

The Secret of Brain Energy

Scientific Methods In Using Your Powers
For Personal and Financial Success

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POWER-BOOKS

With an added treatise
"BUILDING A BETTER BRAIN"
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THE SECRET OF BRAIN ENERGY

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I SAW a man at work in a quarry. He thrust the end of a crowbar under a huge rock and threw into the effort to move the obstacle his utmost strength. He had enthusiasm for fierce endeavor. Energy leaped up within him and rushed to the strain of a Hercules.

My friend, the railway builder, said to me that the greater the obstacles that confronted him, the more determined he became to overcome them.

The one instance illustrates *physical* energy, the other shows us *psychic* or *mental* energy. The energy of success consists of both phases, together with an unyielding mood of confidence in self, one's effort, and the outcome. It is not merely physical, for Sampson was no great success. It is not mental alone, for that may be passive. It is not simply a sense of ability, for that may exhibit in a mild and negative form.

• But when a man has in him the day-after-day and year-in-and-year-out mood, "I can and I

will," controlled, restrained, used, exactly as he will, yet never surrendering, then he has it—the secret of brain energy.

§ 1. The energy of success is a compound of two general factors: *a continuance-feeling of great confidence and a sense of driving and practical ability.*

§ 2. It is not only for every one to possess this quality, but as well to *know that he has it*. All persons are endowed with a measure of the quality, at least among average classes, but comparatively few seem to be conscious of its possession. One who flames out in a rage may be aware of his passion yet totally unconscious of the central energy which has thus become manifest. His consciousness in the case might be called objective. A person may be aware of intense determination to achieve some difficult task, yet give no thought to the focusing energy of his mind. He is aware of a particular fact in experience, but his self-knowledge does not necessarily embrace the inner psychic state. A measure of success worth trying for demands not only that one should possess some energy, but that

- one should recognize the quality within himself, and intelligently control and use it with reference

to a goal that is capable of engaging his utmost interest. These considerations suggest the present chapter.

FORCE AND ENERGY.

§ 3. Force and energy do not represent the same thing. Modern chemistry and physics make a distinction between the facts and define differently the corresponding words. "*Force is any agency which can cause a motion, arrest a motion, or change the direction of a motion, while energy expresses in motion or the capacity to become motion.*"

§ 4. "There are two kinds of energy—*kinetic* or moving energy, and *potential* or energy of position." (Like the dynamic self and the static.)

Let us suppose a cannon, loaded and ready for discharge. The explosive behind the ball contains molecular energy—capacity for motion, for work. When the charge is fired, the explosive generates gases which are confined but seek to expand and in that effort start the ball and the cause of that start is the force of the explosion, while the moving ball represents energy capable of performing work the moment it is stopped.

If the ball is projected perpendicularly into the air, it has the energy of motion—kinetic—until it ceases to mount higher, when, for a theoretical instant, it has no kinetic energy (as it will in a moment on its descent), but does at that instant of mid-air “rest” possess potential energy, the energy of position, because it may now fall to the ground from its present height and regain all the energy of motion which it had when it left the gun.

MAN A FUND OF ENERGY.

§ 5. Now, man is a store-house of various forces capable of causing the energy of motion. Inasmuch as the forces are, broadly speaking, always discharging and inducing all sorts of motions, we may say that *man is himself a great unit system of stored energy*. Not only does he incessantly release energy, but he also constantly stores up force essential to the required energy of life and action. Taking man as an animal alone, he is more wonderful as a force-storing and an energy-releasing machine than any mechanism his inventive genius can produce. He is exceedingly complex and he is exceedingly economical in the transformation of his fuel into energy. He “may be regarded as a self-contained ‘prime

mover,' including its furnace, its mechanism of work and energy-development, and possessing mechanism for transformation of power peculiarly and exactly adapted to its purpose."

§ 6. Referring a moment to the teachings of science, it is to be observed that the attractive force which the earth exerts on a body at its surface is called the force of gravity, while that which is exerted between two or more molecules of matter is termed chemical affinity. In both cases, we have, as Tyndall remarks, "working power. That power may exist in the form of motion, or it may exist in the form of force, with distance to act through." "The former is dynamic energy (the energy of motion), the latter is potential energy (the energy of position)." So, then, the cannon ball at rest an instant in air, and the molecule of matter yielding to the pull of some other molecule, and thus capable of exerting that pull because of position, but only capable, as the ball at the highest point of its ascent is only capable, possess potential energy—that of position.

§ 7. Thus, in the animal machine also the two forms of energy obtain. And as potential energy is capable of becoming dynamic (in motion or

action), and as this is simply capacity for work, the body is seen to be capable of working very economically and to an enormous degree.

§ 8. Having in mind the idea of such a machine as was characterized in section 6, together with differences of mental characteristics, it is evident that *"for every sort of task there is to be found a kind of man specifically and peculiarly adapted to its successful accomplishment."*

§ 9. One of the most important general laws of business energy, then, demands the *adjustment of the right kind of man to the right kind of work*. In practical application of this law of common sense, the man who works under others should try to put himself where he can do the most work of the highest value; and the man who works over others should see to it that every man under him is placed in a corresponding position of greatest utility. This is the rule for machines; why not for men? The use of the law is a maker of values.

ENERGY AND HEALTH.

§ 10. In the operation of the human machine considered as a transformer and user of energy, it is *indispensable that the intake should be more*

than equal, at any given time, speaking loosely, to the outgo. This is because the man must conduct the preservative and developing operations of body and self in addition to those of his work, and the former operations require energy-supplies for their own needs. If you constantly release all the normally available energy you possess, you leave for the maintenance of your personal well being no supply, and the end, sooner or later, is bankruptcy. Brain energy demands health.

With some men, and for a time, health seems to take care of itself. But health really does not take care of itself. Right financial returns mean right physical returns in advance. A surplus bank account is never so valuable as a surplus energy account. "Business suicide" would be a correct characterization of many activities in business and out of it. "Can't help it" is only another phrasing of "Don't care." Many a man says, "Let her go!" meaning himself, when he would better mean "the job." It is difficult to understand why business should make one perversely obstinate or obstinately foolish. The science of business is founded on some one's health—that marvelous hard-pan of compacted energy.

This is not the place for descriptions of health-giving régimes, which are everywhere available, and certain suggestion in which may be found in the author's other works, especially in "*The Culture of Courage*," but the consideration of "brain energy" emphatically calls for the conservation of the business man's health as the very basis and source of his ability and power. It ought in modern life to be perfectly understood that every physical requirement of common sense means actual financial values. The ethics of business at bottom is the two sides, say, of a fifty-dollar gold piece thus inscribed: "Do thyself no harm" and "Be good to yourself." It may be suggested that you cause these advices to be engraved on the opposite faces of any coin to be carried as a permanent pocket piece and reminder wherever you go. It would give some men a start if they could look attentively at such a "talisman" when they find themselves in some places or engaged in various injurious practices.

§ 11. For an instructive treatment of the "*Culture of Body Character*" you are referred to "*Power For Success*," the twenty-fifth lesson. In that chapter the author seeks to rise above the mere level of health-régimes to suggestions for

the development of the finest instrument of the business man's work—a body pervaded by the keenest psychic feeling and brought to the most efficient condition. It will serve our present purpose to quote from the lesson mentioned the following:

"The majority of people seem to be indifferent to the nobility and dignity of the physical life. The present régime does not necessarily imply knowledge of the body's structure, forces, materials, laws and operations. It does call for a larger, a more elevated, thought concerning that wonderful 'temple,' your own body. You are urged to think of its greatness, its usefulness, its divinity,—even if not ideal in your case,—and to make this thought a permanent factor in consciousness. The purpose will demonstrate itself in interior conditions which must inevitably react beneficially upon your physical nature."

"Environment exercises incessant, and oftentimes an unconscious, influence. If it is dirty, disorderly, depressing, unattractive, uninspiring, the effects will first appear in the physical life. Your body responds, not only to internal psychic nobility, but also to external uplifting conditions. You should, therefore, put into your surroundings, as far as possible, the elements, cleanliness,

order, thrift, beauty—all things that appeal attractively to the senses and the white soul. In thus environing yourself, however, you should not lose sight of the psychic influence sought, but should maintain the consciousness,

"I, the upright self, appreciative of the nobility and usefulness of the physical nature, maintain these surroundings that my life may come to its best and my body may acquire a corresponding character."

ENERGY AND THE BRAIN.

§ 12. Business energy is not confined to the general structure of the body. The nervous system centres in the brain, and the latter organ is a perfectly marvelous engine for the storing and releasing of energy of many varieties. Energy is, of course, energy, but the energy of the brain exhibits in almost innumerable activities. The structure of the brain, therefore, must be immensely complex, with its general protoplasmic substance, its lobes, its convolutions, its nerve fibres, and so on. The complexity of the organ it is that makes possible the enormous accumulations of the mental life. Such accumulations indicate that peculiar grade of energy which we call personal. Small brain capacity means a

comparatively small number of brain cells. Some brains, however, are not developed to anything like their limit. In any brain at birth there is a given number of cells never exceeded in that brain. Personal development means development of the given brain cells (and other nervous matter situated elsewhere—see below) given at birth. Such cells are never created after birth, and they are never repaired when injured. A life may signify a limited development of a very limited number of the cells of the brain. Every individual has his limit of power in this respect, but few ever approximate that limit. Or a life may signify a limited or a vast development of a considerable number of brain cells. It is the fact that you do not know your limit, either in number or in capacity for development of the cells, that raises for you the privilege—it would seem, the obligation—to put forth unceasing effort toward greater mental improvement.

But whether or no, we have in the average man's brain a marvelous structure adapted to the storage and the release of energy. Other things being equal, the more abundant and the purer and richer your blood, the greater your brain power, for the brain is like a great sponge loaded with blood. Hence the importance of health and

all the laws that conduce to the best physical tone.

§ 13. In regard to the unknowability of brain-limits, "It is estimated that there are from 600,000,000 to 1,200,000,000 of nerve cells in the brain for the generation of nerve force (but some hold that the cells merely receive and pass on the force), and the moulding, fashioning, and storing up of our ideas, each having a separate existence, but all acting in subordination to the requirements of the organs. They are connected together by probably from 4,000,000,000 to 5,000,000,000 of fibres which convey impressions from one to another and bring them into combined action." Observe, however: that the nerve-cell fibres are, as units, connected together is not altogether clear, indeed, is questioned; nerve action in the brain seeming to be carried on through the surrounding material acting as a conductor between one system of cell and fibre and another system, in a way analogous to the conduction of electric currents.

But, whether or not this be the case, there seems to be in any man's brain all the physical material the utmost diligence for a lifetime might require. If one's mental life is measured by the

growth of the greatest number of cells possessed, and if the number that may be developed is so enormous as above indicated, the proposition that no one can know his personal limit becomes evident. It is not because men are not sufficiently endowed that many fail to exhibit great power, but this fact is rather due to the negligence of brain material possessed by all normal people. I do not forget *psychic* endowment, but still hold that this has no *known* limit.

MENTAL ENERGY.

§ 14. The releasing of brain energy is accompanied by mental activities. As the brain stores nerve energy, and as nerve energy accompanies mental activity, we may well speak of the store of mental energy which a person possesses. It is always to be understood, of course, that by "storing energy," we mean simply securing conditions in which energy may manifest, for we have seen at the beginning of this chapter that energy expresses in motion or the capacity to become motion, and it is evident that motion or the capacity to become motion cannot be stored in any ordinary sense of the word. The conditions making motion possible may be secured in the brain, and these conditions, together with psychic

conditions, may be enlarged in scope; in that sense one may store mental energy. The phrases, "He has no mental life," "He is a person of great energy of mind," show the common recognition of the fact. The meaning is, of course, that one has scanty or large mental ability. Such power exhibits in various ways, as, in a "strong will," "a keen insight," "ability for intense concentration," "an iron faculty," "a powerful memory," "a great imagination."

Power of mind means conditions favorable within the brain and self to intense and varied mental activities habituated but with a considerable action of mental initiative. The only way in which such power can be acquired is through incessant, varied and initiative exercise of the self in large thoughts and affairs. The great business man is one who through the making of a great business has developed his own mental resources and thus secured constant conditions in which mental power may exhibit.

§ 15. When a man hypnotizes himself into believing that he is bound by narrow mental limits, it is even so, for he makes it so. When a man cultivates a healthy, large-sized idea of himself and backs up the notion with intelligent and per-

sistent effort, it then may *not* be "even so" to the fullest extent of his idea, but it *will* be more truly or extensively "even so" than on any other plan.

§ 16. The amount and quality of your mental power, within the unknown limits of some millions of brain cells, depends on the amount and quality of mental accumulation, that is to say, the habituated and initiatory conditions favorable to ideas and psychic activity which you make possible by personal development and intelligent reaction with the world in which you live. And it will be of immense inspirational and other assistance to you if, along with all your mental activity, you will carry the thought from day to day, asserted throughout your entire personality, from brain to toe and finger-tip.

"I am bent on the largest and richest mental life, and even now the physical instrument is yielding to this determination."

Thus you suggest to the brain within the skull and the nervous system which the self pervades in all nerve regions everywhere in the body, and so to the subconscious self which resides, God knows where, in the human being, that growth has become the law *and must be realized.*

USE OF ENERGY.

§ 17. The outcome of employed energy also depends on the method of its use. Brain energy develops through psychic activity. But you are not interested in mere power, however great; you desire power for business purposes. Your brain energy must come, then, through the right business use of body and mind. To refer to one phase of the matter of use, in any mechanism into and through which energy is passing, the less the friction of the parts involved, and the more easily the forms which energy takes are changed from one into another, the more effectively does that energy perform its work. All this requires skill of adjustment. *In adjustment we have the first law of the use of the energy of success.*

§ 18. *Skill is demanded in the control, direction and employment of brain energy.* Some men have the energy of Niagara—and the skill of a goat: they can only batter. The result is, a jarring conduct of business. I heard a section foreman torturing the air, his nerves and the bystanders with marvelous profanity; but he did not disturb his Italian workmen in the least, nor secure more efficient labor. Good business is not

a battering-ram. Skilled energy is nice adjustment of mechanism, whether human or material, to achievement. An illustration may be seen in differences between two kinds of memory. One man remembers things in pictures, another by means of sounds, as we have seen in a previous chapter. Should either try to memorize in the other's way, this would be unskilled use of energy. Or, one man must do all things himself, driving those associated with him in the work he simply cannot perform, while another man gets things done by inducing those with him to do every thing to the limit and the best without friction. The former has push, the latter skill. Both men may possess equal energy.

§ 19. The difference in value between the two methods is evident. Men who are driven will not, as a general rule, accomplish the greatest amount of the best quality of work. Men that are induced, may accomplish that sort of work, depending on the skill employed with the inducement. Skill of use conserves energy and secures best results.

Energy is capital; skill is its investor. Energy is power; put skill into its direction and it is more and better power.

Ignited gun powder yields force which develops

energy in the moving ball. Skill is the inventor, and maker of the gun, *and* the gun's mechanism, *but*—"the man behind the gun." You can be a mere bullet, or, a mere gun, or—a man. If you want to be a mere day laborer, be a bullet. If you want to be a *somewhat* skilled controller of energy, be a gun. If you want to control energy in the highest manner possible, *get behind the gun*. This means that you can be a mere implement wielded by some other man; or you can be a trained machine, still used by some other person; or—you can be the director of tool and mechanism: all depends on your skill in handling yourself and others.

↓ The development of such skill requires persistent thought, alertness for opportunity, seizure of the same, the forcing of confidence in yourself, culture of magnetism for control or winning of others, determination to attain the goal, and the study of mental invention and initiative—in other words, the qualities set forth in this book.

The skill demanded in the development and use of personal energy must be sought, of course, in actual experience. For experience there is no substitute, because it is the application of any teaching to practical affairs that demonstrates the instruction's value and works its principle into

the personal life. But every man is a human being to start with, and is endowed with more or less of what we call the instinct of human progress. That is to say, we start with the advantages gained by the experiences of our ancestors to a considerable degree, and begin life with the ability to do many things without experience in its fullest sense and possess an impulse associated with a measure of power to get on in the world.

§ 20. The man who depends wholly on his own experience and refuses to profit by the experience of others, puts himself inevitably in the rear in any undertaking. Why not start with the results of the common experience, relying upon your own as a utilizer and modifier? You are then so much ahead at the beginning of your effort. The age of fifty is always wondering why the age of twenty is so excessively fond of hard knocks. Of course the age of twenty does not "see it that way," but why should not the young man *assume* that the older person may *really know something worth while*—take the matter for granted, in a way, or on trial, at least? The curious quality which I have called *megalopsukia* is in evidence when experience which is already

established and has learned some important matters remarks, "Oh, you can't teach him anything, he knows it all," and the shrug of the shoulders indicates the despair of the older man.

The cause of many a bankruptcy in business is nothing more nor less than the "big head." You must, of course, stand by your own experience, but it would seem to be common sense to give the other man's experience reasonable consideration. The finest of practical instructors is just the compound experience of all other men in business and the man in any particular line of business—yourself.

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§ 21. But the development and use of brain energy may also come to involve valuable skill in the study and practical absorption of the following suggestions.

Energy—"Inherent power." *How* will you acquire it, how use it, in gun or machine or man? The question applies to *your* body and mind. Answer: By entertaining the idea of energy, by trying to feel it, by assuming that you have it; by acting intelligently on that assumption.

Force—"Power in action." *How* is again the question. Sell goods, for example, with a club or by magnetic diplomacy? *How?* Answer:

By development of practical ability and magnetic power, by economic use for highest results, by taking yourself in hand, refusing "fuss and feathers," unnecessary activity and waste and all nervous excitement, but employing self-possession, nicely adjusting your machine and the energy behind it to the work to be accomplished.

Firmness—"Power of grip." The manner in which the grip is taken is important. Grip a man wrongly, you irritate him; rightly, a personal feeling secures your end. To the question, *How?* may briefly be answered: By cultivating the self-possessed consciousness of a strong yet non-nervous and non-irritating grasp on self, on others, on the situation, holding smoothly but resistlessly to the matter before you.

Self-reliance—"Assurance of power." Shall the assurance be blazoned forth in gesture and feature, or felt yet masked behind suggestion of the other man's interest? Here, again, the word *how* confronts us. One should *assume* possession of assurance and confidence, and forever try to feel and think, quietly, not obtrusively, that one is equal to the occasion and can surely accomplish the thing in hand.

The highest type of power consists of energy employed with skill. Indeed, brain energy lack-

ing in skill is never actual power at all. You will find this important topic of the right handling of self elaborately and practically treated in the volume, "*Power For Success.*"

THE MAN AND THE BUSINESS.

§ 22. The best use of brain energy involves the *individual* and the *business*. Let us consider both factors simply as individuals. Each is a field of energy. Energy is in each constantly storing and releasing. In each energy is, so to speak, flowing from one place to another, there being not one "stream" but all sorts of "streams," moving back and forth every instant of the day. Now, all this activity within a certain "field" demands a kind of balance, so that always energy is available at any one place for any given requirement. "Balance rules the world," says the author of "*Balance.*" "Balance is the key that unlocks them, the word that explains them, the principle that unifies them."

The author, Mr. Smith, employs an illustration which always applies everywhere in the business world. "A deficiency in crops is balanced by an excess in prices; an excess in crops is balanced by a deficiency in prices. Other balances, corrective in their nature, rise up also. A deficiency

in crops, with the corresponding high prices, stimulates efforts, such as better cultivation and increased planting to overcome the deficiency, while an excess of crops sets forces at work to repress over-production."

The financial world is one vast exhibition of balance, and every detail individual business is an equal illustration. We have, let us say, proprietor, manager, clerks, laborers, errand boys, and so on. Every man, every "field" of energy, must connect, in some way, with every other man. The sum-total of activities must be an equilibrium and a forward movement. That is to say, a good day's work all round means constant give and take, with the least possible friction, on the part of all concerned. This double requirement may be expressed in two words—Rigidity—Yielding.

§ 23. Mind-body-man, on the sea of business, is very much like Kipling's steamship, *Dumbula*, during her first voyage (*"The Ship That Found Herself"*). *The Dumbula* came into a huge storm on her way to New York, and every part of the craft was put to terrific strain. Then ensued a long-continued and lively conversation of complaint, advice and vituperation, conducted by

bolts, plates, uprights, timbers, and so on, to the end of the voyage.

"'Come back!' said the deck-beams savagely, as the upward heave of the sea made the frames try to open. 'Come back to your bearings, you slack-jawed irons!'

"'Rigidity! Rigidity! Rigidity!' thumped the engines. 'Absolute, unvarying rigidity—rigidity!'

"'You see!' whined the rivets, in chorus. 'No two of you will ever pull alike, and—and you blame it all on us. We only know how to go through a plate and bite down on both sides so that it can't and mustn't and shan't move.'

"'I've got one fraction of an inch play, at any rate,' said the garboard strake triumphantly. So he had, and all the bottom of the ship felt the easier for it.

"'Then we're no good,' sobbed the bottom rivets. 'We were ordered—we were ordered—never to give, and we've given!'

"'Don't say I told you,' whispered the steam consolingly, 'but you *had* to give a fraction, and you've given without knowing it. Now, hold on, as before.'

So, in every kind of business, *rigidity, rigidity*, is the law of energy, but only part of the whole

law, which also embraces, *give, give*, just enough to save friction and hold together. No set of people can work successfully in company without the law in its entirety. In a new business force the need is apparent; in an old business, if successful, its working is evident.

§ 24. It is precisely so as regards the individual. There are more parts in body-mind-man than in the best steamer afloat, for the brain alone contains millions of cells, and all the parts are forever doing things, forever taking up energy and releasing it, under the immense strain of forces without and forces within, and so, always, so to speak, are complaining, advising, standing out, combining, soliciting, refusing, vituperating (in disease), while the long "game" of "give and take" goes on.

"Look out!" shouts heart to the legs. "You're going too fast, and I'll break something."

"We should say!" respond the lungs; "already there's a pain here with its warning."

"Have a care! Have a care!" the brain telegraphs down to the heart; "I'm nearly drowned. Too much blood."

"You're loading me up with too many foolish things," cries the memory.

"Stand fast, there!" shouts attention; "don't give!"

"Ease up! Ease up!" the eyes moan to the will; "you'll hurt the optic nerve!"

"Keep at it! Keep at it!" the will urges mind. "But I've got to give a little," replies mind; "everything is a mere blur now."

"Rigidity! Rigidity! Rigidity!" thump the compound engines, Determined - Persistence. "You must all hold on and never let up an instant, or everything goes to ruin."

"Give away a trifle!" insists the unconscious self; "I want more time for the making of energy, and all you parts are throwing it away!"

Only in such a play of powers by give and take may right balance and adjustment essential to any life success be secured.

ENERGY AND SUCCESS.

§ 25. A business man, because he is living and a human animal, is a complex system of force, energy, power, of a certain running amount, exerted in certain generally established directions, and always bent on the work that means success. The success depends on the *amount* and *control* of all sorts of energies, in the first place his own, and in the second place

those of others. The control must be managed by effort: power must handle power—if success is to be sure and large.

§ 26. Success may be defined as the *crystallization of a certain quality of brain energy*. Business success constantly calls for force, energy, power, effort, in immense amounts, and of precisely the right character. Definitions of these factors tie up into one bundle—*Efficiency*.

§ 27. *The test of success is the amount and kind of effort which a man can voluntarily hold good during a lifetime.* The idea may be represented by a line always extending and always straight and of such breadth as to indicate room for energy. The heavy straight line of business energy, however, is ideal, and observed in the lives of few men. The real line varies, all the way from heavy to light, from straight to uneven, from constantly extending to some definite limit. Thus we may place side by side the ideal line of lifelong skilled success-energy, and the curious, telltale line of unskilled, broken and unsuccessful energy.

CONTROLLED USE OF ENERGY.

§ 28. Business education, if really practical, means, for one thing, *trained*, which is or ought to

be, *controlled* energy. It is at this point, frequently, that men fail. "It is characteristic of all untrained activity that it is diffusive." "The boy, when first learning to write, is unable to prevent the simultaneous motions of tongue and legs, which are ludicrously irrelevant to the purpose of writing." So, some business men can never keep their business to its own kind, but are forever putting effort and time into irrelevant channels; or they themselves are forever doing unnecessary things within the business in hand. "The effect of training and attention is more and more to confine the activity to special channels, so that the actions themselves are better performed, and can be kept up longer without producing fatigue." Whatever amount and kind of energy one possesses, then, we have the following exhortations:

EXHORTATION ONE—ELIMINATE FROM YOUR LIFE DIFFUSIVE EXPENDITURE OF ENERGY.

EXHORTATION TWO—MAINTAIN CONTROLLED ENERGY AND PUT INTELLIGENCE INTO ALL USE OF IT AT ALL TIMES.

The fault of diffusive energy, however, appears not merely in its spreading around, but as well in its failure to "pan out" anywhere. An inventor may carry on a dozen schemes during a

period, yet succeed in some of his efforts because he transfers concentrated energy now to one, now to another. One clerk may be first-class for the reason that he is "all over the place," but doing things of value meanwhile. Another may be equally omnipresent, yet fail because he is never precisely *where* he is wanted *when* he is wanted, and is seldom, if ever, ready to do the one thing needful without being hunted up and told to do it.

Your great business man may have "many irons in the fire," yet he concentrates tremendously on each of them in turn. Robert Houdin, the famous prestidigitator, acquired the ability to keep four balls in the air while reading. Thirty years after, during which period the trick had been neglected, he was able to read while keeping three balls going. His attention, fastened, released, fastened, with lightning rapidity passing from one thing to another, not consciously, of course, but instinctively, perhaps we should say in the subconscious self, and it thus managed to take precise care of every ball and the printed page. Diffusive energy cannot concentrate. What we may call differential attention has the power to do exactly that—concentrate because it can instantaneously specialize in a running series of

effort. Diffusive energy *never heats the iron*. Some business men succeeded *because* of many investments, but others fail for precisely that reason—they lack the differential concentration of energy. The difference is largely a matter of energy uncontrolled by trained intelligence. A good corrective rule is this:

All attention to all one thing at a time, and to all things in due time.

The rule has its value for the best handling of a business, but also for the individual himself. In the first place, one must have energetic control of the entire bundle of his personal energies. In the second place, and meanwhile, one must mass his personal energy, when required and as required, for the best results. It is simply a case of keeping all the balls going while taking full care of each.

A man's life is very much like that of a variety of *amoeba*, a microscopic bit of living protoplasm, looking now like a star, now like an oak leaf, always changing its form, always putting forth arms, or "feet," pseudopodia, or "processes," and withdrawing them. As one observes it under the lens, fine particles are noticed which stream into an arm (or foot) or process from the whole extent of the tiny animal, the process

lengthening, and then withdrawing into the body entirely, while another process begins to extend into which the former streaming of the particles now goes on. Our energy must diffuse somewhat, perhaps, but in successful business it is controlled, thrown now into one channel, now into another, but forever handled for success.

A fault allied to that of diffusiveness is seen in wasted energies. Observe a person who constantly performs unnecessary actions—fingers drumming, face twitching, arms jerking, head turning, and so on. Here is a type of wasted energy occurring in the mental lives of many, and no less obtaining in the business world. The waste means wild ventures, poor investments, unsalable goods—activities and facts of all sorts ending in nothing of value. It also may mean too much energy—quantity beyond the demand—in the physical, or the business life. Some men are all “fuss and feathers.” Other men are all “slam-bang.” These people can never nicely gauge requirements. If they drive a nail, they must dent the board. They lift a one-pound weight with five-pound effort. Their intensity is consuming. They assault a matter of no importance with enormous fierceness. When they criticise, they slaughter. They rush at a task

with destructive power. Without knowing the fact, they are headlong spendthrifts of value.

REMEDIES FOR UNSKILLED USE OF ENERGY.

§ 29. The false application of energy found in poor use is common everywhere.

It can be remedied only by patient, persistent attention, experience, and the determination to acquire that skill which makes every effort count.

Observe one compositor in a printing office. Every move tells, every type is seized as desired, adjusted between the fingers while moving toward the stick, and placed precisely in the right way. Ten or twelve thousand ems a day are to this man not impossible. His neighbor labors furiously eight hours and is content with six thousand ems for his day. He makes three or four motions for every type placed. This difference puts an Atlantic ocean between millions of neighbors in the business world.

§ 30. Poor use of one's powers is often due to *scanty attention and fitful concentration*. Effort may be adequate when applied, but it is intermittent, and is often just short of the required degree of concentration. A blacksmith may

heat an iron with a given number of blows of given force; but a blow at long and irregular intervals never heats bar iron greatly, though the force when applied be that of the whole man.

It is a curious law of things that they refuse to change in condition unless mind charges into them with continuous intensity of energy.

§ 31. Nevertheless, *intelligence is required with the most unrelenting attention.* Illustrations are seen in the injunctions: Don't try to sell goods to an angry man; Don't waylay a lawyer when he is rushing to court if you really desire a place in his office; Don't purchase a big stock of silks for a country store; and so on. No sort of human effort demands more downright power of intelligent mind than business. The larger the amount and the finer the quality of actual thought put into any venture in the general run of business, the surer and better the resultant success. All this is commonplace, perhaps, but justified by the fact that business intelligence consists in a mass of truths vitalized by interest and the action of an acute mind. It would be difficult to decide whether thoughtlessness in place or thoughtfulness out of place can be worse for success. It really seems evident

that thousands of energetic people are unsuccessful because their efforts are not intelligently controlled and directed. How often it is heard: "Why, he's active enough, and means well, but he doesn't seem to know anything." The world forgives the born fool because he had to be born, but for no other cause of lack of brains has it the slightest tolerance. Your energy is merely the output of yourself in mind, always to be directed by every ounce of intelligence possessed.

THE LAW OF IDEAL ENERGY.

§ 32. By contrast, then, is indicated the ideal energy that is surely prophetic of some satisfactory degree of business success.

It is energy concentrated as required by reason of training and mastery, and therefore economical of outlay and seldom running to direct waste, meanwhile steadily pushing on with the utmost skill of brains through the best use of self and others toward the one, all-absorbing, never-forgotten goal—honorable financial success.

TRAINING THE SUBCONSCIOUS SELF.

§ 33. The personal sphere in which such ideal energy may be developed is the subconscious, or, as some writers call it, the unconscious, self.

This mysterious self we can only know by inference, and of course understand by it merely a phase of the whole individual, yet here is a region which alone seems to explain many actual facts in mental life.

The subconscious self is the real creator of the human person and all his energies.

Lack of space forbids any extended discussion of this wonderful matter, but the reader who may be interested is referred for further suggestion on the subject to the author's "*Practical Psychology*." That we may forefend, however, against the charge of mere "occultism," a few quotations follow which have the authority of acknowledged thinkers.

Thus, Kant remarks: "We may become aware indirectly that we have an idea, although we be not directly cognizant of the same." And Schelling declares: "In all, even the commonest and most everyday production, there co-operates with the conscious an unconscious activity." So, also, Richter held, in poetical language that "our measurements of the rich territory of the Me are far too small or narrow when we omit the immense realm of the Unconscious, this real interior Africa in every sense. In every second only a few illuminated mountain-tops of the whole wide

globe of memory are turned toward the mind, and all the rest of the world remains in shadow." To the same effect Wundt states that "our mind is so happily designed that it prepares for us the most important foundations of cognition, whilst we have not the slightest apprehension of the *modus operandi*. This unconscious soul, like a benevolent stranger, works and makes provision for our benefit, pouring only the mature fruits in our laps."

↙ § 34. *The suggestion issuing from this general conclusion, then, is that the development of brain energy, among ten thousand other matters, may be confidently given over to the subconscious self, the conscious, meanwhile, of course, co-operating by aware feelings of assurance and expectation and action corresponding to the ideal sought. If you want energy, think and feel and act energy until you have it, as you surely will,—may be given as a working method.*

§ 35. Here, then, is the real engine room of personal power. You are continually engaged in bringing about these conditions of the personal life in which energy is generated, force exhibited and power used. But the processes involved go on in a more or less haphazard way, accompanied

by much waste, and lacking, of course, the most efficient directing. I hold that such processes may be made more intelligent, and that personal energy may be generated, or brought into the conscious field from without and the subconscious within and used in ways more surely contributory to personal success. Methods for realizing such results will now be given, it being understood that our purpose is suggestive only, in order that the reader may receive impulse toward the ideal of self-help and the masterful use of his own unconscious powers. "Be ye not faithless; only believe": here is a perfectly inexhaustible storehouse from which you may draw at will and during life.

FIRST METHOD: PREVENTION OF WASTE.

This method demands, (A) deliberate, persistent watchfulness repressing all *unnecessary physical action* or movements. The rule is now, patient and confident practice in detecting such movements and in repressing them whenever discovered. The goal is not merely the elimination of those spontaneous actions listed as undue winking, twitching, jerking, swinging, snuffing, shrugging, kicking, and so on (which wastes,

however, *are* distinctly to be suppressed), but also the most economical use of muscles and organs—eyes, ears, vocal organs, hands, feet, for any given purpose. If you learn to maintain in conscious thought for a time these talismanic ideas,—

“Economy of Action”

“Precision”

“Effectiveness”

—your subconsciousness will ultimately act habitually on the suggestions given.

The method also demands, (B) *economy in the mental life*. We all find ourselves frequently working mentally in a perfectly useless way. When this discovery is made, we should bring the processes “up standing” with the question, “Of what possible value can this mental activity be to me or others?” and we should then direct the “current of thought” into some channel worth while, or, it may be, tone down all mental activity for rest. Patient action of the will-power will accomplish the desired end. Since the self is forever mentally active, the question of energy is one of conservation and direction promising some value to your life. In mental as well as in physical spheres, the words, *“Economy of Action”*—*“Precision”*—*“Effectiveness,”*—are

suggestive talismans which will finally educate the subconscious self to maintain rather than waste, and to use rightly rather than at hazard, the personal energies possessed.

SECOND METHOD: DEVELOPMENT OF THE ENERGY-SENSE.

We may indicate this method as follows:

“Disregarding all that may be going on around you, stand erect, breathe deeply and slowly a few times, and summon a sense of great internal energy. This feeling may be described as follows: Suppose yourself about to undertake some great physical feat. You are ready; you are intensely alert; all your powers are subject to instant command; your feeling of will-power is wrought up to the highest pitch; your entire attitude says, ‘I can and I will accomplish this one thing.’ In such a case your muscles are probably tensed, but the exercise requires that there be no muscle-tension whatever. So far as the body is concerned, you are inwardly calm and outwardly motionless, but your whole being is charged with the feeling of mental and physical energy. Observing the conditions, repeat a few times mentally, with a sense of intense energy all through the body, the words: ‘I can and I will accomplish

whatever I undertake.' This method should be practiced now and then daily for a long period."

THIRD METHOD: UNFOLDMENT OF WILL-CONFIDENCE.

We have here as it were, the core, the pulsing heart, of physical and mental energy urging economical and directed use to the greatest success made possible by personal endowments. Every man is possessed of will, but the energetic *sense* of will is not, in all, consciously present. One may secure the feeling by asserting in regard to self,

"I will! I am will-power!" and in regard to any task, *"I am equal to this work! I will myself squarely into it! The thing in hand shall be done, and well done!"* The assertion should not be left merely to mental areas in the brain, but should be made with intensity until the whole personality seems to be involved and the feeling of willed energy and energetic willing pervades every part of the body.

In time the subconscious self will permanently assume the attitude indicated. Of course the value of relaxation and rest must always be regarded.

Along with the cultivation of such energy-will-

sense should go *effort toward the feeling of confidence*. The confidence here suggested is not a merely intellectual belief ; it is a profound feeling saturating the entire being. The cultivation of this feeling involves the persistent elimination of doubt and fear, timidity and hesitation, by resolute banishment whenever such enemies "come up in mind," until not a shred remains. The writer knows that this is no light task, but he also knows after a ten years' fight that the thing can be accomplished. This result, however, is only part of the goal. The more important thing is the will-confidence-feeling. You are requested to recall how you felt in some experience when you knew you surely could accomplish a task which you did successfully perform.

The Count of Monte Cristo, in the work of fiction of that title, when he had escaped from his island prison, and stood up, drenched and alone on the shore which he had gained by a long swim, lifted his hands to heaven and cried, "The world is mine!" That was the will-confidence-feeling. Such a compound may be acquired. The process of development demands time, and it may not be altogether easy, but if you will act on the suggestions given, you cannot fail to acquire the value.

You should throw into the will-energy thought and feeling—into these—the idea and feeling of confidence—in yourself, in Nature, in people with whom you deal—that whatever you really undertake is bound to go successfully through. In order to this general mood of confidence, you are invited to affirm, frequently every day, for months, *"I have perfect confidence in myself. I am confidence!"* In time the subconscious self will have no contrary thought; it will have acquired what the psychologists call "the set," or the bent—the prevailing mood and way of acting—essential to success.

Thus you educate the deeper self by means of detailed suggestions. This education may now be broadened and at the same time given a particular-general or long-run character by frequently *informing* the subconscious self, *"I am sure to succeed in life! I am even now succeeding! I am success! I am! I am power!"*

§ 36. The above methods refer especially and ostensibly to the individual within himself. The final results would be eminently worth the while if they concerned this only—a happier and stronger personality in a business sense. But the results embrace as well the attitudes and

activities of others in relation to yourself and your business.

You cannot acquire the traits and powers indicated without favorably affecting and influencing people all about you.

Your energy inspires their energy. Your will-power stirs their will-power. Your confidence begets confidence in them. You "infect" the whole place with the visible evidences of your development. If an employee, you influence your associates and compel the employer to take notice. He will. If an employer, you dynamically *charge* all your people with an all-round success-feeling.

These results come about in ways that are on the surface, so to speak. But your endeavor to develop will-energy-confidence exerts an "occult" influence as well. You are a power among men. *Your personal atmosphere* (the sphere of your personality which extends beyond the body and involves surrounding etheric conditions to a varying distance) *reveals psychic force which has the character of movements that others will interpret, consciously or unconsciously felt, as meaning will, energy, confidence. Your attitude of assured success will induce attractive currents unseen which will* (if you are active, intelligent

and persistent) *draw men to you, draw trade your way, influence events through natural laws, and bring to you financial resources which would otherwise go elsewhere.*

FOURTH METHOD: PSYCHIC INSPIRATION OF OTHERS.

§ 37. Some people are not susceptible to inspiration to any purpose. When you discover this fact, further effort in their behalf only wastes your own forces. Not often, however, is this discovery made. The majority of those with whom you come in contact can be influenced to energetic activity if you employ the right methods. You must, of course, set the example, for energy cannot make inertia captain. And interest is the inspirer, the director and the maintainer of life. You must awaken the feeling in others that activity and achievement are worth their while.

In the meantime, you can carry the thought, about people whom you wish to inspire, that they are charged with energy and are to be practically active in the business. You are yourself poised, controlled, always putting achieved things behind you—without fuss or flurry. They are to do the same. You are confident that they

will do likewise—are now doing likewise. (Never mind the facts; stand for the goal. You are employing a method.) You do not merely think the matter, however, as it were, in the upper chambers of your mind; you really *feel* the thought, are *assured* that it is even as you wish, *realize for them* energy as moving in every part of their being. It is not simply a mental thought that you are to carry; it is a psychic inspiration that you are to convey to these people, projecting it to them by your steady thought and your perfect assurance. A formula for the process might be as follows:

"You are charged (this to the people whom you wish to inspire) with energy which you control and use in the interest of our business."

The affirmation should be repeated and felt wherever you are. If you say no man has time for all this, you miss the method. I am instructing in the building of acquired power, which means a cultivated, habituated *attitude* of your deeper self in the things in hand, and the present is but a part of the entire system. You can repeat and feel the thought just given in italics until you have developed a psychic habit of feeling precisely that way. When you have so *affirmed and felt* for a time,—a few days—the method

being referred to thereafter now and then, you acquire a psychic attitude of such affirmation, such feeling, and you develop an inspirational expectancy that those whom you wish to influence will surely respond to the treatment. Kindly observe, too, that many men have been sceptical about steamers, railways, telephones, wireless telegraphy. You do not *know* that anything can *not* be done until you have thoroughly tried that thing in the right way.

BUILDING A BETTER BRAIN

In all this world-life what subject so sensible, what instruction so inspiring, what education so effective; what possession so tremendously profitable **IN EVERY WAY**—as the work of building your Brain into a developed and skillfully used Engine of the Mind?

A recent pioneer volume in psychology clearly proves that the brain-tissue or substance can be fashioned into whatever the man or woman chooses. Faculties can be enlarged to the limit of birth endowment; undreamed of powers can be won and intelligently used, if only you will go at the matter on a definite psychological basis.

The brain is the organ through which the mind-powers operate. But far up above the mind, in power and vast importance in the world, is the Masterful Human Will. That is the architect-builder who constructs the brain-areas in which reside the mind-powers. "Another im-

portant conclusion is led up to by these facts, namely that we can make our own brains so far as special mental functions are concerned *if only we have Wills strong enough to take the trouble.*"

There's the secret of all Personal Power and Supremacy since the dawn of recorded time—the Energy of Will.

This puts an entirely new view upon Human Culture, upon personal power, upon success in any field of endeavor. The keynote is the mastering of the Will for right use in every phase of life. The Brain can be built by the Will-power into whatever you, the human builder, shall elect.

Now to get down to the brain as a physical organ. Rousseau says: "The brain is simply the machinery for putting the thoughts, desires and Will of the heart into action." This being so, it is evident that all our activities are resultant from brain-action. The brain is the transformer through which all mandates from the ego or self pass in reaching expression, realization and use in life. The force and success of every act will depend upon the power of the brain applied and exerted in that act. The training of the brain for power, concentrated action,

and highest possible efficiency becomes the right pursuit for every success-seeking individual.

The first and fundamental point to be considered in building brain-power is the physical health and nourishment of the brain. A poorly nourished organ clogs mental action. Physiologists explain that a greater blood supply is required in the brain than in any other part of the human structure. Naturally, for brain-action is a much higher physical process and calls for more vital energy than any other function of the body. The prime essential for the seeker of brain-power is physical health in order that the brain may have a clear field for creativeness and power. Directions for the goal of health need hardly be given here as any average person in this day of the printing press is acquainted with the general laws of physical health.

The physical structure of the brain is a wonderful network of cell centers with connecting fibres which join by innumerable thread-like filaments other parts of the brain. As a general principle it can be written that the more intelligent exercise given the brain—the more conscious PURPOSE and AIM applied in its use—the better and more precise become the results of its action. Greater creativeness, more skilful

handling, finer products of mentation will be apparent. This does not mean that inherently the brain-cells and brain-fibres can err—far from it; but it means that your conscious recognition of the brain-action becomes clearer, you more quickly and more correctly catch from the brain the final fact in the matter in hand.

This study of the cells or gray matter, and of the connecting fibres or white matter is most fascinating. Clearing away division after division of the brain-matter until the smallest cell observable under the microscope has been reached, scientists have arrived at the tiny receptacle in which hides the secret of the human ego—the point where spirit and matter fade into each other.

We will consider how different emotions—the feelings—affect these little workers of the Mind. The cells and fibres are very delicate; anger affects them by the wholesale; worry deadens their action; passion poisons them prodigally; hate, envy, any ill feelings sap the energy of the brain. The greatest efficiency in brain-power comes from the cool, calm, deliberate action always basing on this thought: *"The calm consideration of this problem gives greatest power to brain."* The mental machinery works best when not driven; when reliance is placed upon

ultimate result of its action. The brain will work during your sleeping hours and later pass over to you results that you have sought during waking hours. Learn to believe in your Brain and its power.

Brain-capacity, or more correctly—capacity of the brain for mind-power—is measured by the convolutions or wrinkled surface of the brain. The expression “shallow brain” means that the surface of the brain is comparatively smooth—little genuine or consecutive reasoning coming from such a brain.

Likewise—“deep thinker” explains itself, for it means that constantly directed thinking has built deep channels and divisions in the brain. The shallow brain thinks on surface only—a mere summer zephyr affair. Thoughts and statements from others are accepted with no effort to substantiate the truth of the matter or to reason out to sane conclusions. Inventive or creative mind-action is seldom, if ever, attempted.

The more any particular area of the brain is used the deeper become the thought channels in that area. This explains the formation of habits. Take the drink habit—which is made to bear the brunt of many illustrations—the thought passes over a certain part of the brain—a slight channel

has been made. Later the thought may again arise, or circumstances may suggest the idea, that a drink would be desirable. This thought will touch that channel and quickly travel the entire length, not only deepening it, but setting in motion the physical processes necessary to secure action. And thus time after time the channel is traversed until it is a settled trait.

And in this manner are all good or harmful habits formed. You can build right brain-habits if you choose. Your Will-power is the factor that fashions your brain-matter as you direct.

In order to break up a habit—not always an easy task—the channel of thought must be obliterated, smoothed out, put on the retired list. Before the thought can strike the channel it must be diffused into other ways. Other thoughts must be set in motion which will fill a greater field in consciousness than the undesirable. Over and over again must you insist upon the thought you wish permanently to instil in the mind; imagine the hammer, hammer, hammer of a riveting machine—similarly, you must vibrate over and over again through the brain the idea, power, desire, fact, which you wish to secure.

How shall brain-power be developed? First and last and all the time by intelligent direction

of the mental energy as it is used in the everyday activities of the mind. The brain is physical; thought moves over channels in the brain-tissue. Brain-power can be developed by correct exercise of this organ of mind. Make every transaction of your daily life yield a bit of added power to the effectiveness of your brain.

Always have your mind on the thing before you; concentration of thought in each action upon these questions: "*What is this that I am now doing? What am I to accomplish? Why is it done? What possible improvements can I make?*" Bring to everything upon which you direct your attention the idea of the alert, masterful, controlled, magnetic personality with the mind sending creative energy into the brain. Think of your brain as the boring machine of thought seeing far into the matter before you. See deeper than the external form—have the analytical mind which observes component parts. "Genius sees everything in the abstract." The average man sees only form; the genius,—the deep thinker—sees into the heart of things, the inside fact, the cause.

This power of mentally analyzing what you see—and which results in immense creativeness to the mental faculties—is illustrated by Frank

Channing Haddock in his "Power of Will" by the following: "*You see a rose, what is it? It equals—petals, stamen, calyx, color, fragrance, etc.*" That is, from a single group-idea or object you have instantly perceived numerous distinct parts or possessions of the object. Make a persistent practice of this mental analysis of the things you see, and you will be surprised at the increase in brain-power.

In your daily contact with others, with events, with materials, make each yield up principles of conduct; theories and facts of construction; methods of manufacture and business; causes and effects. Observe and think.

Be a deep thinker—the difference between the thinker and the "think-less" is one of depth. One sees surface only; the other pushes thought to the center, gets down to the germinal truth. Concentration is the secret—Thought-force actively and consciously directed at the subject. Thought is a subtle force which can dissolve materials—that is, it can penetrate into facts and yield up to the mind the inner nature of anything. The sun shines through a piece of flat glass and is no stronger than its single rays. Man constructs a lens which multiplies the heat and intensifies the rays upon a single spot and it starts a conflagra-

tion. Make your brain the concentrating lens in your mind-world.

Brain-power does not come from dreaming. A house is not built when the carpenter does nothing but study plans. You can read books until doomsday about the mind, but you will never accomplish anything until you actually exercise your brain. Under proper direction you can actually build brain-powers. The mind loves to roam whither it desires. It revolts for a time against being held to a single line of action. It is a spirit that will run off the moment you relax. The stream of thought explains this. This tide of thought-energy flowing continually through the brain will freight into it thousands of fancies unless you, the self, deliberately direct and select what shall be considered.

What we all want is the art and power of handling our daily problems with increased brain-power; we want concentrated, result-bringing action. We must not be mind-wanderers. We want that ability which will foresee the results of contemplated actions and transactions.

Reading is a prime practice for developing brain-power. But time after time the mind must be brought down to the page before us. The idea is—*"I am now engaged in reading and consider-*

ing this subject. I forbid my mind to harbor any other theme until I am done with this. What is this to teach me? What use am I to make of what I am reading?" In this way you get the thought vibrations of your brain harmonized with the author's at the time of writing and you more readily absorb the subject.

Such methods will call for tiresome attention at first, but gradually your mind, under harness, will work admirably. You will eventually create the ability to stick to any subject and thus increase the power of the brain.

Brain-power is constructive. It is the ability to plan in advance, to see the structure in the mind's eye. It is the ego stepping up into the citadel of reasoning, of judgment, and applying the imagination—the picture-making power—to the laying out of plans and mentally building the entire object sought. Then it is ready for manifestation whenever called for.

In a general way, summarizing the question of "What is Brain-power?" we will write that it is all the forces, and arts, and powers and faculties of mental phenomena applied through the brain in the highest possible effectiveness. Nature everywhere, in every permanent formation, builds by accretion. Minute parts are put to-

gether bit by bit, particle by particle, ounce by ounce until the result is accomplished. That is the theory of building brain-power. It comes bit by bit. Every thought, every act, must add somewhat. The brain matter, under intelligent thinking, is worked over into the realm of controlled, mastered, directed power.

In closing this brief treatise I quote from "The Unknown Made Known" as follows: "The soul or ego of man becomes outwardly manifested according to the structure of the brain at its disposal. . . . The soul can do and accomplish anything that the material through which it is compelled to operate will permit. The power or capacity of the brain can be improved and enlarged by systematic use just as surely as the muscles can be strengthened by systematic training."

The matter is entirely in your own hands; if you choose to seek present-day science for the building of your brain-structure into a superior organism you can find it. The very heart of this subject is the Will. Your Will must be made known to you. As W. Hanna Thompson puts it:

"A mind always broken in to the sway of the Will, and therefore thinking according to Will,

and not according to reflex action, constitutes a purposive life. A man who habitually thinks according to purpose, will then speak according to purpose; *and who will care to measure strength with such a man?* Such a man or woman is the very embodiment of living power. But the important practical truth to apply here is that no power so grows in us by exercise, or so weakens and atrophies by disuse, as the Will. **IT IS THE WILL WHICH CREATES THE MAN."**

The greatest system of scientific exercises for building the brain on a definite psycho-physical basis is Frank Channing Haddock's famous "Power of Will." In this volume of volumes, the author, who is a keen scholar-psychologist, has formulated hundreds of practical methods for building the brain into a mighty engine of Creative Thought. Page after page, chapter after chapter, on through nearly four hundred pages, he presents inspiring, demonstrated, infallible studies in building Personal Powers. Those who have hunted high and low for the REAL METHODS of building brain-power, find in this one peerless volume the goal they seek. It is accepted to-day, by thousands of delighted students, as the crowning system of Self-culture.

You, who are interested in building your brain—with its various powers—are invited to read “Power of Will,” the ONLY BOOK IN THE WORLD TO-DAY offering a correct, scientific system of developing the Will—acknowledged by philosophers, psychologists and educators as the GREATEST POWER IN THE LIFE OF MAN.