

Are You YOU?

or are you

DISCOURAGED, FULL OF FEAR AND
WORRY, UNHAPPY AND
UNSUCCESSFUL?

BY

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Chapter 1

ARE YOU YOU?

On the walls of a certain cafeteria in Chicago there hangs a framed motto which reads, "Be Yourself."

Most people would interpret these words as follows, "Be sincere. Be natural. Dont ape anybody else. Don't imitate."

But BEING YOURSELF, according to my way of thinking, means a whole lot more than this.

It means BEING ALL THERE IS IN YOU TO BE.

So, when I ask, in this title of this little book, "Are You YOU?" what I mean is "Are you developing your possibilities to the utmost? Is your life,

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as you are living it today, a full and complete expression of your entire, TRUE self, in all of its power and beauty?"

Or is the representation partial and incomplete, only a fraction of your real power being called into use?

Let's have a look at the physical side of the thing.

Is your body well-developed and strong? Does every bodily function operate exactly as it should? Are your nerves steady? Do you enjoy your food? How about digestion, assimilation, elimination? Is your sleep that of a healthy child? When you awaken, are you refreshed? Does every cell tingle with vitality? Is living—just living—a joy?

Or is your body weak and undeveloped and sickly? Do you feel heavy and grouchy and dull? Are you subject to headache, indigestion, colds, constipation, rheumatism, biliousness, etc.? If so, you are way under what

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you should be, physically, and are therefore not fully **YOURSELF**.

Do you ever worry? Ever get excited or depressed? Ever suffer from nervousness, self-consciousness, resentment, jealousy, intolerance, apprehension, anger, etc.? How would you grade on ambition, self-confidence and initiative? Are you efficient? Are you successful? **Have you made your dreams come true**, or are you conscious of a feeling of having been disappointed in life? **Are you HAPPY?**

If you were your real self, you would be happy. You would be successful, for you would know how to live. You would possess true efficiency and have the full use and control of your energies. You would get things done with ease and dispatch. You would work with all there is in you, but because you would know how to work, you would come through the day as fresh as a daisy. You would be strong, poised, confident, tolerant, fearless,

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serene and independent; equal to any situation which might arise; entirely master of self.

Now if I should stop here and again ask, "Are You YOU?" no doubt you should reply, with considerable feeling:

"No! Not by a long shot! Nobody could be all that. Nobody ever has been!"

It is true. Nobody ever has been. Perfection has yet to be. We have met with an occasional person who was expressing splendidly along some one line, or in some one direction, but we have yet to run across that man who is expressing in the full, ALL-ROUND manner I have described. No one is 100 per cent efficient. A man like Edison has probably reached the 75 per cent mark. A few more have made it 50 or 60 per cent. **The big majority of us are probably developing no more than from about 25 to 40 per cent of what lies within us to be developed.**

But **THE POSSIBILITIES** are

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there, within us, and although it may be true that most of us will never reach Edison's class, all of us can certainly get much, much farther along the road than we have thus far gone. In fact, we can get so much farther along as to make **all the difference in the world**. You can make a change in yourself so tremendous that it will amount to an actual transformation. It will be as if you had been born again—an entirely different creature.

What's the reason most of us don't amount to much? Why, because **we don't really believe that we can!**

And for another thing, **we don't want to**—not enough, that is, to **PAY THE PRICE**. We are lazy. Once in a while someone happens along who wants something so hard he will think for it, work for it, fight for it, and keep on fighting, until he gets it! But this is the exception. The average man can't seem to get worked up to it. The tendency is to take the line of least resist-

ance. Then, too, we are the victims of HABIT. There is an ingrained irresistible tendency to keep on going the way we have been going, and keep on doing the way we have been doing, unless we are brought up short by a shock of some sort and headed the other way by force of necessity.

The person who gets somewhere in this world is the man who can THINK and can WORK. If you consider you qualify on these two points, read on. I have something to say to you.

Every person who reads this book wants to believe he is as wonderful as I say. It would mean a lot to him to feel that it was all true.

All right. I will prove it to you—prove it to you from facts within your own experience. **Think into the significance of these things** I bring to your attention. It is because you have **not** thought into them that they have in the past gotten to you. Don't let this happen again.

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Now! As regards your hidden resources of physical strength. You know how it takes two or three men to control a violently insane person, don't you? Where does this man's strength come from? Does he possess something others do not possess? Is this strength suddenly put into him from the outside?

Why, no! It was there within him all the time. The same marvelous power is in you and in me. But we do not know how to use it; indeed it would not occur to us that we possessed such power. And—mark this well, my friend!—our beliefs limit us to the manifestation of just the amount of power which we **THINK** we possess!

In his sane moments this man would not have tried to get the best of three other men at once. He would not have thought that he could. But in his mad moment, the barriers of thought are down. He does not think, he simply feels. And this powerful feeling rushes

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through his being and rouses into action his great latent strength.

Have you never heard how a little wine will stimulate an ordinary minded man so that he will distinguish himself with a really brilliant after-dinner speech? Certain drugs, as you know, possess this same power, and also certain emotions—such as enthusiasm, indignation, and joy. But the ability displayed was within the man all of the time—it must have been! What the drink or drug or feeling did was to jar this latent ability into action.

Poets, musicians, artists—geniuses of all types—are moved by what we call “inspiration,” under the influence of which the masterpieces of the ages are produced. This power is, of course, something which belongs to the man; something which surges up from within him, where it has been lying, like a sleeping giant, waiting to be aroused. This same something is in each one of us, although it will not manifest in the

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same way in each. We are all, as I have said, geniuses in some line—because we are all rich in latent power of one kind or another.

Note what an acknowledged authority has to say about this—William James, former professor of psychology at Harvard University, and one of the most eminent men in his line who ever lived. I quote from a lecture by Professor James, delivered a few years ago before the American Philosophic Association at Columbia University. Professor James tells us:

“On usual occasions we make a practice of stopping an occupation as soon as we meet the first layer of fatigue. We have then walked or played or worked “enough,” so we desist. . . . But if an unusual necessity forces us to press onward, a surprising thing occurs. The fatigue gets worse up to a certain point, when gradually or suddenly it passes away, and we are fresher than before. We have evidently

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tapped a level of new energy masked until then by the fatigue obstacle usually obeyed. There may be layer after layer of this experience—a third and a fourth wind may supervene. . . .

“Mental activity shows the phenomena, as well as physical, and in exceptional cases we may find, beyond the very extremity of fatigue distress, amounts of ease and power that we never dreamed ourselves to own—sources of strength not habitually taxed at all, because habitually we never push through the obstructions; never pass those early critical points.

“. . . The human individual lives usually far within his limits; he possesses powers of various sorts which he habitually fails to use. . . . It is an inveterate HABIT . . . the habit of inferiority to our full self. . . . Compared with what we ought to be, we are only half awake. . . . We live subject to arrest by degrees of fatigue which we have come only from HABIT

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to obey. Most of us may learn to push the barriers farther off and to live in perfect comfort on much higher levels of power.”

Now how are we going to do this? Well, not through the use of drinks or drugs! Where these did the trick what happened was that the inner power was jarred or jolted into action. The scientific way of getting at this power and of learning to use it more and more steadily and effectively, is through **learning to understand it, and through practicing its direction and control.**

And so the purpose of this book is to introduce you to certain laws relating to true self-development, and show you how to use these laws.

People have always used them, but up to the last few years more or less unconsciously. Think of what might have been added to the achievements of Lincoln, Roosevelt and Helen Keller, for instance, if these people had

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possessed a truly scientific understanding of the psychological forces they were using.

Do you think there was different stuff in Lincoln? To me it seems there was, simply, a stronger inner URGE, a more powerful AMBITION, a greater CONFIDENCE IN SELF. These made him THINK; they made him WORK, and thus made him develop, what was there.

Roosevelt, as a boy, was a physical weakling. But Roosevelt WANTED to be strong. He BELIEVED he could be. He WORKED and made his dream come true.

Helen Keller — deaf, dumb, blind! How would you like to have all that to come up against? But although Helen Keller had these terrific limitations, she also had something else—desire, faith, determination, courage, patience. What she has done, with her within, is one of the marvels of the age.

Edison says that the secret of suc-

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cess is to THINK and to WORK, and this is what all geniuses will tell you. They will always assure you that it is only in their ability to do these two things that they are different from the rest of us. Most people seem to think that geniuses are persons born with the power to do wonderful things "right off the bat." Why, the biography of the genius is the story of drudgery—drudgery and patience and perseverance of a sort that the rest of us never come to have even a bowing acquaintance with.

The only difference between a genius and you, my dear friend, is that the genius dreams harder, desires harder and works harder, probably, than you ever thought of doing in all your life. He who will pay the price can win the prize.

Full self-expression is brought about through self-understanding and self-control. You must know certain laws,

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and you must bring yourself into harmony with these laws.

Some of these are physical. Some are mental. This book deals with the mental or psychological end of things.

So far, I am sorry to say, no really practical textbook of Psychology has ever been published. I mean practical in the sense of relating psychological truths to plain, old, every-day living.

(Our textbooks and college courses are good as far as they go, but they don't go far enough. They tell us things about the brain, the sense-organs and the nervous system which are most interesting and most valuable to us; they tell us about certain mental processes such as perception, attention, reason, memory, habit and will. But they do not call our attention to the significance of all this. They do not tie it up with making ourselves happier, healthier and more successful.) The really modern psychology, when we get it, will tell us, above everything else,

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HOW TO LIVE, and the psychology instructor, of the future, will be an expert in living. He will be a much more useful person that he has ever dreamed of being in the past.

So when you read a textbook on psychology bear in mind what I have said—that the author will give you the most profoundly important facts as casually as if he were telling you your hat was on crooked. Read with your mind on the alert. Don't let things get by you! Seize them!

This book is not a Psychology textbook. It is simply a little talk with you, calculated to bring before your attention some psychological facts with which you have always been familiar, but whose significance has escaped you. I want you to **THINK THESE THINGS OVER**. I want you to follow your thoughts to their logical, inevitable conclusions. It will give you the "why" of many things that are

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now wrong with you, and show you how to bring about a big change in yourself for the better. The key to your deliverance is right within your hands. It has been there all along.

Chapter 2

THE MOST DANGEROUS THING
IN THE WORLD

How few of us ever pause in the midst of our busy lives to wonder at the Universe! We take things so for granted—the amazing procession of the Milky Way, a scarf of light made up of the shining of innumerable distant suns; our own particular sun, throwing its light and heat for the most incredible distance; the Earth, a mere mite among other worlds—only a worldling, in fact, although it is millions upon millions of years old.

Then here are we!—atoms of life upon the bosom of this atom of a world, but—**self-conscious atoms!**—atoms capable of comprehending and using the vast resources and laws of the Universe.

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That is, we have come to understand a few of these laws. Electricity, radium, etc.; think of the centuries that passed before man ever dreamed of their existence. And the Universe must be full of such unrecognized, unutilized energies. What we know is as nothing compared with what we do not know. This is the reason why no one can possibly tell what man's future is going to be. At any moment some new force may be discovered, the use of which may revolutionize everything.

Try to imagine how things will be in the time of our great-great-grandchildren—what universe energies they will be using, the discoveries and inventions and improvements which will have been made, the different way in which they will be thinking and living and working and playing. In the light of what has already been accomplished, the only sane thing is to expect that almost anything may happen!

A force which those great-great-

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grandchildren of ours are going to know much more about than we do, and with which they are going to accomplish very great things, is the force of **THOUGHT**.

You realize, don't you, how powerful **THOUGHT** is?—powerfully constructive, and powerfully destructive? **THOUGHT** makes and breaks empires. **THOUGHT** is behind all achievements. It is responsible for all discoveries, all inventions, all art. It has created the histories of all nations. Everything which man has made has existed first **in his mind**.

I cannot tell you what **THOUGHT** is. But it is surely some sort of force, invisible and powerful, as is electricity. Psychology tells us it ploughs actual paths in the nerve substance of our bodies, and that it produces what is equivalent to an explosion in the muscles. No one knows its nature, but through study and experimentation we have gained a fair working knowledge

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of some of its effects. We know, for instance, that a man's health, happiness, efficiency and success are dependent, to a marked degree, upon the character of his thinking. We have learned to use THOUGHT-forces so that it will operate to our advantage. The results of our experimenting have been so extremely significant that some people now claim that THOUGHT can do anything. Certainly even the most conservative investigator must find himself intensely interested, with respect to the possibilities which are disclosing themselves, in this direction.

In this book I shall touch no extreme. I shall stick to proven facts. I ask you to consider certain things **you already know to be true**, and urge you to try to **take in the meaning of these things you know**, regarding the power of THOUGHT.

I shall adopt the usual classifications of FEAR thought and FAITH thought, which, although a bit arbitrary, will

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serve for our purposes very nicely.

Under FEAR thought we group anger, hate, malice, envy, jealousy, irritability, criticism, melancholy, despair, self-consciousness, timidity, bashfulness self-distrust, fretfulness, sensitiveness, foreboding, apprehension, depression, discouragement, worry, etc.

(I earnestly believe that if we could rid the human mind of FEAR in all its forms it would mean more to civilization than any previous step in its evolution. Read that list again.) Don't you agree with me that if all of these could be eliminated the health of mankind would be inconceivably improved, unhappiness practically wiped out, efficiency and success made universal, and a new social consciousness be created? The era of true democracy would have arrived.

What is the effect of FEAR upon the body?

We know it must have some effect, for we know that every thought regis-

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ters in the body. Says William James (page 5, Briefer Course of Psychology):

“All mental states are followed by bodily activity of some sort. They lead to inconspicuous changes in breathing, circulation, general muscular tension, and glandular and other visceral activity, even if they do not lead to conspicuous movements of the muscles of voluntary life. Even mere thoughts and feelings are motor in their consequence. Let this be set down as one of the fundamental facts of the science with which we are engaged.”

My friend, you ought to sit down and ponder that paragraph for a week! Think what it means. Draw your deductions. If every little old momentary fear or worry, every faintest feeling of discouragement, criticism or depression, does something to your body, what must be the results of such violent emotions as hate, jealousy, anger, fright, etc.? What must be the grad-

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ual changes brought about in the body by long-continued worry, grief, or remorse?

You know, from your own experience, that FEAR is bad for you. How about that time when you were worried about something and sat down to eat, only to push your plate back, practically untouched? "Somehow I don't seem to have any appetite!" you said.

How about that time you got so angry? Your voice shook, your body trembled, your heart beat tempestuously, your face grew red? When it was all over you felt weak and used-up and all in. Perhaps you were left with a splitting headache.

Did you ever have to sing a song, or make a speech in public or take part in amateur theatricals, and get stage-fright? How did it affect you physically?

FEAR can affect—and you know it!—the muscles, the heart, the circulation, digestion, respiration, appetite,

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assimilation, elimination, vocal chords—**everything in the body.** It is literally true that a person may be “worried to death,” scared to death,” or “die of a broken heart.”

When the thoughts are serene, cheerful and confident, the body is furnished a powerful natural tonic and stimulant, vitally necessary to health. If thoughts of worry, depression, hate, anger, jealousy, self-distrust, etc., are persisted in, the body is robbed of this stimulus, the bodily activities are interfered with, vitality and tone are lowered and all kinds of things get to be the matter. In an article a while back in the National Sunday Magazine, Elmer Gates told us that “Recent experiments made at the Laboratory of Psychology at Washington have demonstrated that a bad thought causes a chemical action to take place that injects a poison into the blood. . . . Hatred, fear, anger and jealousy have been found to contain deadly poisons.

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The poisons of jealousy will kill a guinea pig in a few moments, and in an hour of intense hate enough poison is emitted to kill four-score human beings."

Don't let that "go in one ear and out the other"—you who read this. **GET IT!**

(When the tone of the body has been lowered, it is an easy matter for disease to obtain a foothold.) The FEAR victim is likely to become the grippe or flu victim, or fall a prey to measles, scarlet fever, diphtheria, or anything else that may be going around. His powers of resistance are below par. But the most common results of FEAR are seen in those ailments which result from the negativeness which settles like a blight over the whole system, reducing the activity of cell, functional and organic life—ailments referred to as "functional disorders"—constipation, backache, headache, hay-fever, indigestion, nervousness, insomnia, lum-

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bago, rheumatism, neuritis, neuralgia, sciatica, biliousness, high blood pressure, catarrh, colds, heart, lung and liver and kidney disturbance, etc.

Thousands of nervous breakdowns are due entirely to FEAR. Many an invalid could be cured physically if he would only cure himself mentally. FEAR can even result in organic disease.)

FEAR also affects the mind.

It makes you look at things wrong. It is confusing and fatiguing to the brain. It makes for unsound thinking. The reasoning or judging of a worried or depressed person cannot be fully trusted. Fear causes indecision, vacillation, uncertainty, loss of confidence, hope and "pep." It weakens the mental powers. It makes a person apprehensive. It cramps his initiative. Memory and concentration are not what they should be. The will is brought into action with difficulty. The creative powers are paralyzed.

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Severe FEAR can cause hallucinations—temporarily unbalancing the mind, making a man see or hear things which are not there, or causing him to fear that which does not exist, save in his disordered imagination.

FEAR means reduced efficiency. It leads to failure. It spells misery.

Where does all the FEAR come from? Why do we fear?

FEAR exists, because of habit and ignorance—our own habit and ignorance, parental habit and ignorance, ancestral habit and ignorance.

It may have originated in the desire for happiness. From the days of the savage up to now, man has had just one end in view—to be happy. He has not understood the nature of true happiness, but he has thought he did, and he has tried with all his might to get what he thought he wanted. When he failed to get it he worried about it, got cross about it, grew depressed, discouraged and morose. He became sel-

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fish, shouldered the other fellow out of the way. Envy, jealousy and hate were inevitable. Few have discovered the secret of real happiness — these have found it, usually, after much suffering. And they have gotten free from FEAR.

The others have gone on fearing, and gone on handing down the FEAR-habit, throughout the ages. We are all born with more or less of a tendency to fear.

Please note I use the word—"tendency." **We inherit tendencies only.** And a bad tendency can soon be eradicated, provided the environment is good. If a child were surrounded with a FAITH environment from birth his tendencies to FEAR would soon be done away with.

But in the great majority of cases this FAITH atmosphere is lacking. Most of us drink in a certain amount of FEAR with our mother's milk. As time goes on we acquire more and more FEAR, until by the time we have

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reached maturity we are pretty firmly established in certain FEAR habits. When life's troubles and trials come along, worry and depression are only too easily slipped into, and from then on it is, in only too many cases, the downward path—to nervousness, melancholy and worse.

Education in childhood should have as its main feature **the destruction of FEAR tendencies**, through the education of the child to habits of confidence, poise, strength, optimism, serenity, positiveness and self-control. Few parents understand these things as yet. They do not know the dreadful effects of FEAR, and they are, of course, equally unaware of the splendidly beneficial effects upon body, mind and life, of FAITH.

Chapter 3

FAITH, THE MIRACLE-WORKER

It's a poor rule that doesn't work both ways!

If FEAR is bad for you, FAITH must be good for you. If FEAR is a poison, FAITH must be the antidote. If FEAR can make you sick, then FAITH should make you well. If FEAR produces inefficiency, failure and misery, the practice of FAITH should certainly produce happiness, success, etc.

FAITH not only should, but **does**, accomplish all these things.

You understand, don't you, that I am not referring to any form of religious faith? I am speaking of certain **attitudes of mind** — hope, trust, optimism, confidence, fearlessness, courage, independence, determination, self-respect, cheerfulness, serenity, poise,

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love, wholesomeness, kindness, tolerance, understanding, strength, etc.

FAITH is a stimulant and tonic. It furnishes tone and strength to the nerves and muscles. It sends the blood coursing vigorously and freely all over the body. It gives a push to the digestion, the assimilation, and elimination. It makes every organ in the body function more normally. It clears poisons out of the system. It relieves tenseness. It promotes deep breathing. It gives an edge to the appetite. It makes one sleep better. It makes a man stronger and healthier in every possible way.

FAITH also strengthens the mind. It makes you think more clearly and vigorously. It creates ambition, confidence, determination, initiative, and power. It is the secret of efficiency, success and happiness. It is a veritable worker of miracles—the most valuable possession in the world.

A man came to see me here at my

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office recently who was scared to death because he thought he had organic heart disease. He was feeling very weak—so weak he had scarcely been able to get down to see me. I was able to assure him there was nothing the matter with him but indigestion, and he went away from my office filled with the exhilaration of relief. Afterwards he told me he had walked all the way home, a distance of several miles, without one trace of fatigue.

Two years ago a woman of my acquaintance developed a bad case of the flu. While ill she lost her position. Alone in a strange city, without funds, and not any too strong on self-confidence, she became panic-stricken. Her convalescence was very slow, she could not eat, was profoundly depressed and very weak. One morning she dragged herself to the telephone to ask a man about a position in his office. A few words and the job was hers. INSTANTLY a great wave of strength

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swept over her body! "I ran upstairs," she wrote me, "I sang as I dressed. All my weakness was completely wiped out. My appetite was restored at once, and thereafter I was perfectly well."

The power of faith over the bodily functions presents one of the most amazing facts we have ever been asked to consider. The most remarkable cures have been made, but as yet we are only in the infancy of our understanding of its beneficent influence. All that has been done, so far, is as nothing compared with that which is going to be done in the future, when we have learned more about this marvelous energy. I shall go into this in greater detail in a later chapter.

Chapter 4

WHAT KIND OF INFLUENCE DO
YOU HAVE ON YOURSELF?

How THOUGHT can affect us as it does is a deep mystery, just as everything to do with life is a mystery. All we know is a little about how it works.

We know that thought acts upon certain **inner** energies—certain **intelligent** energies—those, for instance, which direct the circulation, respiration, elimination, the beating of your heart, the contraction and expansion of your lungs, and all of the countless body activities. You couldn't run these with your conscious mind, could you? Of course not. **You wouldn't know how.** But **something inside of you knows.** Something inside of you which is most intelligent takes care of it all, down to the work of the tiniest cell.

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All goes well unless you interfere, either through wrong living or wrong thinking. For, of course, fresh air, sleep, exercise and correct food are necessary to the normal functioning of your body. **Right thinking** also is necessary. You cannot direct the activities of your body and tell each muscle, organ and gland what to do and how to do it, but you have it in your power to retard and cripple their work, to a greater or less degree, through FEAR. Or you can assist normal, harmonious action, through FAITH. For the inner forces, both of mind and body, are influenced powerfully by your thinking.

And we are influenced not only by the auto-suggestion of our own thoughts, but through suggestions received from others.

Think about the things a person does when he is under hypnotic control. You will find here the most convincing proof you could possibly de-

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sire, with regard to the power of SUGGESTION.

A man is hypnotized and told he is a dog. Immediately he accepts the suggestion. On he goes on all fours, in blind obedience. Temporarily he believes he **is** a dog.

WHY? Because for the time being the CONSCIOUS mind (which is the REASONING mind), has been put to sleep. The SUBCONSCIOUS mind is the only one which is on the job. And the SUBCONSCIOUS mind **does not reason**. It merely **accepts and obeys**.

Lost articles have been found by persons who were under hypnotic control. They have been able to know what was going on at a distance, and to prophesy things which had not yet come to pass. The subconscious mind possesses ways of finding out things which "put it all over" our usual ways—powers which are evidently independent of time and space. Physical and mental distress have been removed

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under hypnotism, and bad habits of various sorts. The higher self has been aroused. The power of telepathy, or of transmitting ideas direct from mind to mind, seems to have its home in the subconsciousness, together with all of those so-called spiritualistic, **but really psychological**, powers which have been so extensively advertised in the last few years in connection with the now famous Ouija board. Those great-great-grandchildren we have previously referred to will do some extraordinary things with their subconscious powers. If we could know now what some of these things would be I imagine we would be considerably startled. The powers of the subconscious are most amazing.

The subconsciousness is **THE SERVANT OF SUGGESTION**. I write that in capital letters because it is the one and only thing you need to remember with regard to the subconscious mind. It **accepts** and **obeys**, acting in

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accordance with the bulk of the suggestions received, or, on certain occasions, in accordance with some suggestion which is especially powerful.

Just what is a suggestion? A suggestion is an idea, hint, intimation, or something similar. It is an **influence**. The suggestive influence of heredity, plus the suggestive influences received from environment, are responsible for what we are until we begin to think for ourselves and consciously direct our own lives.

An auto-suggestion is a suggestion you give yourself. Your first action was really your first auto-suggestion. The more you act a certain way, the more likely you are to keep on acting that way, until finally a habit is established. You probably started acting that way because of inherited tendencies. If you had been forced to act in **opposition** to that inherited tendency and had been forced to persist in **that** mode of action, do you see what would

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have happened? You would have become firmly established in that contrary habit, because of the force of COUNTER-SUGGESTION.

The big change you are going to make in yourself is going to come about through this very thing—COUNTER-SUGGESTION. COUNTER-SUGGESTION can be given by parents, teachers, the clergy, the medical profession, your friends—best of all, by YOU to YOUR OWN SELF. So learn to use the tremendous power of auto-suggestion in a scientific manner and so influence your own life wholesomely and constructively.

There is a splendid deliverance here for you, my friend—a deliverance from all that is holding you in, holding you down, holding you back! If I could flash before your mind's eye, for a few seconds, the glorious picture of what you could be—what you **really** are in your true self—you would not be able to throw yourself swiftly and enthusi-

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astically enough into this work of reconstruction. I want to keep myself out of this book just as much as I possibly can. It is not written as an advertisement. But for the sake of strengthening your faith let me say this much: For over fourteen years I have been working with those who were ill, weak, poor, unhappy, inefficient, unsuccessful and full of fear. I **KNOW** that certain results can be obtained, because I have seen these very things accomplished **hundreds and hundreds of times**. **What others have done you can do**. It is all just a matter of law.

Chapter 5

SOME MORE ABOUT AUTO-
SUGGESTION

When you understand suggestion you can perceive the principle underlying Mind or Faith Cures. These are all based on suggestion—the Auto-Suggestion of FAITH. It is most interesting to note, in this connection, that it is by no means **what one believes**, or **what he believes in**, that effects the cure, but it is the fact that one **does** believe. It is the FAITH that heals. Those of conflicting beliefs are able to bring about the same cures.

We find the record of faith healings as far back in history as we can go—through faith in sacred relics, pieces of bone, amulets, rites, incantations, forms of religious belief, belief in particular places, persons or things. It is a record of blind, unreasoning faith—

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really of superstition. **But superstition or not, the cures have nevertheless been made.** The faith of these men and women — faith that they would be cured — has operated as a powerful suggestion of health to the subconscious mind. And remember, the subconscious not only rules the functions of the body, but rules them **in accordance with suggestion**, in accordance with the prevailing thought.

The healings of Jesus were based upon FAITH, such expressions as, "According to your faith be it unto you," "Thy faith made thee whole," etc., having been most common in connection with His wonderful works.

Did you ever hear of the little French town of Lourdes? For many years now sick people have gone there by the hundreds—the lame, the halt, the blind — and many have been wonderfully healed, casting aside bandages, crutches, weakness, disability and disease as if these had never existed.

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There is an entire museum at Lourdes full of crutches which have been left behind because they were no longer needed. Many years ago the Virgin is said to have appeared to a certain young girl of Lourdes, revealing to this girl a spring of healing properties, and it was in this way that the thing started, each healing strengthening the suggestive influence of the place, until by now the power exerted by this spot of the globe is truly most remarkable.

When the patient arrives at Lourdes he is, of course, ready to believe—in fact, is probably already full of faith. He is told of cures which have taken place, “last week,” “yesterday,” “this morning.” **The subconscious mind gets to work in accordance with the prevailing suggestion.** A great awakening process begins in the body, the patient’s faith rousing something within him which surges through his physical organism like a mighty, irresistible tide, breaking down all barriers

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and carrying all before it. He is flooded with new life. All of the bodily activities are tremendously stimulated. His blood is relieved of congestions and cleansed of impurities. Weakness, disease and deformity are swept away, leaving health and strength in their places. **And all the result of blind faith. Think what you have locked up inside you!**

You should marvel at such cures as I have been telling you about, and yet they should not really surprise you. For you know from your own experience that when you believe a thing to be true the result upon your body is the same as if it were true. If you received a telegram advising you that a loved one was dead, wouldn't you feel just the same, whether that telegram was true or not, so long as you **thought it was true**. It wouldn't be the facts in the case, which would make you unhappy and ill—because the telegram might be a mistake—it would be what

you believed to be the facts. We are made or unmade, cured or sickened, to a great extent **by our beliefs.**

A retired physician says that for the last ten years of his practice he administered no "medicine" except bread pills and colored water. He says the results were just as satisfactory as when he used drugs. What brought about his "cures"? Why, FAITH—faith in the drugs these patients **thought** they were getting.

This same physician tells of fake operations he says he has performed. Here is a woman who thinks she has a tumor. The doctor is convinced it is all imagination. Persuasion, argument, etc., having no effect, the doctor administers an anesthetic, makes a skin incision, sews it up, revives the patient and tells her her tumor has been removed. She gets well—the tumor having been removed from her **mind**, the only place it ever existed.

Probably the most spectacular exam-

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ples of auto-suggestion I could call to your attention are the instances of "stigmata" which are on record. The first case recorded is, I believe, that of St. Francis of Assisi, who, on the 15th of September, 122, was in his cell meditating upon the cross and passion of Jesus, as he had done many time previously. As he so meditated, with much emotion and passion, the record says that upon his own body there appeared five wounds, corresponding to those upon the body of the Christ, and that these were so lifelike they actually bled. About one hundred well-authenticated cases of stigmata are on record.

Our present-day knowledge of the subconscious mind and of the way in which it rules the functions and conditions of the body, gives us the scientific explanation of these phenomena. These persons who were so strangely marked, being nervous and emotional, were, no doubt, highly suggestible. The habit of constant reflection upon

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the cross, dwelling upon every detail with so much feeling, was certainly sufficient to produce the effects described.

I think it is Prof. Elmer Gates who is able to send the blood out of his arm, and then bring it back again—turning his arm first pale, then red—through intense concentration. It is declared that if a bedridden invalid will simply **think through** a series of physical culture exercises and persist in this a certain effect will in time be perceived in the muscles. In order to understand how such a thing as this could come about let us think for a moment upon the “why” of exercise. What is the benefit gained from moving the muscles? Why does it strengthen and develop them?

Partly because the movement **stimulates the circulation of the blood**, which then brings additional nourishment to the cells of these particular parts and carries away toxic substances and

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waste material. We know that **thought, too**, can stimulate the circulation of the blood. Then why would it not be possible for thought to have its part in building up the tissues?—although not to the same extent, of course, as exercises.

Sandow says that in exercising it is not enough just to move the muscles vigorously. This could, of course, be done automatically, after a little practice, just as one operates a typewriter—but that if the best results are to be secured one must concentrate the mind upon (or add the stimulus of thought to) the parts being exercised.

I once read of an interesting experiment along these very lines. A group of men, in an nearly a uniform state of health, strength and weight as possible, was divided into two squads. The men in one squad were put through a series of physical exercises every day. The other men were allowed to go through them **in thought only**. At the expira-

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tion of a certain length of time those who had exercised showed noticeable muscular development. This was to be expected. But muscular development, in a lesser degree, was noticeable also in those who **had been forced to refrain** from the exercise except in thought.

My friends, **THOUGHT** is a force, and a very powerful force.

Chapter 6

HOW DO I BEGIN?

By this time you are probably ready to say:

“All right. I’m convinced. I believe in the power of thought. I believe in suggestion. You’ve made me see I’ve got a lot more in me than I ever imagined. I want to get it out of me. How do I begin?”

My answer is, “You don’t begin—yet!—not until you’ve thought a good deal farther than the beginning—not until you’ve thought clear through the whole process of mental re-education, from A to Z. And then you begin at **A**, and not somewhere around L or M or P or Q.

I say this because I have found that nine out of ten who go in for this thing plunge into it with very little idea of what it is they are trying to do or what

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they are going to come up against. Consumed by a great desire to get hold of all these promised benefits as soon as possible, they jump enthusiastically right into the middle of the stream (to change the figure), evidently expecting to be carried smoothly and easily to their goal. After a while they begin to wonder why it is they are having such a hard time getting anywhere. Many of them never do get anywhere! What else could you expect when they haven't familiarized themselves in advance with the sands, shoals and quicksands, when they don't know much about swimming, anyway, and haven't developed enough strength, as yet, to swim against the current?

How do you prepare for a long, important, difficult journey? Do you just rush over to the station at the last moment, without any baggage or anything, and buy a ticket and get on the first train, going just anywhere?

Why, no. First of all you know

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where you are going and how you are going to get there. You understand your route, you plan that trip in detail. You equip yourself with that which you know you will need.

How does a man go about building a bridge, putting through a big business deal, writing a book, or carving a career? He equips himself, he educates himself, he prepares, he understands. He knows that slipshod, haphazard methods will get him nowhere—that he has to go about the thing thoroughly and scientifically.

The fellow who isn't willing to do a little studying, a little thinking, a little preparing, in advance, for this business of self-development may just as well pitch this book out of the window right now. All the desire in the world won't carry you forward unless you employ also—**common-sense**.

Item number 1, in your equipment, is **FAITH**. I am not referring to the emotional, unreasoning type of **FAITH**

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described in the previous chapter, but to a reasoned, seasoned conviction that what you want to get out of you is in you, a belief in the power of **THOUGHT**—a belief in the potency of **SUGGESTION**, and in your ability to make of yourself, within the bounds of reason, pretty much what you will, through **AUTO-SUGGESTION**.

I would advise that you study most thoroughly this book and others on the subject, and write down instances which have made a particularly strong appeal to you, regarding the power of thought, so that you will have plenty of arguments to use in moments of doubt, when the fires of faith have burned low. Everyone, once in a while, needs to prove these things to himself all over again. I always aim not only to build up a good strong foundation of faith under a person, but I **keep reminding him that it is there.**

Then, if I were you, I should also

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work out a sort of creed to tie to—a clear-cut, pregnant statement of what you want to do, why you think it can be done, and how you are going to do it. Something on this order:

“I believe I have within me splendid reserves of power and wisdom, which have existed up to now, for the most part, unrecognized and unutilized. I believe these latest resources can be made available through **right thinking** and **right living**. I believe that, ‘As a man thinketh in his heart, so is he,’ and that this works by means of the law of SUGGESTION. I believe that FEAR constitutes harmful suggestion, and FAITH beneficial suggestion. I am determined that from now on I am going to use the force of AUTO-SUGGESTION in a scientific manner, and give myself only the auto-suggestions of FAITH, as far as possible, so that I may become the healthy, happy, successful man I desire to be, and that I know I CAN be, if I fulfill the law.”

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Make this longer, or make it briefer, as you prefer. The thing is to work out something which will express what **you** feel to be true, something which will help **you**.

Next comes your INVENTORY OF WEAKNESS. Sit down and face yourself in unflinching scrutiny, my friend. Look at yourself as if you were someone else. Write down the faults you see.

Perhaps physically you're a bit "soft" or undeveloped. Perhaps certain ailments will have to be jotted down on that list—indigestion, headaches, constipation, catarrh, rheumatism, etc. Probably you have, naturally, a good constitution. Maybe you haven't. Possibly you are actually ill.

How does your brain work—vigorously and clearly, or in a blurred, sluggish way? Are you self-confident, determined, efficient, successful, happy—or will you have to write down, "Not so very successful, not so very happy, self-

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conscious, vacillating, timid, and lacking in initiative." Are you optimistic or pessimistic, poised or nervous, sweet tempered or grouchy? Are you living?—loving?—growing?—serving?—enjoying life?

Ferret out every weakness. Then think into the "why" of each one. Among these whys you will find hereditary tendencies, incorrect training in childhood, ignorance, laziness, habit, lack of ambition or lack of real desire to be different, lack of self-confidence—and the fact that you haven't **THOUGHT** enough or thought **RIGHT**.

First of all, we can eliminate our parents and ancestors as a source of trouble, for although these may have handed down to us certain tendencies, tendencies, as I have told you before, can be destroyed. No one is "fate-driven." Each is really the 'Captain of his own soul,' the "Master of his own fate." We can "get there" in spite

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of handicaps. I feel almost like saying because of them. For in order to develop our strength we need resistance to come up against. EFFORT is necessary if anything worth-while is to be accomplished. What you will be in the future depends upon how much of an effort you have had to make. Our old friend, William James, tells us that "Man is the amount of effort he is able to make."

Following upon this earnest consideration and analysis of your weakness you are now to turn your eyes in the other direction and look at the perfect man you'd like to be, or, rather, that you intend to be—the man you **really are, in your true self**. See him in all of his physical vigor and soundness and fine development. Note his poise, his power, his confidence, his optimism, his alertness, his self-control. See how efficient he is, how happy, how successful! Put in all the details you want to. Make that picture seem as real to you

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as if you were all of that NOW. Don't be afraid to make it big and daring and colorful. Remind yourself of those stored-up treasures within you. Remember what thought can do. Believe—**KNOW**—that **you can be all this**.

You will make this dream-picture into a living, breathing reality through observing certain laws.

Some of these are physical and some mental. Because I specialize in the mental end of things people are likely to think that I ignore the physical. I certainly do not. That would be neither sane nor scientific. One cannot neglect either the physical nor the mental. Both must be taken into consideration. You will need to examine and perhaps reform your habits of diet, exercise, rest, recreation, etc., just as you will need to examine and reform your habits of thinking. In this book I am concentrating upon the thinking. I am, therefore, concerned mainly with mental laws. The thing you are going to

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have to do is to change from one habit of thinking (FEAR-thinking) to another habit—FAITH-thinking; from a negative to a positive mode of thought; from the indulgence of the emotions of hate, depression, irritability, self-distrust, discouragement, worry, etc., to the cultivation of such emotions as confidence, love, courage, poise, independence, strength and peace.

Chapter 7

HOW TO THINK FOR RESULTS

The way to develop a certain habit of thinking is, of course, to begin to think and to keep on thinking that way. In taking up this business of self-development you are going to learn how to think—really **THINK**—for the first time, perhaps, in your life. You are going to learn how to think **SCIENTIFICALLY**.

First of all, you are going to learn how to use your **IMAGINATION**.

Do you remember that mental picture I asked you to paint, of the man you would like to be? In painting that picture you were exercising your imagination. I want you to paint this mental picture every single day of your life, and not in a dreamy, listless way, either, but with **enthusiasm** and **feeling** and **vigor**.

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Why should you do this imagining?

Well, for one reason, because it is a physical tonic. Every faintest, briefest thought, you know, leaves its impression upon your body. IMAGINATION is a form of thought. In the past, your imagination has dealt with the ideas of worry, illness, discouragement, failure and unhappiness, and so it has operated in a way which was distinctly harmful to your body. Now when you make it revolve about the ideas of health, strength, happiness, efficiency and success, it will bear its part in stimulating, revitalizing, strengthening and healing your body.

For another thing, IMAGINATION, as one of the thought-processes, has its part in influencing your life, and making you into a certain sort of person through its tendency to embody itself in ACTION.

One of the fundamental laws of Psychology is that **thought always tends toward action in harmony with itself.**

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The pathway of discharge may be blocked by another more powerful habit of thinking, or we may intentionally block it by an act of the will, but if not blocked in either of these ways, thought will **inevitably** force its way toward action.

So you see it is up to you to use your imagination in the right way. Refuse to let it dwell on depressing, harmful ideas. Exercise it on "happifying," helpful ideas. Imagination is an important form of auto-suggestion. Used in the way we are indicating in this book, it is often referred to as **VISUALIZATION**. Imagination is one way of giving your **ATTENTION** to the ideas you have determined shall rule your life.

Another form of auto-suggestion, or self-influence, I shall want you to use faithfully, is that of **AFFIRMATION**, this also helping to center the attention upon certain ideas.

Work out affirmations, or state-

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ments, to suit your own requirements. Here are a few samples:

“I am perfectly well and strong. My body is flooded with vitality. My nerves are steady, my circulation is vigorous and free, my digestion, assimilation, elimination, the work of heart, liver, lungs, kidneys and EVERY organ, going forward in a normal, strong, harmonious manner. Weakness is giving way to strength; all poisons are being swept out of my system. I am well, **well**, WELL! My brain operates with clarity, alertness and vigor. My work is going well. I am kindly, understanding and big. I am doing a useful work in the world and being a friend to man. I look forward with interest and confidence and enthusiasm to the future. I am daily becoming more efficient. I am happy. I am successful, successful, **SUCCESSFUL!**”

Some people object to such affirmations as the above on the ground that it is stating what is not true, that, in

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short, it is LYING, or "kidding yourself along," anyway. Let me remind you, my friend, that **every single one of these things IS** true of the REAL you! You have within you the power to be ALL of that. It is there within you, and the affirmations will help to bring it forth into manifestation, or expression. Affirmations help to make true outwardly what is already true inwardly.

For that matter, why not "kid yourself along," if it does no one else any harm and does you a lot of good? At the very worst, you are simply stating what is not true in order that it may BECOME true. It is only untrue temporarily.

Make your affirmations clear-cut, and meaningful. Write them down and commit them to memory. Don't have too many of them. Some people find it a good idea to have several sets and change off when they get tired of one set. It is possible to say them "out

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loud," this is the better way, for hearing the words helps to fix them in the mind. But unless you have an abandoned cellar, or an empty house or a vacant lot at your disposal, you will probably find this somewhat difficult! Most people have to say them "to themselves." They should be repeated with earnestness and conviction. Half-hearted or half-doubtful affirmations will do no good. The subconscious must know you mean business, before it will really get to work. So put some pep into the thing!

Remember, it is not the words that are used so much as the IDEA conveyed, to the subconscious, which does the trick. Don't use affirmations too frequently. Over-frequent affirmation gives the subconscious the idea of apprehension. Excited or unduly vehement affirmations do the same thing. Twice a day is often enough—say for ten or fifteen minutes at a time, morning and evening. And make your

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affirmations with a quiet, firm confidence that your directions will be carried out without fail and that nothing else could happen.

Bearing in mind that it is the IDEA which is acted upon by the subconscious mind, rather than the words, you will be able to answer for yourself a question which may have come up in your mind, "When should one use denials?"

Certain denials have the effect of very positive affirmations. To say, "I am NOT sick! I am NOT unhappy! I am NOT discouraged!" suggests anything but weakness. It suggests, rather, confidence, determination, resolution and strength.

On the other hand, certain affirmations can act as denials, if given with an air of fear, doubt or discouragement. Bear in mind the **principle** of the thing and then you will be able to decide when to use affirmations and denials. Some people use both—first a denial,

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then the affirmation. "I am not ill. I am PERFECTLY HEALTHY AND WELL. I am not a failure. I am a SUCCESS. I am not discouraged. I am confident, cheerful and FULL OF FAITH."

It goes without saying, doesn't it, that you must be regular with these "doses" of concentrated thinking—as regular as you are about brushing your teeth, or washing your face. And you must be PERSISTENT. No results can be expected from work which is spasmodic. No habit on earth can be established without STICK-TO-IT-IVENESS.

There are other forms of thinking you will need to overhaul and reform—your reasoning, considering, judging, determining, etc. When you find yourself thinking of any matter in a worried, discouraged, pessimistic, self-distrustful way, **turn it off**, just as you would turn off a spigot, and turn on the other spigot, quick—of optimism,

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confidence, positiveness and serenity. Get into the habit of looking on the bright side of things. If you find yourself thinking harshly, resentfully, critically, enviously or maliciously, get to work immediately and force yourself to think understandingly, tolerantly, kindly and lovingly. I want you to do this if you have to do it fifty times a day.

I don't mean, of course, that I want you to cultivate that sort of mushy optimism, which slurs things over, blinks facts, sees no evil and lets people walk all over one. You are to face facts—but with bigness, poise, dignity and self-respect. Your optimism is to be that of the person who knows no one is perfect, but who believes that there is good **as well as bad**, in every one of us, and that the good can be brought out a whole lot quicker by believing in it, than by shutting your eyes to it and concentrating upon the bad. You are to shut your eyes neither to the bad

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nor the good. You are to remember that it is as weak to permit yourself to become peeved, excited, ugly and worried and angry as it is to be "easy" and let people lead you around by the nose. You are to be strong—but not strong just in knowledge of human nature, decision, judgment and initiative, but strong also in mastery of self, in brotherly love, in that kind of helpfulness to your fellow-man which does not mean indulgence of his weaknesses but stimulation of his highest and best.

To sum up this chapter in one sentence—you are to make ALL of your thinking, ALL of the time, healthy, constructive and FAITH-FULL.

Chapter 8

YOUR BIGGEST FIGHT

Just a little more about Auto-Suggestion.

Last, but not least, you must add to those forms of Auto-Suggestion explained in the preceding chapter, the Auto-Suggestion of ACTION. ACTION is, in fact, the most powerful Auto-Suggestion of all. It is a sort of double-barreled suggestion. First comes the suggestion of the thought, then the suggestion of acting out the thought. ACTION is also tremendously important because of the fact that it brings a person's powers into exercise. And it is by USE of one's powers, as we all know, that one develops more power.

So make yourself act positive, confident, optimistic, serene and kindly, even though at first you may have to do this in a perfectly mechanical way;

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even though you may have no feeling about it whatever, even though you may have to go against feeling. When you feel like weeping, SMILE! When you feel like cringing, act BOLD! When you feel all of a turmoil, act CALM!

Of course a spontaneous smile—smiling because you feel like it—is more effective than a forced smile would be. Feeling always carries a lot of power along with it. But forced cheerfulness makes a real impression, too. It cannot fail to. In fact, if a certain mode of action is persisted in, the feelings to correspond will arrive of themselves in time. FEELINGS ARE BORN OF THOUGHTS AND ACTIONS.

If you feel strongly as to who should occupy the White House, or as to whether Debs should be kept in or let out of jail, or any other matter, it is because you hold certain opinions or certain THOUGHTS, on the subject.

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If your thoughts should happen to change, your feelings would swing right along behind them, like Mary's little lamb behind Mary. You know it.

So if you want to change those feelings of worry, depression, unrest, resentment, etc., to feelings of poise, happiness, peace, confidence and love, stop acting the way you FEEL and get busy acting the way you would **like** to feel. You'll find it will work. In his little essay entitled "The Gospel of Relaxation," our friend Mr. James has something most significant to say on this very matter:

"There is . . . no better known nor more generally useful precept in . . . one's personal self-discipline, than that which bids us pay primary attention to what we DO and EXPRESS, and not to care too much for what we FEEL. If we only don't strike the blow or rip out with the complaining or insulting . . . our feelings themselves will presently be the calmer and

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better with no particular guidance from us on their own account. . . . By regulating the action, we can regulate the feeling. To wrestle with a bad feeling only pins our attention on it and keeps it still fastened in the mind; whereas, if we act as if from some better feeling, the old bad feeling soon folds its tents, like an Arab, and silently steals away."

Of course it is not one bit easy to act cheerful and calm and courageous when you feel perturbed and fearful and miserable. In fact, it is a very, very hard thing to do, for you will come up against a solid wall of resistance in the form of old, negative **habits**.

Your biggest fight, as you strive to develop your best self, will be just this—the fight with **FEELING**. **FEELING** is very powerful. The difference between it and **THOUGHT** would be hard to define, but let us have a try at it.

You can **think** that a certain scene

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is beautiful, but remain entirely untouched by it. Another day that same scene may move you to tears—it will make you **feel** something.

You may **think** that a man is cruel, in a perfectly impersonal way, just as you think it may rain or clear. Or you may **feel** it, and be impelled to murder.

F E E L I N G, we may say, is **T H O U G H T** warmed to white heat. **F E E L I N G** gets you—it stirs you up and urges you powerfully toward action. It is very powerful, for either good or evil. Get the right feeling back of you and it will push you where you want to go, almost in spite of yourself. On the other hand, get the wrong feeling behind you, and you will be impelled irresistibly to ruin—unless your reason, your judgment and your will have been so trained that they can take charge of the situation. When feeling is on top you have a fight on your hands which will call out all of your reserves, I assure you. It will

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give you "a run for your money" every time.

We are all dominated by our feelings far more than we realize. The most that the best of us have done is to have achieved a certain outward control over such manifestations of feeling as temper, petulance, ugliness, impatience, etc. But how about such feelings as worry, tenseness, self-consciousness, pessimism, jealousy, intolerance, resentment, apprehension, etc.

Try to conquer all these in yourself; go at the thing in earnest and see what you are up against. **FEELING** leads you most authoritatively in the line of least resistance. We tend to do what we have been in the habit of doing. Did I say "Tend?" We are **driven that way inexorably, and are certain so to act**—unless we take matters into our own hands and firmly **DETERMINE** that we will not give way to **FEELING**.

You must be prepared for a siege. Besides being very powerful, **FEEL-**

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ING is insidious in her attacks, crafty, deceptive and tremendously resourceful. She will confound your reason, paralyze your judgment and will distort your mental vision and influence you to act the way she wants you to in spite of yourself. And the worst of it is, she will do this to you over and over, for she is capable of going at the thing in a different way every time and will get you off your guard more than once. Be on the watch. Furnish yourself in advance with the strongest possible **resolution** that no matter what comes, you will act **the way you have decided to act**, and not the way you feel like acting. Even with this resolution you will have many a fall, for you will be deceived, over-persuaded and over-powered. But after a while you will get to know your assailant a little better and will thus be able to put up a better fight. You won't go down so easily, you'll get up more quickly. In time even a sudden attack, no matter

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how violent, will not be able to take you unawares, for you will have formed the habit of ruling your actions with your reason, your judgment and your will and these will leap to your rescue. Eventually you will get so you can look feeling in the face and say, "I am no longer in your power, but you in MINE!" And you will have one of the biggest victories—perhaps the biggest!—a man can win. All the great teachers, throughout the ages, have taught that if a man desires to master environment, conditions, persons, circumstances, DESTINY—he must first of all master HIMSELF!

Chapter 9

HOW TO KEEP YOURSELF
ENCOURAGED

In the last chapter we talked about the big fight you were going to have to make against emotion. Don't expect me to feel sorry for you, and don't you be sorry for yourself, that you've got this fight before you. It's the best thing in the world that could happen to you! Your strength cannot possibly be developed save through meeting and overcoming resistance. Says an old writer on this subject, "He who has no solid ground to press against will never get beyond the stage of empty gesture-making." If we do not make efforts, we eventually lose the power to do so. On the other hand, even efforts which seem very feeble, if they are the very best one can put forth at the time, and if they are persisted in, will in time

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bring about wonderful results. Don't recognize such a word as "obstacle." Make it "stepping-stone!" **Do the best you can, every day**, and be glad when things are hard. Hard things are **OPPORTUNITIES**.

And remember, falls are part of the business of learning to walk. When you go down, simply get up and try again, the way a baby does. The baby gets there because he hasn't got sense enough to become discouraged. Or perhaps it would be more accurate to say that he has an instinctive wisdom which tells him there's **no reason for discouragement**. At any rate, the baby's theories **WORK**. He achieves his goal by trying and trying and trying, **in spite** of falls, bumps, hurts and progress which is really painfully slow. And this is the way you will do it.

Although you must try as hard as you can, yet you must not strain. Being too enthusiastic, too eager, over-anxious or impatient wastes nerve

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force. It not only does not carry you forward, but delays your advance. For these emotions carry a suggestion of excitement or apprehension or anxiety to the subconscious mind. Even one's good emotions must not be allowed to run away with him. Keep serene. Work deliberately, trustfully, steadily, and with PATIENCE. This is a matter of reconstruction, of redevelopment, of GROWTH. The element of time has to enter in. It takes time to ripen the seed into the fully matured corn or wheat. It takes time to develop a baby into a man. It takes time to make an amateur into an artist. All of Nature's processes take time. You wouldn't expect to set out a little new fruit tree and gather a full crop of peaches, or pears, within a day or so! Of course not! You would plant and WAIT, knowing that because certain conditions had been complied with, the fruit would appear, in due time, and that nothing else could happen.

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Remember the power slumbering within you, believe in yourself and **KEEP GOING!** I have seen so many get discouraged and stop, with Success waiting just around the corner. If they had only kept on a little longer!

Don't yield to the temptation to quit when that first glow of enthusiasm goes and the fires of faith are nearly quenched with the waters of depression and discouragement. You may become, oh, so tired of trying so hard all the time to make yourself do things, of forcing yourself to go against inclination; an almost irresistible impulse will seize you to let go and drift along in the old way—perhaps you will even say to yourself, "What's the use? Maybe there isn't anything in it, after all."

Now this is the very moment for which I have been trying to prepare you. It is only natural that enthusiasm should die down like this. And when it does, will is sure to waver.

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This happens to just about everybody. Don't let it scare you. Get ready for it.

Where are those arguments, those instances, you have written down so carefully. Get out that sheet of paper and RECONVINCE yourself. Familiarize yourself, all over again, with the reasons underlying your weakness and with the laws which will lead you to strength. Go over the advantages you will gain by sticking to this course, and dwell upon them until you FEEL them. Rekindle the fires of faith and enthusiasm by reading inspirational books and magazines, by attending inspirational lectures, by associating with inspirational people. Above all, DON'T GIVE WAY TO YOUR FEELINGS, and permit yourself to ACT discouraged and disheartened! Now is the time to act superbly cheerful and confident. This is your big TEST!

It is hard, I know, to be both patient and physician, both pupil and teacher. Most people are not sufficiently imper-

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sonal to handle their own cases successfully. One needs to be able to get off at a little distance from himself and look at himself as he would at another person. He needs to cultivate an absolutely honest opinion of self, and to utterly abandon every shred of self-pity. The successful treatment of self demands also self-confidence. It calls for a big, flaming desire to be what you know you can be. It demands COURAGE, and it requires UNDERSTANDING more than all else.

If you do understand when you reach the cross-roads you will not go the wrong way. FEELING will not be able to cast her spell over you. You will know where that road leads. You have been there before, and have found that the tempting berries offered you were POISONOUS, and that the pleasure-flowers you see blooming ahead of you will lead you farther and farther along a way which leads down into deepening, menacing gloom, where,

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ever gaining more and more speed, you are finally crashed over a high cliff on to the rocks of destruction.

Choose the other road and stay there. It leads up the steep mountainside, to be sure. The way is dark and rocky; it is thick with underbrush and wild beasts lurk there. You will have to climb, to work, to fight. You will fall many a time, and will gasp for breath and will think you will never be able to get up and go on. But the stars are overhead. Springs of refreshment appear unexpectedly along the way, beautiful flowers will reveal themselves in the very heart of the thicket. The air will become more and more tonic and stimulating, your strength will steadily increase, and you will find yourself singing with joy, until finally you spring triumphant upon the very pinnacle of achievement and look out over a world that is yours!

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Chapter 10

WHAT WILL REALLY IS

Some of you will now say to me, "All this is great stuff, if a fellow's got the will-power to put it through. But as for me, I don't think I could make myself do all those things. My will is too weak!" Some people say, even, that they **lack** will-power.

Now there is really no such thing as a deficiency or lack of will-power. You have plenty of will-power. Everyone has. If your will seems weak, it is simply that it has become perverted—drawn off in the wrong direction. What you need is to learn **how to direct your will-power** where it will do you some good.

"Is it possible for a person to learn to do this?"

Yes, surely, if he wants to!

Do you know what will-power really

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is? A lot of nonsense has been written about the cultivation of the will. Most books on the subject get a person absolutely nowhere, for they do not explain the processes involved in willing.

We have a habit of thinking that "to will" means making oneself do something, getting into action, effort.

It does not mean making oneself do something. It means getting action—mentally. It means an effort of—the attention.

William James points out that this is all will amounts to—attention—simply to hold the attention upon a certain thought or idea until it fills the mind, and crowds all other ideas out of consciousness.

You will have very little trouble making your self do a certain thing, if no other idea is allowed to stay in your mind. For the ideas which impel one to ACTION are those which dominate consciousness, — those which possess the attention.

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If you want to be a certain sort of person, or do a certain thing or follow out a certain course, then THINK about it! Not just in an idle, casual, dreamy way, but letting your mind dwell upon the matter, considering the advantages of such a course, and the disadvantages of the opposite course. Think resolutely and determinedly. Make plans for carrying your thoughts into action. Concentrate. Shut out opposing thoughts. In time you will find yourself acting in accordance with these thoughts. You can either lead yourself toward right action or check yourself from wrong action in this way.

Of course the one difficulty lies in getting the right idea to stay before the mind. Other ideas insist upon occupying the field of consciousness — ideas in accordance with the weaker desires. Our old enemy, Feeling, is on the job, as usual, and she keeps whispering things into our ears, and refusing to let us listen to the voice of Rea-

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son. But to listen to Reason is the one thing we must do. If you will just give her a quiet, uninterrupted hearing, she will lead you in the right, wise path.

The strong-willed person, as James says, is he who "hears the still, small voice (of Reason) unflinchingly, who consents to its presence, clings to it . . . and holds it fast."

"The whole drama is a mental drama," you see, and "the whole difficulty a mental difficulty." If you would develop a strong will, develop the ability to hold an idea firmly before the mind—an idea which of itself would slip away. The only "will" difficulty you will ever have, my friend, will be your own unwillingness to THINK a certain way. No doubt it was his consciousness of this great fact that led Professor James to pen those powerful words, "To think is . . . the only moral act."

And now we have come to the end of our little chat together. How much

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is it going to mean to you, I wonder. How much are you going to **MAKE** it mean to you? To every man of strong conviction, who thinks he has a message of truth to give his fellow-men, the thought often comes, "Oh, if I could only **make** them see it, make them feel it, as I do!"

But I can't do it. A man will take hold of only what he is ready for. Not one of you will forget **all** that I have said. Some of it will stick to your subconsciousness, in spite of you. That's where I score, you see! To many people this book will be only a seed, the first seed sown perhaps, of your thinking along these lines. To others it will represent one of a series of arguments which will be necessary before you are completely won over. To still others, who have already started along the road, it will carry a word of illumination or encouragement.

But to certain particular ones it will mean something **BIG**. It will mark the

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hour when you reached the realization of your TRUE self, when you decided not to be satisfied any longer with partial achievement, or with mediocrity, not to drift any longer, but to **make yourself come true**, to make the most and the best of yourself.

In saying goodbye, I am going to ask you again, very earnestly, the question I started out with. This time the question will have more meaning for you.

ARE YOU YOU, my dear friend?

ARE YOU YOU?

(THE END)