared with it, what are nuggets or millions?"

Happiness and efficiency come first to those who are healthy. Ill health produces, even in the smallest degree, a state of mental stupor, melancholy, disagreeableness, nervousness and unhappiness; while in the larger sense it produces failure, misery and often suicide. Therefore, *cultivate good health.*

Physical culture through exercise and *recreation* is something everyone can have, as it is only a matter of time and effort. The body is a life-long companion—why not, then, make it as serviceable as possible?

To make the body vigorous, to make it virile, to make it throb and thrill with vital energy means to follow the laws governing health. The requisites to this end will differ in method and practice with the individual, and there may be a hundred different ways

of accomplishing the same purpose. No two physicians diagnose or practice alike. The suggestions following are known to be of value, although they are extremely simple. Health itself is a matter of simple rules.

Suggestion No. 1. Arise at a regular hour every morning and retire at a regular hour at night.

Find out how much sleep you *want*, then adjust your hours and take it, whether it be seven, eight or ten hours. The idea that one should confine himself to so many hours of sleep is downright foolishness, and often injurious to health. The kind of occupation, whether mental or physical work, the temperament of the individual—all are determining factors in regard to the number of hours of sleep required.

When you awake don't bound out of bed in a hurry. Take time to stretch, move every muscle possible, and take a few deep breaths.

Bathe frequently to keep the body clean, and a good idea is to rinse in cool water and dry thoroughly.

Eat regularly what you like, avoiding the too frequent use of rich pastries and food and drinks which do not nourish, but merely stimulate for the time being. Remember that con-

stant stimulating produces weakness. A bow that is constantly stretched beyond its maximum of elasticity will eventually lose its original power.

Drink plenty of pure water, at meals, before and after meals and whenever wanted, unless otherwise directed by a physician.

Good results can be secured by drinking a glass of cold water just before retiring and immediately after arising. Or the drink might be more effective if it included a little salt, or just enough to taste.

It is not ordinarily known that sickness among animals at a circus is a very rare occurrence. The reason is because of a little trick practiced by the keepers, which might well be taken seriously by many, with great profit. One day in each week the animals are fed nothing. If you are troubled with indigestion, in a manner not serious enough to consult a physician, try this idea and note the result. It may do "wonders." Often very simple things produce great effects.

Have all the fresh air possible in sleeping rooms and in work rooms. Many of the nervous and "sick headaches" are due absolutely to the lack of fresh air.

Exercise every one of the muscles in some

degree every day. Get into some physical recreation. Enjoy physical exercise. Don't get the idea that you must toss dumb-bells so many minutes every day. Such soon becomes drudgery.

Realize the importance of absolute relaxation. Relax five or ten minutes in the middle of the day. It's a tonic in itself.

Indulge in mental discussions frequently; get into something to divert the mind from its regular channels. Acquire a liking for good music. Study it, hear it. Or acquire a liking for the drama, the motion picture, or something that will stimulate interest.

Cultivate at all times the moods of cheerfulness, hope and good will. Look at the best side of things; pick out the good and leave the rest.

HUMAN EFFICIENCY


The knocker has never yet made a "hit."

There are a lot of people sadly in need of a self-starter attachment.

The man who is on the level has few "ups" and "downs."

CHAPTER XI

HUMAN EFFICIENCY

 EFFICIENCY in the business world means doing less work and getting more for it.

In life it means conserving energy, avoiding waste, and getting more pleasure, happiness and prosperity from services rendered.

A famous psychologist tells us that the average person is only fifteen to twenty per cent. efficient. That is, we do only about one-fifth of *what we might do*.

We not only do not work to our full capacity, but we waste energy in that which we achieve.

The conservation of time and energy is a stepping stone to success.

Lost power, unnecessary motions and thoughts, useless planning, slowness—all are factors in pulling down the efficiency of any individual. Most people go on year after year, wasting precious time doing unnecessary things every day of their life. If but a few

moments could be saved each day, and these put into better use, we would be fairly astonished at the increase in *efficiency*.

Most of us waste power; we are like a locomotive wheel slipping around on the rails in an effort to get ahead. We need more *grip*—we *need more sand*.

Did you ever stop to consider a winding stream, one that goes a little ways in one direction, then turns and twists about in another way? It travels a long way, but really progresses but a short distance from a given point. And a lot of energy is wasted in that progress. Time is also wasted.

Many people do the same thing in their lives, but don't actually realize it. They wander, in an indirect way, turning this way and that way, not only utilizing extra energy, but wasting valuable time as well.

Time is the same to all of us. That is one thing that we all have, but to be truly efficient our time must be used, invested carefully, just as we would take thought and care in the matter of investing money.

If you choose the indirect, roundabout ways, dabbling in this thing for awhile, then dropping it and dabbling in something else, then

finally dropping that, you will be like the winding stream in its course.

There is always friction at the turn of every stream and then a gradual washing away. When you turn from one thing to another, when you enter a field of work that seems like drudgery, you are having a constant friction between you and your work, or this friction will develop sooner or later.

The great thing in personal efficiency is to do the most in the least time and enjoy the work. Anyone can become more efficient. Increased efficiency brings bigger pay and more real joy in living.

"Efficiency," says Wm. R. Wilcox, "is a misunderstood and misapplied word. To many it means system, clarity and detail. Such is not the case, as efficiency is, first of all, thoughtfulness and getting the best results with the best methods."

Efficiency then, is the shortest, quickest, easiest way to gain a desired goal.

Your efficiency may be increased by observing the following:

1. Conservation of energy.
2. Culture of self.
3. Time saving.
4. Labor saving.

A certain degree of waste in mental and physical powers is unavoidable. No machine is built that is one hundred per cent. efficient, and man is no exception.

It is a fact that ninety-nine per cent. of the energy that is stored up in a ton of coal is dissipated on its way to the bulb of an electric light. Only about one per cent. is converted into light. The other ninety-nine per cent. is lost by friction in the machinery, heat, etc.

Many people waste nearly as much energy when they accomplish anything. They do it in the longest and most difficult way. They do not often stop to reason out a better, a shorter and easier way.

The efficient men and women today are not the nervous, hustle and bustle sort of people. They go about their work carefully, coolly and *make every stroke count*.

They study conservation of energy as much as they plan for accomplishment of purpose.

A young man or woman starts out in life with a wonderful amount of force and vitality stored up in both brain and muscle. There seems a limitless amount of energy. Much of this vital energy is often flung out on every side with reckless prodigality in the pursuit of

pleasure. No thought is given to its value, and when that "slowing down" feeling creeps in they wonder what the trouble can be and attribute it to lack of energy, exhaustion from work, and so on.

Thousands of people, even millions, have met only failure in life because they did not realize the value of conserving vital energy.

The *Personal Efficiency* of any individual probably means more to success than any factor in mental powers. It is the driving force, the "general manager" of the whole mental equipment. You may have ambition, enthusiasm, power of will, concentration, talent and good character, but when *all* these are systematically and *efficiently* governed you have a wonderful combination of well-directed human forces that can forge ahead into untold successes.

It is a mistake to value human energy in dollars and cents. Energy wasted is beyond estimate and that which is gained is more precious and useful than money. If men and women could realize the real value of this vital power, they would make greater effort to save it and gain more of it.

Dissipation, excessive pleasures and immoral habits are not the main "leaks" in the storehouse of human vitality.

A well-known physician says that most of us waste ten times as much energy as we use, in practically everything we do. We go about the ordinary, everyday things in life in a careless, thoughtless manner, since the routine of everyday things has become a habit and habit cannot be broken except by intelligent thought and persistent practice.

Many of us are in too much of a hurry. We become nervous and if we continue to sap out more energy than we put in we become nervous "wrecks." We get into the habit of hurrying and we think we must hurry with everything.

One of the greatest savers of energy is *system*. If system is necessary and satisfactory in business, it ought to be in the home, or anywhere.

System means order, and order saves not only energy, but time.

Take for example the average housewife. Very few of them have a regular system and they work from morning until night in an off-hand manner, which eats into time and wastes a lot of energy.

The President of the United States has his everyday work systematized and all that he does is highly efficient. Everything in the

Executive Mansion is carefully planned out from day to day. The President has a definite schedule to follow every day. No one is allowed to intrude upon his time and his work goes along like clock work.

Only important correspondence is laid on his desk and he devotes just so much time to that. Interviews are arranged in advance for three, five, ten minutes or longer, and no one is allowed to consume more than his allotted time. *He works efficiently.* As it would be an impossibility, on account of time, for him to read even the few important newspapers and magazines, a special clerk clips out only the most vital items, puts them into logical order and the President is, in this manner, able to get the "gist" of the news in a few moments. Everything else is done in the same order of carrying into practice and effect the principles of efficiency, which are simple and plain, but rarely given the close attention they deserve.

We all have just as much time as the President, and while our life and what we do may not rank so high in popular opinion, we, nevertheless, could, with profit, give more attention to everyday efficiency and reap the rewards that will surely come from it.

"I haven't time" is the cry of thousands

who are really in earnest to forge ahead in self-improvement. As a matter of fact we all have all the time there is. Our efficiency depends, more than anything else, on how this time is used; how well we can make use of the natural powers common to each of us!

We have all seen people who can do a thing three or four times as fast as that same thing is ordinarily done by others.

The capacity for doing things efficiently is the result of self-development.

Efficiency saves time; and time saved means more time for other things in life worth while. The man who boasts about working at his office late into the night is merely displaying his own ignorance of efficiency. The great captains of industry, men of wealth, men and women of power everywhere are intensely busy when they are busy, but we also see them on the golf links, on the tennis courts, on motor trips, and in other forms of outdoor relaxation. No matter how big the man or his position, he always "has time" to relax and enjoy the rewards of his toil.

A life of activity and accomplishment is possible to those who "take time" to study the secrets of success; but the idea that success can come only by constant, intense nervous

strain, keyed up every moment to the highest pitch, is a huge fallacy.

People of accomplishment have a wonderful reserve energy and when at times they are compelled to work under great strain, their endurance seems almost superhuman. The secret lies in the fact that they lived, worked and enjoyed life in a methodical, *efficient* manner, and never allowed unnecessary and useless drain on their vital storehouse.

If you have achieved a success or are achieving success in whatever you do, you are consciously or unconsciously following the laws of success. You may have all the qualities that make for success through proper self-culture, and your efficiency may be above the average. However, a slight development in *all* these good qualities will increase, correspondingly, your prosperity and power. *One of the joys of living is to watch and see self improvement.*

One of the most pitiable things to see is a person who has in mind that, as he has achieved a certain amount of success, he has nothing further to learn, and that the only teaching worth while is his own teaching.

The greatest thinkers, the greatest merchants, the greatest scientists and writers, have all learned from those about them, and instead

of throwing away an idea because it came from an inferior, have eagerly grasped it and used it to advantage. The progress of the whole world is built up on *new ideas* and it is only a fool who will throw them away as valueless.

When you grasp an idea, or a group of ideas, which will mean more to your success, personal power and prosperity, absorb it eagerly and EARNESTLY.

Besides time, true efficiency saves labor through proper self-development. In the world of commerce, machinery is an influential ally to efficient management. Several thousand examples might be given. In a case where it would take twenty laborers to level a roadbed, in a given time, the same work could be accomplished by one man with a certain type of machinery. And personal efficiency is increased along the same lines.

The power of efficiency may be amply illustrated in a case where you go out into the open for a long tramp. In a short while you feel tired, but you keep right on and in a few minutes the fatigue seems to have vanished and you feel "warmed up" to the occasion and go on better than when you started.

Every one of us has a "second wind," both mentally and physically. But many go through

the things of life on the first "wind" only, and never realize the really marvelous possibilities in their own selves for further development and accomplishment.

The degree of personal efficiency, like success itself, varies with the individual.

The author believes that the student who earnestly follows the principles and exercises set forth in this book, giving proper attention to the qualities of mind force under the captions of "Ambition," "Power of Will," "Concentration," "Power of Imagination," "Original Creation," "Self-Education," and "Culture of Sense and Mind" will be so equipped that the effects of efficiency will be quickly and easily discerned.

The following suggestions should prove of benefit:

1. *Schedule.* Have a definite plan of what you intend to do before you do it. Judge the time of accomplishment and make it a point to complete a task in a given time. Begin with the day's work and work by schedule. Find out just how much of one thing you can do in a given time. Then remember it, or better, make a note of it. After a few days cut down time wherever possible and "dove-tail" all plans so that they will fit in smoothly.

It will be surprising to note the saving in time, and the increased interest in the same work that was heretofore allowed to drag along, and appeared somewhat dull and monotonous.

The efficient man sooner or later gets the big pay envelope, or increases his own productiveness in less time and with more effectiveness. If you exercise before breakfast, have a schedule to follow. Following a schedule is a very simple matter, yet the success of the whole business world is dependent on it. It is quite as important in personal affairs. If you allow forty minutes for breakfast, it would be poor efficiency to read the paper thirty minutes and cram down the food in the other ten. Efficiency doesn't mean *rush*. Through schedule, one is enabled to get the maximum worth of every minute, both in work and relaxation.

2. *Adaptation*. When you face something new, or commence a new line of work, strive to harmonize yourself with the conditions at hand. It comes natural to some people; others can acquire it after study and effort. See the *main* things at a glance. Don't bother with details, until you meet them. Adapt yourself to the conditions and master them as quickly as you can. The adaptable person is ever at

ease in emergencies and easily and quickly "catches on." Henry James says: "The rapid rate of life, the number of decisions in an hour, the many things to keep account of, in a busy city man's life, seem monstrous to a country brother. He doesn't see how we live at all. A day in New York or Chicago fills him with terror. The danger and noise make it appear like a permanent earthquake. But settle him there and in a year or two he will have caught the pulse beat. He will vibrate to the city's rhythms; and if he only succeeds in his avocation, whatever that may be, he will find a joy in all the hurry and the tension; he will keep the pace as well as any of us and get as much out of himself in a week as he ever did in ten weeks in the country."

3. *Order.* To keep things in order and to do things in order sounds exceedingly simple, yet from lack of it minutes, perhaps hours, are lost every day with many people. The little things about you; a misplaced book, a pen, personal attire, memoranda and a thousand different little things eat into precious time. Some people never give attention to doing things in proper order. A little attention to this will work wonders in the course of a short time. Will power, care and interest will form

the order habit. When it is once formed into a habit it is a power never to be regretted.

4. *Accuracy with minimum of labor.* When you finish a task, no matter how small, know that it is accurate. Avoid guess-work. In all work, involving either mental or physical labor there are usually a number of ways of doing that particular work. There are long ways and short ways. Take any of your daily work. Time yourself carefully. Study out a new method of accomplishing the same work which you *think* would be shorter. Try it and time yourself carefully again. Keep trying until you find the *shortest, easiest, most accurate way*, then stick to that. Most people go into a piece of work by following the same methods as their predecessor, taking for granted that through such a method they are working the most efficiently. In many cases it proves to be the longest, most tedious and uninteresting way. Study your daily work in this manner and you will be astonished at the increased efficiency you gain in a short time.

5. *Increasing Capacity.* When one puts into operation the principles which tend to eliminate waste power, put schedule into practice, form the order habit, promote adaptation

and accuracy, still greater efficiency can be obtained by forcing greater energy into all work. Begin by believing that a little more effort is *needed* and that you *can* and *will* supply it. By persistent effort and by putting greater force into everything you do, there will soon come a time when the things that seem difficult or almost impossible now, can be accomplished with comparative ease and certainty. Professor Wm. James tells us in this regard, that:

“As a rule men habitually use only a small part of the powers which they actually possess and which they might use under appropriate conditions.

“Everyone is familiar with the phenomenon of feeling more or less alive on different days. Everyone knows on any given day that there are energies slumbering in him which the incitements of that day do not call forth, but which he might display if these were greater. Most of us feel as if a sort of cloud weighed upon us, keeping us below our highest notch of clearness in discernment, sureness in reasoning, or firmness in deciding. Compared with what we ought to be, we are only half awake. Our fires are damped, our drafts are checked. We are making use of only a small

part of our possible mental and physical resources.

“Stating the thing broadly, the human individual thus lives usually far within his limits ; he possesses powers of various sorts which he habitually fails to use.”

The vital energy which flows through your being and which causes you to desire certain things, is the very creative principle which indicates potencies equal to the accomplishment of actual success.

You can never reach the goal of success until you feel the God-given power to do so singing within you.

Believe in your own natural forces. Cultivate them, nourish them, protect them as you would a rare plant. Then use them through the principles of efficiency and you will find that the realization of your dreams is not far distant.

POWER AND PLENTY

Success is one sin that some refuse to forgive in their friends.

Veracity is more of an interest maker on this earth than a bank full of gold.

Be ready to answer the call "Come up higher." Your daily work is making a record that will show your competency or incompetency for better things.

CHAPTER XII

POWER AND PLENTY



THE rewards of life, the joy of living, every degree of health, wealth and happiness come through personal power.

The greater the personal power the greater the degree of plenty.

The realization of dormant power is the first step in the development of personal forces.

If men and women could only realize that they each have a huge storehouse of unused, undeveloped *power* in their own selves; if they could force the mind to enter into this natural development; if they could learn and *put into effect* the basic principles which govern all accomplishments we would have a larger number of successful citizens; we would have a better balanced society, more satisfactory commercial conditions; more prosperity and more happiness everywhere.

We are the most successful nation in the world today. The percentage of failures in America is less than in any other country.

We control one-fourth of the wealth of the entire world. Yet our population is only one-sixteenth of that of the globe.

We have gained astonishing prosperity as a nation because we have the faculties of ambition, industry and perseverance in a greater degree than our fellows. We are naturally hustlers. And we are doubly fortunate in having wonderful natural resources and opportunities at hand.

These things in themselves should bring a thrill of inspiration to all who wish to make the most of life ahead.

One has but to set his face in the right direction, grasp his opportunity, improve his latent powers, then simply to travel on unmindful of apparent obstacles.

The greatest failure in life is not to live—not to live to the fullest extent of one's capabilities.

Many are afraid to enlarge and strike out into new fields. They "give up" in the thought that they are *made* for a position of humbleness or comparative poverty. They are weak in the excuse that "luck" has been against them; circumstances compel them to miss opportunities.

But the best in life, with prosperity, con-

tentment and happiness is possible, in some degree, with all of us, and that degree may be increased only by self-effort.

Others are looking out for *themselves*; they will not help you in your life-work, in fact they *can't* help you, because they have no direct control over the great driving forces that are far within your own being.

Success is not selfishness; for true success rests solely in the service one individual performs for his fellows.

One's success is the final goal of a whole life-time.

As you live on, others will ask of you, "Are you successful?" or will ask others, "Is he successful?"

Are you succeeding? Are you progressing to the *fullest* of your natural powers? Your own conscience can answer the question.

Many try to study the subject of success from the wrong angle. Many assume that it is the power from without, coming to us for our use, for our happiness, for our prosperity. Nothing could be farther from the truth.

It is the power from within self, generated and expanded outward, that compels accomplishment and brings success.

The man or woman who sticks in the old

rut and casts aside the philosophy of achievement, and refuses to learn and put into active use the indisputable and positive principles governing all success, deserves life's booby prize—failure. What is more pitiable than the tameness, the insipidity, the mental flabbiness of the inactive life of the man or woman who sees nothing ahead, who has no great life-motive pushing on, who calmly sits down and waits for good fortune to come trotting along, as compared with the man or woman who feels the value of inner vitality; who feels the pounding throbs of ambition and determination and who grasps every particle of opportunity at hand to forge ahead in the accomplishment of a mighty purpose!

Today is filled with opportunities—go forward; find them and grasp them. You are the master of your own achievement. Learn the principles governing success. If you already know them, enlarge your powers, reach out, forge ahead, step by step. Practice, concentrate, then practice. Be in earnest; be patient and have faith in self and others.

The object in these *stepping stones to success* has been to point out to you the principles, the great underlying rules governing achieve-

ment. Study them, plant them securely in the mind, follow them.

Life is a matter of time. Success is a matter of personal power and effort. Strive daily in the realization that success, with all that it brings in prosperity, peace and power, is *yours*—yours in whatever degree you desire it. It is the award, it is the price paid to you personally.

Meet life daily with a resolution that you are here for a purpose; that you are in a world of your own. Absorb power; radiate faith; generate energy.

Make living a success, and reach success by proper living.

Reach out to conquer; look forward; look up; and be happy and strong in the grasp of the Unseen Hand.

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