

# Character Power

*or*

## Positive Individuality

By W. W. ATKINSON AND EDWARD E. BEALS

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"We are coins, the metal of which has been dug from the mines of our inborn intellectual and moral faculties by the will power. If we properly work those mines, we may find metal enough in us to justify a stamp of high value. On the other hand, though there is much unmined metal beneath the surface, we often form a character marked with a penny stamp."

—Professor Reuben P. Halleck.

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## CHARACTER POWER

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# CHARACTER POWER

## I

### THE SPRINGS OF CHARACTER

Character is, "The peculiar quality, or the sum of such qualities, by which a person or a thing is distinguished from others." The term as applied to human beings usually is defined as, "The strong intellectual or moral qualities of a person"; but others have sought to emphasize the part played by actions and conduct in human character, and have accordingly suggested the definition of "Character" as "The general rule of conduct governing the acts and actions of a person." Another definition of "Character," one offered in a leading reference work, is, "The nature of the individual, manifesting in and as the continuity of his various successive voluntary and habitual acts."

For the purposes of the present consideration of the subject, we may pass by the technical and academic definitions of the term in question, and content ourselves with the idea or concept of "Character" as, "The essential principle of the nature of the individual which governs and decides his habitual mode of action, and which therefore expresses and mani-



feats his individuality." As the individual is known to us almost exclusively through his actions, and as his principle of action is his character, therefore the character of an individual is practically "the individual in himself," so far as is concerned our knowledge of him.

There is frequently found to be some confusion concerning the relation between "character" and "reputation." Some writers use these terms as if they were synonymous, while others employ them as if they denoted widely separated ideas. The general opinion of the most careful authorities, however, is that "character" denotes the true nature of the individual, while "reputation" denotes the particular view of the character of an individual, which is favored by public opinion, and which may be far different from the true character of that person. Someone has said that there are three phases of the character of an individual, viz., (1) his true nature and character, as an omniscient mind would perceive it; (2) his own opinion of his true nature and character; and (3) the public opinion of his character, which constitutes his "reputation."

As there is a "cause and a because" of and for everything—a "reason and explanation" of and for every fact discovered by human knowledge—so there must be a causal reason and explanation of that principle of human conduct and action which we know as "character." The

individual is perceived to have such-and-such character, and to act in accordance with it. He is discovered to possess certain habits of thought, feeling and action, and to express and manifest these characteristic states in his activities of life. This habitual character or nature cannot be supposed to exist in and of itself, without cause, reason or explanation. Rather must it be assumed that this character and nature, like everything else in the manifested universe, has its reason and explanation in an antecedent and preceding chain of circumstances and conditions, influences and determining factors. Accordingly, the psychologist proceeds to seek for and to discover these causes and "because," these reasons and explanations of character.

Halleck expresses the conclusions of orthodox psychology on the subject of the causal sources of character, in the following statement:

"Character is the resultant of several factors—will, heredity, and environment. Let us take an actual case to represent these at work. Shakespeare was born of parents who could neither read nor write. There was something in the boy more than either of them. A part of that additional something was due to his will, which, by always acting in a definite way, often in the line of the greatest resistance, gave him stability when others were wavering like

reeds in the wind. Unlike Marlowe, Shakespeare was not killed in an alehouse, although he must have felt promptings to waste his time and nervous force there, as did so many of his fellow dramatists. In resisting these tendencies, in putting the best of himself, not into revels, but into his dramatic work, he acquired character. That heredity was not all in his case is shown by the fact that he had brothers and sisters, who never climbed the heights with him. His limited earlier opportunities show that environment was not all that made him. Besides, environment did not make Shakespeares out of others born in that age. There was will power in him that rose above heredity and environment, and gave him a character that breathes forth in every play.

"The modern tendency is to over-estimate the effects of heredity and environment in forming character; but, on the other hand, we must not underestimate them. The child of a Hottentot put in Shakespeare's home, and afterward sent away to London with him, would not have given the will sufficient material to fashion over into such a noble product. We may also suppose a case to show the great power of environment. Had a band of gypsies stolen Shapesspeare at birth, carried him to Tartary, and left him among the nomads, his environment would never have allowed him to produce such plays as he placed upon the Eng-



lish stage. Heredity is a powerful factor, for it supplies raw materials for the will to shape. Even the will cannot make anything without material. Will acts through choice, and some kinds of environment afford far more opportunities for choice than others. Shakespeare found in London the germ of true theatrical taste, already vivified by a long line of miracle plays, moralities and interludes. In youth he connected himself with the theatre, and his will responded powerfully to his environment. Some surroundings are rich in suggestion, affording opportunity for choice; while others are poor. The will is absolutely confined to a choice between alternatives.

"Character, then, is a resultant of will power, heredity, and environment. A man cannot choose his parents, but he can to a certain extent determine his environment. Shakespeare left Stratford and went to London. He might have chosen to go to some insignificant town where the surroundings would have been uninspiring. In middle life a man's decisions represent his character. He will be swayed by the resultant force of all his preceding choices; in other words, by his character.

"What has the will to do with character? Character is largely a resultant of every voluntary act from childhood to the grave. We gradually make our characters by separate acts of will, just as the blacksmith by repeated

blows beats out a horseshoe or an anchor from a shapeless mass of iron. A finished anchor or a horseshoe was never the product of a single blow. A man acquires 'character' by separate voluntary acts. We apply the term 'conduct' to those actions unified into a whole, which relates to the welfare of the self, either directly or indirectly, through the welfare of others. We are coins, the metal of which has been dug from the mines of our inborn intellectual and moral faculties by the will power. If we properly work those mines, we may find metal enough in us to justify a stamp of a very high value. On the other hand, though there is much unmined metal beneath the surface, we often form a character marked with a penny stamp. It may be true that circumstances stamp us to a certain extent, but it is also true that the way in which we use them stamps us indelibly."

While the above quotation from Professor Halleck gives an exceptionally clear and full view of the representative thought of modern orthodox psychology concerning the springs and sources of character, and is deserving of the most respectful consideration and careful study, nevertheless there is a view of the subject which transcends that of even such able psychological thought, and which enables us to interpret the latter in terms of a higher knowledge. This view is accepted and employed in



the present instruction. There is no particular name applied to this higher presentation, however, and we must content ourselves with allowing it to explain and define itself as we proceed to consider it. We may say, however, that it may be thought of as "The New Psychology," or "Applied Psychology," with the addition of a certain "spiritual" element. Let us consider this view of the subject by means of its teachings, rather than by attempting to define it or to give it a name.

In the first place, in this new view of the subject the will is not accorded the supreme place. True it is that the will is the most important instrument employed in the development of character—but, at the last, the will is perceived to be but the instrument, not the user of the instrument. The user of the implement of will is that mysterious entity which abides in the centre of the consciousness of the individual, and which is known to him as the "I," Ego, or "I AM I" principle of his being. This "I AM I" is that focal centre of consciousness and of will established by that POWER which is the source and origin of All Power. It is the supreme centre of the Personal Power of the individual—it is that Something or Somewhat which is the user of the physical, mental and spiritual tools, instruments and implements of the being of the individual.

This "I AM I" of the individual is the user of the instrument or implement of will in the process of the development of character. By means of this instrument it is able to mold and fashion the character at will, employing in the process, however, the raw materials afforded by heredity and environment—employing them, moreover, in a manner and to a degree not generally recognized by modern orthodox psychology, when the consciousness of the "I AM I" is awakened to self-recognition, self-realization and self-manifestation. In order to understand more clearly how these raw materials are so employed in the fashioning and creating of character, let us briefly consider just what are these raw materials, i.e., heredity and environment, in their last analysis. The last analysis shows each of these in some ways to be less than we had expected, and yet in other ways more than we had suspected; each is, moreover, shown to be a most efficient servant of the "I AM I," yet in itself by no means the master of character.

Heredity is usually defined as, "Hereditary transmission of physical or psychical qualities of parents to their offspring." The term, however, has a far more extended meaning than that thus indicated. Instead of being limited to the transmission of the qualities to the individual from his parents, its meaning may be extended to include the transmission of qual-

ities to the individual from the entire line of his ancestors—the racial qualities, the tribal qualities, the general family qualities. Heredity, in fact, is the transmission of the essence of the entire experience of the human race—and even of the experience of the life-forms which were the ancestors of the race of man. At the last, heredity is seen to be the transmitted record of the past experience of the life-forces of the universe.

Heredity is the impressed records of the past experience, the past environment, of the life forms. It must include the best as well as the worst, and all that lies in between. Special combinations of these records may serve to give a "set" or a tendency toward certain lines of action on the part of the individual; but these may be overcome or transcended by the employment of the will; and other combinations may be thus built up or fashioned from the other elements of character which abide in the deeper subconscious regions of the self, just as truly as from those elements lying nearer to the surface of consciousness. The determined will may oust from the throne of character those elements of heredity which seem to be objectionable, and may supplant them by the more desirable elements which abide in the subconscious self merely awaiting the call or demand of environment or will.



It has well been said that we have "the whole menagerie" of heredity within us—the tiger, the ape, the peacock, and all the rest. But equally true is it that in each of us is to be found the Master of the Show, who is able to control the animals; to summon forth those which serve best his purposes, and to confine safely those of an undesirable character. Sometimes, alas! this Master of the Show is asleep, or at least drowsy, and the animals conduct the show themselves; but the Master once aroused into self-recognition and self-realization, he then proceeds to exercise his powers of self-manifestation. The "I AM I" is the Master of the Show—the tamer of wild-beasts, the trainer of the animals of the menagerie of the self.

Heredity, at the last, is seen to be but the transmitted records of the past experiences of the race. These racial experiences were the result of the contact of countless generations of individuals of the race with their respective environments. These reactions to the stimuli of environment, repeated over and over again through innumerable generations, gradually tended to become set or fixed to some degree in the plastic mental substance of the race. We have instances of this transmission and fixation in the case of the "instinct" of animals, which results from the gradual fixing and setting in the mind-substance of certain

habits of action, or rather of the tendency toward those habits. The duck takes naturally to water, the wild goose tends naturally toward migration in winter, by reason of this inherited instinct or acquired habit of action. The water acts as a stimulus to arouse this instinct in the duck; the approach of cold weather arouses it in the wild goose.

Heredity, then, is seen to be nothing more than the transmitted germ of the acquired habits of past generations to respond in a certain way to certain phases or conditions of environment. Habit, in the individual, is the acquired tendency to respond in certain ways to certain forms or conditions of environment. So, as you see, heredity is but one phase or form of tendency or habit to respond to the stimuli of environment. Environment is the real external conditioning and determining factor associated with both heredity and habit—the latter two being the internal factors. From the reaction of the internal to the external, our characteristic actions arise. Thus environment is a most important element in the development and manifestation of character, and it behooves us to investigate the nature of this important element—Environment.

Environment is defined as "that which environs or surrounds, particularly the surrounding conditions, influences or forces." In short, environment is composed of those forces, influ-



ences, or conditions of the outside world which by means of their contact affect, influence and exert a modifying power over us. Careful thinkers have announced their belief that the character of the race, and that of the individual, are determined by the effect of their environment upon them, and by their reaction to their environment. If man were merely an automaton, or a mechanical contrivance, then, indeed, he would be but the helpless slave to environment. But as he is not a mere automaton or machine, he is not the helpless slave so pictured.

As man emerges into the higher forms of self-consciousness and begins to experience the consciousness of Egohood, he also begins to become aware that at least to some extent he can overcome the power of environment. He finds himself able to modify his environment—to change his environment in many cases—by the power of his will. He is able to do this even before he arrives at the stage of fully awakened Egohood in which he becomes consciously aware of the being and power of his "I AM I." When he reaches the latter stage, he is able consciously to employ his will in the direction of modifying his physical environment, and also of creating new mental representations of environment—this last a most important though but little understood principle and process.

The real environment which affects the individual is not the external environment in itself, but rather the mental representation—the mental images—of that environment. If a person from his birth were deprived of the report of the senses of sight, hearing, feeling, etc., then the effect of the external environment upon him would be lacking—it would not exist for him. In such case he would have no “ideas” of the external things of his environment: and it is these “ideas of things” which so largely influence and determine his character. It is the mental images of things—often of purely imaginary things, for that matter—which exert the greatest effect upon his character. This being perceived, it may be then realized that if we can supply the person with the right kind of mental images we can do much toward determining and developing his character, especially if from the subconscious regions of his being we can bring up the appropriate tendencies and habits of reaction to these “right kind of mental images” which we have seen have been placed in those regions by the processes of heredity.

This then, in short, is the method of the New Psychology (with the added spiritual element) of developing and cultivating your character. Let us briefly recapitulate the three important principles involved in the method, as follows:

(1) You are aroused into a conscious recognition, realization and manifestation of the "I AM I" which abides at the centre of your consciousness, and which is your Real Self; and are taught to apply your new-found power in the direction of working upon the raw materials of heredity and environment which abide within yourself, and at the same time to gather new material of the right kind from determined and selected contact with your external environment.

(2) You are then taught to bring from the hidden recesses of your subconscious self the right kind of tendencies, habits and inclinations which have been placed there by the processes of heredity. This "right kind" of inherited tendencies, habits and inclinations abide in your subconscious regions, and in those of each and every other individual, no matter how hidden from sight they may be, and how much in evidence may be the opposite characteristics. The race is old, and the chain of heredity is long and extends in countless directions. The best as well as the worst abides in you, and in each and every individual, for each person is really the inheritor of the characteristics of every one of the original ancestors of the race, and of every one of many generations of their successors.

Scientists have asserted that it may be stated as a true general principle that in the veins of



each and every individual human being living today there flows the blood of each and every individual living ten thousand years ago and probably even as late as five thousand years ago. This being true, it follows that the mental heredity must follow the same channels of distribution. Each of us then is the heir of the ages—each of us has within us the potential characteristics of each and every individual of countless generations of men and women.

This being the case, we may safely assert that the germ of each and every possible form of human character abides within your subconscious self, and is capable of being drawn upon by you to serve as the raw material of character which you may mold and fashion into the kind of finished character you most desire. And, mark you this, the New Psychology (with the added spiritual element) has discovered the way whereby you may draw upon and bring to the surface these desired elements of heredity, as well as those of the personal experience and environment of yourself.

(3) You are then taught to create the particular kind of mental pictures which will produce the desired reaction on the part of the inherited or acquired tendencies and characteristics brought into the field of your consciousness in the manner above referred to. You are taught how to create for yourself a "working

environment"—to erect and to operate a "laboratory of environment," in which you may produce those combinations of mind and soul which you seek to acquire and make your own. You are taught how to condense the essence of environmental influences in such a manner as to render them available in your experimental and creative work of character building. You are able to build up a miniature World of Experience within yourself, in which you can reproduce the processes of Nature and thus duplicate her results.

Noted botanists and naturalists have been able to anticipate Nature's evolutionary plans, and to produce "here and now" plant forms and animal forms which, in the ordinary course of evolution, would not have reached the earth-scene until after thousands of more years of slow development: so may you, if you are sufficiently persistent and insistent, develop your character along the desired lines to such a degree of proficiency as unaided nature is able to produce only at rare intervals, by exceptional combinations of elements, through many generations of race-evolution.

The key to the new methods of character building is, of course, found in the arousing of the full degree of the conscious recognition, realization and manifestation of your "I AM I." Without this, full success along these lines is impossible. But, even though you obtain



only a partial measure of this superior consciousness, you may obtain a corresponding degree of success along these lines. By applying these methods, you, and also practically every individual of average intelligence and will power, will be enabled to secure satisfactory results in some degree at least; and, moreover, by means of the continued and persistent application of these principles and the methods based thereupon, the fuller awakening of the desired consciousness of the Real Self is encouraged. When your inner nature feels most keenly the need of the fuller awakening, then there is set into operation the forces which serve to encourage and to hasten such process. The insistent demand and the persistent application of the working principles here bring forth the supply—just as they do on all of the planes of Nature's manifestations and processes.

### **The Physical Basis of Character**

The plan and methods of the development of character which are taught in this book are not necessarily based upon the purely metaphysical theories concerning the nature of mind, although, of course, they fit very well into such conceptions and afford efficient channels for their expression. Those who base their conceptions of mind upon the functions and activities of the brain will, likewise, find in these plans and methods an efficient and use-

ful means of putting into application the practical features of their phase of mental philosophy or mental science.

Just as electricity may be employed and set to work along certain lines, and under certain laws of application, with satisfactory results, notwithstanding the different particular theories concerning the essential nature of the energy itself, so the powers of your mind may be set into operation effectively by means of these plans and methods, without regard to your particular views concerning the essential nature of mind. So far as the actual practical application of the powers of the mind is concerned, it makes little or no difference whether you regard mind as a substance, or even as an entity, or whether, on the other hand, you regard mind as a product of the activities of the brain, or even as simply the processes of brain activity.

So far as this instruction is concerned, you may proceed either upon the theory that mind produces the brain-cells, or upon that which holds that brain-cells produce mind. Personally, we are inclined to the opinion that the truth concerning this matter consists of a reconciliation of these two opposing hypotheses, and that mind (as we know it in our experience) is the product of the mutual action and reaction between the spiritual and the material aspects of our mental nature. But we

do not insist even upon this: you are left free to choose for yourself, and even to build up an entirely new and different hypothesis—the plan and methods will be found to work out equally well in either case.

Scientific experiments have demonstrated the fact that your brain-cells may be greatly and rapidly increased in number by means of proper exercises and active use. Moreover, it is now an accepted scientific fact that there are certain areas of the brain which are concerned with respective particular mental and emotional states or faculties. Certain areas of the brain which are concerned with certain particular forms of thought and feeling, and even of will activity, have been discovered to be capable of increase of area and of power under the stimulus of scientifically arranged systems of exercise and employment. The old-time phrenologists insisted upon this fact, derided as were their theories when first promulgated; and modern psychological experiments have served to corroborate and to verify the general principles of these old teachings, once so ridiculed.

Modern psychology teaches that the number of brain-cells actively developed depends materially upon the degree of active use of the particular mental faculties employing these cells. It is estimated that the brain of the average individual contains many billions of



brain-cells in various stages of active development. In some cases it is estimated that not more than 500,000,000 cells are actively employed and developed; while in others as many as 5,000,000,000 are actively developed and employed. It is also stated that the number of brain-cells present always is far in excess of those actually employed and fully developed; Nature preserves an enormous reserve stock for possible emergencies. It is also held that active employment of the brain-cells in any particular area tends to hasten the full development of the reserve cells in that area; and also that Nature causes the brain-cells to multiply themselves in any area in order to keep pace with the demands made upon it. So, you see, there is no danger of your stock of brain-cells becoming depleted.

Professor Elmer Gates has conducted important and interesting experiments along these lines, all of which tend to corroborate the facts above stated. The following statement made by this scientist a few years ago will prove interesting and instructive in this connection. We ask you to consider it carefully, for it contains the hint of wonderful future achievements along the same line of investigation and experiment. Professor Gates says:

"The first experiment in my investigations regarding the mind consisted in giving certain animals an extraordinary and excessive training

in one mental faculty—e.g., seeing or hearing—and in depriving other animals, identical in age and breed, of the opportunity of using that faculty. I then killed both classes of animals, and examined their brains to see if any structural difference had been caused by excessive mental activity, as compared with the deprivation or absence thereof. During five or six months, for five or six hours each day, I trained dogs in discriminating colors. The result was that upon examining the occipital areas of their brains I found a far greater number of brain-cells than any animal of like breed ever possessed. These experiments served to localize mental functions, and above all to demonstrate the fact that more brains can be given to an animal, or to a human being, in consequence of a better use of the mental faculties. The trained dogs were taught to discriminate between seven shades of red, and six or eight of green, besides manifesting in other ways more mental ability than any untrained dog.

“The application of these principles to human education is obvious. A child that had been trained for six weeks after birth in the excessive use of the temperature senses—detection of heat and cold—was found, after dying of scarlet fever, to possess in the temperature areas of the brain more than twenty-four times the average number of cells. As a matter of fact, the child was able to detect differ-



ences in temperature unrecognizable by other children of its age. Under usual circumstances and education, children develop less than ten per cent of the cells in their brain-areas. By processes of brain-building, however, more cells can be put in these otherwise fallow areas, the child thus acquiring a better brain and more power of mind. Brain-building should properly begin a few weeks after birth, because, as soon as the brain is fully developed in all its areas, the child is prepared to acquire, by technical and professional education, special knowledge and particular kinds of skill."

Phrenological measurements, made at different periods of the life of the same adult individual, have demonstrated beyond question that there occurs a perceptible increase in the area of the brain concerned with the activity of certain mental faculties, providing that such faculties have been actively employed in the occupation, the vocation or avocation, of the individual. In cases in which the occupation of the individual has been changed by circumstances, and his activities directed into different channels of mental expression, there has been noted a cessation of development of certain brain areas, and a corresponding increase in other brain areas; the increased areas being found to be those concerned with the processes of the particular faculties involved actively in

the new line of work or channel of mental expression.

So, you see, physiology as well as psychology furnishes us with sufficient facts to corroborate the principle upon which this instruction is based, namely, that in the mind or the brain of man there abides abundant material to serve for the building-up of the qualities of character—the mental and emotional qualities, faculties, and powers; and that by scientifically designed and directed methods and exercises each or any of the qualities, faculties or powers of your character may be increased, strengthened and rendered more efficient—and that your undesirable qualities may be restricted and inhibited by means of the development of their opposites.

You have the power to “make yourself over,” and to mold your character closer to your heart’s desire. To a great extent, every man is self-created; you are creating character every day of your life, consciously or unconsciously: then why not create it consciously, scientifically, and according to a purpose and plan designed by your reason and approved by your conscience?

## II

### POSITIVE AND NEGATIVE QUALITIES

Your mental and emotional qualities may be classed as either (1) Positive, or (2) Negative. The terms "positive" and "negative," respectively, as used in the present connection, denote the character of these qualities in their relation to the successful accomplishment of your rightful aims, ambitions, purposes and ends—either the successful accomplishment of your general rightful purposes, or of your special rightful purposes. Positive qualities contribute to your successful accomplishment, attainment, manifestation and expression of rightful ideals. Negative qualities contribute to your failure to accomplish or attain, or to manifest and express rightful ideals. Positive qualities push and pull you forward; negative qualities push or pull you backward. Positive qualities tend to urge you upward and onward; negative qualities tend to drag you downward and backward. Positive qualities are helpful to you; negative qualities are harmful to you.

The best statement of the character and nature of Positive Qualities and Negative Qualities, respectively, is as follows:



**Positive Qualities** make you stronger, better and more efficient.

**Negative Qualities** make you weaker, worse and less efficient.

**The Test Question** to be applied by you to any mental or emotional quality—any feeling, emotion, thought, mental-attitude, or course of action, is: "Will this serve to make me stronger, better and more efficient?"

#### **The Touchstone of Positivity**

The above-mentioned Test Question to be applied by you to any mental or emotional quality—any feeling, emotion, thought, mental attitude, or course of action—the question "Will this make me stronger, better, and more efficient?"—has well been called "The Touchstone of Positivity," for it serves to determine Positivity when such exists in a quality of character. A "touchstone" is a mineral employed to test gold and silver by means of the streak left upon the stone by the metal when the latter is rubbed upon it. When the gold or silver of Positivity is applied to this Touchstone, the characteristic mark is left upon it and the genuineness of the mental or emotional metal is determined—the baser metals leave no such mark.

The spirit of the Touchstone of Positivity consists of the following standard of excellence: (1) Expressing and manifesting the best possible kind of actions, physical, mental and

spiritual (2) with the greatest possible degree of ability, power and energy, and (3) with the maximum of actual and useful effect proportioned to the actual degree of power, strength or energy expended.

The Touchstone is the standard representing your Summum Bonum, or "Chief Good"—your chief ends and aims in life. Surely the ideal is a worthy one: when rightly understood and interpreted it is seen to include the essence of that which men of widely differing theories of life agree upon as the rightful aim and end of human effort. In this light, the question: "Will this make me stronger, better and more efficient?" is perceived to be a worthy, consistent, and legitimate test of the value of your mental and emotional qualities of character. The nearer to this standard your character-qualities approach in their development and manifestation, the greater is their value to you. To this end you should cultivate and develop your positive elements of character; to this end you should restrict, restrain and inhibit your negative elements of character.

#### **The Positive Norm and the Two Negations**

Every mental or emotional quality or faculty of character has its Positive Norm, and its two Negative Extremes. The "Norm" of anything is "the authoritative standard, model, or type" of that thing. The Negative Extremes of anything serve to "negate" the Positive

Norm. To "negate" the Positive Norm is to deny, contradict, nullify and render it inactive and ineffective.

Every Norm has two extremes of Negation—two Negative Extremes. For convenience, we may style the two Negations, or two Negative Extremes, as follows: (1) The Deficiency-Negative, i.e., the state or condition in which the Norm is negated by the absence of its essential character, or by the presence of its antithetical opposite; and (2) the Excess-Negative, i.e., the state or condition in which the Norm is negated by the presence of its general character manifested to such an excessive degree or in such a perverted form that thereby the essential virtue of the Norm is practically nullified and its power rendered inactive.

The Deficiency-Negative represents the departure from the Norm on the side of lack, deficiency or absence. The Excess-Negative represents the departure from the Norm on the side of excess, intemperance, superfluity, extravagance, "overmuchness" or perversion of its essential spirit. The Positive Norm is the Golden Mean; the two Negations or Negative Extremes are the extreme departures from the Positive Norm, on either side of the latter. Either Negative Extreme serves to negate the Positive Norm associated with it.

The following illustration drawn from everyday life may help to fix the above idea in your



mind. A normal amount of heat is necessary to your physical well-being. That normal amount is a matter of but comparatively few degrees of temperature—a narrow space between fixed limits on the great scale of heat-vibrations: it represents your Positive Norm of Heat. Below that limit, you begin to suffer, and finally you will die for lack of heat—or as we usually call it, from “too much cold”—this represents your Deficiency-Negative of Heat. Above that limit, or Norm, you begin to suffer from excess heat, and finally will die therefrom—this represents your Excess-Negative of Heat.

Increase the temperature of the earth by a comparatively few degrees, and every living thing on it would perish; decrease it correspondingly below the normal limit, and every living thing on the earth would perish just as truly as in the event of extreme cold. Application of the ultra-cold liquid air to the surface of the skin will result in the production of a blister similar to that caused by scalding-hot water. In their effects and results upon man, lack of heat and excess of heat are both negatives—the “not enough” is no worse than the “too much.” The only positive for him is found in the Norm—his normal range of temperature. The same rule applies to every phase of character-qualities, and to many other things

in Nature as well. Strive ever to secure and to maintain the Golden Mean.

Few persons realize that by "carrying a good thing too far" they tend to negate its Norm as truly as if they manifested the opposite quality or Deficiency-Negative of that thing; but such is the actual result of such an extreme course of action. When you manifest the Excess-Negative of a positive mental or emotional characteristic, you really negate its property of making you "stronger, better and more efficient" quite as truly as if you had negated it by manifesting its opposite or Deficiency-Negative. In either case, the negation serves to make you "weaker, worse and less efficient." You must never lose sight of this great principle of Polarity. When in this instruction we warn you against manifesting negative mental or emotional states, we mean either negative, i.e., Excess-Negative as truly as Deficiency-Negative.

You have been shown that every element of character has its positive phase, and its two phases of negation, each of the latter constituting a true "negative" to the positive phase: you are now asked to consider a correlated fact. By a law of Nature, positive and negatives cannot co-exist in active manifestation at the same time and place. If one is present and active, the opposite must be non-active and practically absent. Just as a thing

cannot be both hard and soft, or sharp and blunt, or heavy and light, or rough and smooth, at the same time and place, so positive and negative mental qualities cannot both be actively manifested at the same time and place, this being likewise true of the two opposing negatives associated with each positive.

The presence and activity of a positive tends to inhibit the activity of either and both of its associated negatives; the activity of one negative tends to inhibit the activity of its associated positive and also of its opposite negative. "Inhibit" means "to check, to hold back, to restrain; to forbid, to prohibit, to interdict." "Inhibition" means "act or state of being inhibited; state of restraint, prohibition, or embargo."

#### **General Rules for Development or Inhibition**

Based upon the above-stated laws or principles of the relation and correlation of the positives and negatives of character-qualities, we have the following general rules concerning the respective development or inhibition of the qualities of character:

**I. To Develop a Positive.** To develop a positive character-quality you should (a) earnestly and consistently express and manifest it in action, so as to obtain the benefits arising from exercise, practice, and use; (b) supply it with the appropriate suggestive mental environment, in order to obtain the natural reaction to such and the stimulus from it; (c)



carefully and faithfully refrain from expressing or manifesting its deficiency-negative, or from supplying such with appropriate suggestive mental environment; (d) hold firmly in mind, and adhere faithfully to, the essential idea and basic conception of the Positive Norm of the quality, and add to it the positive elements of Discrimination, Balance, and the Sense of Humor, in order to prevent the excessive expression and perverted manifestation of the quality which tends to transform it into its excess-negative and thus to rob it of its essential positive virtue.

**II. To Inhibit a Deficiency-Negative.** To inhibit a deficiency-negative character-quality, you should (a) carefully and faithfully refrain from expressing it, or from supplying it with appropriate suggestive mental environment; and (b) endeavor constantly and determinedly to express and manifest its associated positive.

Here we have an illustration of the principle that (1) expressing a negative tends to inhibit its associated positive; and (2) expressing a positive tends to inhibit its associated negative. Example: By turning on the light (positive) you inhibit the darkness (negative) in the room. Or, by pouring muddy water (negative) in a bowl of clear water (positive), you tend to inhibit the positive; whereas, on the other hand, by allowing a stream of clear water (positive) to flow into a bowl of dirty water

(negative) you tend to inhibit the negative. The best way to inhibit a negative is to develop its associated positive. Turn on the light, and you need not shovel the darkness out of the room.

**III. To Inhibit an Excess-Negative.** To inhibit an excess-negative character-quality, you have but to (a) strongly idealize and visualize the associated Positive Norm, thus having before you a clear, strong picture of the positive quality rationally and properly manifested; and (b) adding to and blending with the quality a liberal and sufficient mixture of the elements of Judgment, Reason, Moderation, Sense of Real Values, Sense of Balance and Proportion,—and, last but not least, a goodly portion of the Sense of Humor.

Excess-Negatives usually are really perversions, or corruptions, of the positive-norm of a character-quality. The positive quality has been turned away from the right road of expression, and has wandered into the quagmire of Excess, Morbidity, and Misapplication. The addition of other positive elements of character tends to bring about the necessary reaction to the normal, and the positive quality once more is set upon the right road of manifestation. You will see the application of this principle more clearly when you consider the illustrations of excess-negatives given in the following sections of this book. You are here

asked to commit to memory the following suggestive aphorism: "Excessive expression or manifestation of a positive character-quality is equivalent to a perversion or corruption of the essential spirit of that quality; by means of it the positive nature of the quality is transformed into a negative, and thus loses its virtue."

#### Charting Your Character-Qualities

Before you can proceed intelligently to develop your character along the true lines of strength, goodness and efficiency, you must come to an agreement with yourself concerning the matter of your present development of character—an understanding of just what qualities of your character are strong, just which of them are weak, just which need developing, just which require restricting. You should "take stock" of your mental equipment, carefully noting the state of activity and strength being manifested by your positive qualities, and by your negative qualities as well, so that you will know "just where you stand" in the matter of character-qualities.

In a general way you know your strong qualities, and your weak ones; if you are honest with yourself you will have no difficulty in noting down on your Character Chart the degree of development and activity which you have attained in the case of most of your men-



tal and emotional faculties. But unless you have made a careful analysis of character-qualities in general, you will fail to some extent in preparing an efficient Character Chart for use in your work of character building. Therefore, we have thought it well to prepare for you, and to present to you in this book, a comprehensive Character Chart showing the principal qualities of character manifested by men in general.

You will find this Character Chart to be quite useful to you in your work of character-building. The sight of the word indicating some positive quality will cause your mind to form a clear and strong concept of that quality, which will serve as a mental mold or framework around which your work of building up that quality may proceed. Likewise, the word denoting some negative quality will cause that quality to take on a definite form and aspect in your mind, thereby enabling you to combat it more effectively—you can fight a flesh-and-blood enemy much better than you can combat an antagonistic, ghostly, nebulous form. When you know your enemies, and see them actually before you, you are the better prepared to fight and conquer them. As some one has said, "An enemy known is half-beaten." Drive the enemy out into the open—into the "clearing"—and you will have him at a disadvantage.

### Self-Examination

We suggest that you study carefully the following Character Chart; and that at the same time carefully study yourself, your character. Be honest and frank with yourself; do not try to deceive yourself, for by doing so you will hurt yourself. If you have a strong positive quality well-developed, do not allow false modesty to prevent you from marking it down on the Character Chart. Likewise, if you are weak and deficient in some quality, or have its negative opposite too active, do not let pride prevent you from marking it down. The Character Chart is the diagnosis of your case, you know—the diagnosis upon which the treatment is to be based and administered—and unless you be honest and frank with yourself in preparing this chart, you will fail to obtain the full benefits of this instruction and of the self-treatment based upon it.

You will notice that in the Character Chart there is noted (in the middle column) the Positive Norm of each particular faculty or quality of character; and that on either side of this there appears the Deficiency-Negative, and the Excess-Negative, respectively. You should carefully consider each one of these three groups, and then decide which of the three phases is predominant in your character. Sometimes you will find yourself just a little to one side or the other of the Positive Norm, yet not

far enough away to place you in the category of either of the negatives.

You should "check off" carefully with your pencil the particular place you occupy in each of the groups. By doing this you provide yourself with a plain guide or prescription for self-treatment along the lines of character-building.

### I. THE EGOISTIC QUALITIES

Deficiency-Negative	Positive Norm	Excess-Negative
Lack of Ego-hood	Ego-hood	Egotism
Lack of Self-Control	Self-Control	Asceticism
Lack of Self-Confidence	Self-Confidence	Egotistic Conceit
Lack of Initiative	Initiative	Egotistic Rashness

### II. THE INTELLECTUAL QUALITIES

Careless Observation	Efficient Observation	Purposeless Observation
Inefficient Perception	Efficient Perception	Non-Discriminative Perception
Fallacious Reasoning	Logical Reasoning	Hair-Splitting Reasoning
Lack of Imagination	Constructive Imagination	Idle Fancy
Inefficient Memory	Efficient Memory	Memory of Non-Essentials

### III. THE MOTIVE QUALITIES

Lack of Concentration	Concentrated Attention	Over-Concentration
Lack of Persistency	Persistent Determination	Stubborn Obstacity
Instability	Stability	Inertness
Slothfulness	Industry	Slavery to Work

### IV. THE EMOTIVE QUALITIES

Cowardice	Courage	Recklessness
Lack of Spirit	Balanced Temper	Ill Temper
Improvvidence	Provident Acquisitiveness	Miserly Greed
Hopeless Doubt	Hopeful Faith	Visionary Credulity
Apathetic Lethargy	Earnest Interest	Unbalanced Enthusiasm
Lack of Ambition	Ambition	Inordinate Ambition



## V. THE ASSOCIATED QUALITIES

Undue Gravity	Humor	Undue Levity
Cheerlessness	Cheerfulness	Strained Cheerfulness
Tactlessness	Tact	Insincere Suavity

## VI. THE MORAL QUALITIES

Untruthfulness	Veracity	Morbid Candor
Inequity	Equity	Censoriousness
Lack of Sympathy	Kindliness	Maudlin Sympathy
Disloyalty	Loyalty	Blind Partisanship
Refusal to Serve	Service	Servility
Intemperance	Temperance	Austerity
Unchastity	Chastity	"Sexophobia"

## VII. THE SPIRITUAL QUALITIES

Lack of Spirituality	Spirituality	Perverted Spirituality
Lack of Reverence	Reverence	Superstitious Awe

The above chart of the principal character-qualities is not offered as an all-inclusive or complete list or table of each and every character-quality noted by observers and known in our own experience. Rather, it is intended merely as a general suggestive list or table of such general qualities. However, it is thought that but few if any typical general character-qualities are absent from it.

Those qualities not specifically designated in the list or table are believed to be covered by those which are so designated and included, in one or more of the following ways, viz., (1) where the undesignated quality is included under some other name or term; (2) where the undesignated quality is treated as a phase, form, aspect or degree of some one of the designated qualities; (3) where the undesignated quality is a composite attribute, its elements

being represented in the list or table of the designated qualities. In all such case, however, we believe that you will find the missing character-quality present in spirit and meaning, if not in name and form.

The numerous character-qualities designated in the Character Chart are considered in detail in the several succeeding sections of this book. We advise you to study carefully this detailed analysis of the several qualities, so that you may understand each one fully; and that you submit yourself to an honest, vigorous, and exhaustive self-examination concerning the form and degree in which each respective quality is now being manifested and expressed by you. Remember the old adage: **"Man, Know Thyself!"**

### III

## THE EGOISTIC QUALITIES

The first of the several classes of the Character-Qualities is that known as "The Egoistic Qualities." The several particular qualities composing that class are as follows:

Deficiency- Negative	Positive Norm	Excess- Negative
Lack of Egohood	Egohood	Egotism
Lack of Self-Control	Self-Control	Asceticism
Lack of Self-Confidence	Self-Confidence	Egotistic Conceit
Lack of Initiative	Initiative	Egotistic Rashness

You are now asked to consider each of the above stated several particular character-qualities composing the class of the "Egoistic Qualities."

### Egohood

Egohood consists of the conscious recognition, realization and manifestation of one's individuality. True individuality is based upon the conscious recognition and realization that one's Self, or Ego, is a reality—a centre of real power and life in the great cosmic manifestation of power and life. Egohood is the state of full conscious realization of one's Self as the Ego or permanent subject of all mental and physical experience of the individual. Egohood is the quality of the conscious recogni-



tion, realization, and manifestation of the "I AM I" of the individual.

Egohood possesses two general phases, namely (1) the recognition of the real relation and correlation between the Ego and its world of experience; and (2) the recognition of the real relation and correlation between the Ego and the Universal Principle of POWER.

In the first phase, above noted, the Ego perceives and realizes the distinction between itself, on the one hand, and its experiences of thought, feeling, will-action, etc., on the other hand. In this phase, the Ego is conscious of itself as an entity endowed with and possessing certain mental and physical instruments of expression and experience, which "belong to" it but which in no way constitute its essential being. This recognition brings with it a sense of the right and power of mastery over these mental and physical instruments of expression and experience. The individual in whom Egohood is awakened is conscious of his mental and emotional faculties as rightfully being servants of his will, and not as the masters of his will.

In the second phase, above noted, the Ego perceives itself to be a centre of life, consciousness and power in and of the great Universal Principle of Power. As a consequence, it experiences a conscious certainty of true being and reality; a certainty of eternal and immuta-

ble existence; and a certainty of security and safety, notwithstanding the storms and tempests of the personal existence in the world of experience and expression. The consciousness of this relation to Universal Power and Ultimate Reality gives to the Ego a sense of power and certainty which nothing else can impart; it links it to the eternal verities, and imparts to it a confidence and sense of security impossible to those who have not unfolded into this consciousness.

The subject of Egohood has been referred to in a preceding section of this book; it has also been considered in considerable detail and to a greater extent in that initial book of this series entitled "Personal Power," to which we refer the student wishing to proceed further in his study of this particular branch of our general instruction.

The Deficiency-Negative of Egohood is known as "Lack of Egohood," which is marked by an absence of the realization of the presence of the Ego as a real entity, and as the master of the mental and emotional faculties—its instruments of expression and experience; and also by an absence of the realization of the relation of the Real Self, or Ego, to the Universal Principle of Power—the Ultimate Reality—and the correlation existing between THAT and the Ego.

The Excess Negative of Egohood is that known as "Egotism," which is marked by a false sense of the importance of one's personality, and which results in self-conceit, overweening vanity, arrogance, and inordinate desire for admiration and public notice. It differs essentially from Egohood inasmuch as it is based upon vanity concerning one's real or assumed personal qualities, traits, abilities or powers; whereas Egohood bases its sense of power upon the conscious fact of its individual (impersonal) reality and importance.

Lack of Egohood (the Deficiency-Negative of Egohood) cannot exist in coordinated being with Egohood; for the two are antithetical opposites. Neither can Egotism exist in coordinated being with true Egohood; Egohood is based upon the true conception of the "I AM I" focus or centre of Universal Power as being the basic fact of individual existence, Personality being regarded by it as merely the "part in the play" performed by the individual—the manifestation of the instruments of its expression and experience—worthy of being regarded with true pride and satisfaction, but in no wise to be mistaken for the Real Self or to become the ground of arrogance, conceit, vanity, etc.

### Self-Control

Self-Control consists of the control and mastery of the instruments of expression and ex-



perience by the Ego, or "I AM I" of the individual. Self-Control distinguishes the great individuals of the race. Those in whom the consciousness of Egohood is well-awakened begin to manifest Self-Control almost involuntarily; discovering the Ego to be the "I AM I" at the centre of the being of the individual, they begin to assert that sovereignty which is a prerogative of that dominant position. Such an individual refuses to continue or to become a slave of the thoughts, feelings, emotions and habits of his instruments of expression and experience, but, instead, asserts his mastery over them, and orders his mental and emotional kingdom to conform to what he conceives to be his Summum Bonum or "Chief Good."

The Deficiency-Negative of Self-Control is known as "**Lack of Self-Control**"; this negative quality is marked by a greater or less degree of the absence of authority of the Ego over the mental and emotional instruments under its control, and by the tendency to let these instruments act like runaway horses, or as spoiled children, i.e., without control, restraint, or mastery.

The Excess-Negative of Self-Control is that quality known as **Asceticism**, i.e., undue austerity, extreme self-denial, self-mortification, self-punishment, etc. Asceticism inclines toward extreme self-denial based upon the false belief that there is some particular virtue in denying

to oneself anything and everything that gives pleasure in any form. It seems to proceed upon the theory that anything that gives pleasure is evil, not because of any probable injurious effects but rather simply because it possesses the property of giving pleasure. Asceticism seems to regard pleasure as evil, and pain as good—this is an abnormal, morbid and pernicious doctrine in the view of sane, thoughtful individuals. Self-Control (the Positive Norm) is based upon no such ideas or ideals; instead, it holds that "all things are good to be used, in their right time and place, but nothing is good enough to use, dominate or master the individual." True Self-Control is the sane Middle Ground, or Golden Mean, between Uncontrolled Indulgence, on the one hand, and Asceticism, on the other hand. It is the perfect flower which supplants the two weeds of the extremes of the negatives.

#### **Self-Confidence**

**Self-Confidence** consists of the conscious confidence, reliance and belief in oneself. It arises from an underlying conviction that the Ego, or "I AM I," is in control of the instruments and faculties of expression and experience, and has developed these to an extent sufficient for them to function effectively and efficiently. It is a healthy, normal, rational mental and emotional quality, and is present in all individuals who dare to attempt to accomplish

things in the world of experience. Its keynote is "I can, I will; I dare, I do!" It employs the Master Formula of Attainment, viz., (1) Definite Ideals; (2) Insistent Desire; (3) Confident Expectation; (4) Persistent Determination; (5) Balanced Compensation. It is the spirit of the "I AM I," conscious of its nature and of its inherent powers, pressing forward to expression and realization in objective form. Self-confidence is one of the most positive of the positive qualities, and should be developed carefully and persistently by all who wish to "do things" in the world.

The Deficiency-Negative of Self-Confidence is known as "**Lack of Self-Confidence**" and is marked by the absence of all the essential qualities which characterize the Positive Norm of Self-Confidence. It is the quality so prominent in the "I Can't," and "I'm Afraid to Try" individuals. It paralyzes all human effort and endeavor. Many persons having many other positive qualities well developed fail to demonstrate and manifest them effectively because they lack Self-Confidence. Self-Confidence is an important element of character, the absence of which prevents the expression and manifestation of many of the other positive qualities.

The Excess-Negative of Self-Confidence is that known as "**Egotistic Conceit**," which is composed of vain conceit, false-assurance, and an overweening arrogant "cocksureness."



Self-Confidence is based upon one's belief in the development of his own faculties, his control and efficient direction thereof, and his innate and inherent powers: Egotistic Conceit, on the other hand, is based upon the vain feeling that one's talents, capacity, personal qualities, and attractions are of a superior order, simply because they happen to be his own—a part of his own egotistical personal self—rather than because of their actual degree of development, direction and control. Egotistic Conceit is a grotesque caricature of true Self-Confidence, and really is a negative of the latter.

#### Initiative

Initiative consists of the institution of one's action by himself, instead of by the orders or directions of others. To "initiate" is "to introduce, to make a beginning, to set afoot, to originate, to commence, to begin or enter upon." Persons possessed of Initiative are able "to do things without being told"—a valuable faculty when rightly applied. Persons in whom this faculty is well developed are able to act without special orders when confronted by conditions concerning which they have received no directions. They are able to act "upon their own," when necessity arises. They are "Self-Starters." They find themselves inspired by self-confidence, and filled by a sense of their own ability to act intelligently and effectively on their own account, without being specially

ordered or directed by those in authority over them. Men with initiative of this kind are eagerly sought in all lines of human endeavor. They are comparatively scarce; many are called for, but few are chosen. These men are the generals and other commanding officers of the army of everyday life and work.

The man of Initiative—these “self-starters”—however, are not uninfluenced by the opinions and views of others, though they may seem to be so. Instead, they carefully consider and weigh the views and opinions of others as well as their own, and then come to a decision and form a judgment; then they act on their own responsibility, without requiring orders or commands from these others. They acquaint themselves with the “pros and cons” of the subject of their actions, and thus are able to decide intelligently and to act upon that decision. They are not egotistical in their judgments, but are quite willing to adopt an opinion or idea of another if it seems to fit in with the general purpose and end; but they are “self-starters,” and do not require others to initiate their actions, or to command their steps for them.

The Deficiency-Negative of Initiative is known as “Lack of Initiative,” which is marked by an absence of all of the characteristics of Initiative. Those who lack Initiative are unable or unwilling to undertake any enterprise

or course of action on their own account. They may be excellent servants and obeyers-of-orders, but they cannot act without "being told" to do the thing, how and when to do it, and when to stop doing it. They seem to lack the power of "self-starting," and that of self direction. They need always to be "told." Their office in life is to be led, or driven; the best that can be expected of them is that they will obey orders faithfully—and this is much, in many cases.

The Excess-Negative of Initiative is known as "Egotistic Rashness," which is marked by a disposition to act not only without orders or direction, but also without due consideration, forethought and judgment. Those of this type seem to think that every plan of action or conduct which occurs to them is good simply because they, themselves, happened to think of it. They are inclined to undervalue the opinions and experience of others, simply because they are those of the "others" instead of their own. Vanity, vain conceit and personal false-pride take the place of judgment, open-mindedness, careful consideration, accompanied by self-confidence. Such persons are the fools who "rush in where angels fear to tread." They lack balance, sense of true proportion, and that true individuality which transcends mere personality. This negative quality is a counterfeit of true Initiative; it is the donkey wearing



the lion's skin, the peacock wearing the feathers of the eagle, the ape wearing the garb of the man.

**Egohood** is based upon true individuality; **Egotism** is based upon self-exalted personality. **Egohood** is posited upon the consciousness of true being—its expression is "I AM I," in that sense of the term which indicates its fundamental reality, and verity as a focal centre of consciousness and power in the Universal Principle of Power, and as a centre of activity in one's mental and emotional kingdom. **Egotism** is posited in the limited consciousness of personality—the consciousness of oneself as "John Smith," instead of "I AM I"; it regards its temporary, passing, changeable and variable aggregate of mental and emotional states as being its true nature, instead of things "belonging to" the "I AM I." **Egohood** has true pride based upon its essential, constant and fundamental nature; **Egotism** has false pride based upon its superficial, inconstant, and non-essential nature.

An understanding of the above stated distinction between **Egohood** and **Egotism** will explain the difference between the counterfeit and the real in the list of the qualities above considered. The Positive Norm in each case will be found to rest upon the consciousness of true **Egohood**; whereas in each case the Excess-Negative will be found to rest upon the

consciousness of False Selfhood or **Egotism**. The remedy is apparent: develop true Individuality and Egohood, and thus dispel the shadowy presence of Egoism or False Selfhood. Remember the rule: Develop the Positives, and thus weaken and inhibit the Negatives.

## IV

### THE INTELLECTUAL QUALITIES

The second of the several classes of the Character-Qualities is that known as "The Intellectual Qualities." The several general qualities composing that class are as follows :

Deficiency-Negative	Positive Norm	Excess-Negative
Careless Observation	Efficient Observation	Purposeless Observation
Inefficient Perception	Efficient Perception	Non-Discriminative Perception
Fallacious Reasoning	Logical Reasoning	Hair-Splitting Reasoning
Lack of Imagination	Constructive Imagination	Idle Fancy
Inefficient Memory	Efficient Memory	Memory of Non-Essentials

You are now asked to consider each of the above-stated character-qualities composing the class of the "Intellectual Qualities."

#### Efficient Observation

**Efficient Observation** consists of the efficient, purposive observation of the objects, subjects and events of one's experience. "**Observation**" means, "The act or faculty of taking notice, observing, noting with care, discovering." Observation depends upon the degree of attention and interest inspiring the act. Observation constitutes a most important factor in efficient thinking and reasoning. It supplies the raw



material of thought. Likewise, it is the efficient basis of creative imagination, invention and designing; and upon its foundation the structure of memory is built. Our memory records and our images of reproductive imagination are but variants of observed things and facts. The three elements of Efficient Observation are (1) **Attention**, in which the mind goes out toward the object of observation; (2) **Interest**, which inspires and holds the Attention; and (3) **Discrimination**, which distinguishes between the discovery and detection of facts concerning things which contribute to our efficiency, on the one hand, and the noting of facts and things which serve no practical purpose or end in our lives, on the other hand.

The Excess-Negative of Efficient Observation is known as "**Careless Observation**," in which are lacking all the elements of the positive quality. The majority of persons are deficient in Observation, hence their lack of material for efficient thought, creative and constructive imagination, and effective memory.

The Excess-Negative of Efficient Observation is known as "**Purposeless Observation**," in which the attention is devoted to every passing object of experience, without rational discrimination based upon efficient use, purpose or definite end. It stores the mind with a lot of "junk," instead of with useful material.

### Efficient Perception

**Efficient Perception** consists of the efficient, purposive perception of the objects, subjects, and events of one's experience. "Perception" is "The faculty, or act, of consciousness whereby it apprehends, comprehends, or takes cognizance of the reports of the senses reaching it in the form of sensation." Perception is the assimilation of the material supplied by Observation. In Observation, you "note" the things and facts of your experience; in Perception, you identify those facts or things according to their nature and character, and thus "know" them for what they are. Perception furnishes the units of thought, reasoning, judgment and constructive imagination; it supplies the building-blocks from which the structures of efficient reasoning and invention are to be built. Percepts constitute the simple ideas from which are built and constituted our Concepts, General Ideas, Logical Classes and other higher elements of thought.

The Deficiency-Negative of Efficient Perception is known as "Inefficient Perception," in which are lacking all the elements of the positive quality. The great masses of persons lack the faculty of Efficient Perception, and thus are without the materials of efficient thought, reasoning, invention, constructive imagination, etc.

The Excess-Negative of Efficient Perception is known as "**Non-Discriminative Perception**," which is characterized by the frittering away of perceptive power on objects, facts and events which are non-essential to our efficient thought, reasoning and constructive imagination, and which fill the mind with a mass of worthless material serving no useful or practical purpose. Perceptive Power without Discrimination is practically useless, and serves to choke and clog the true perceptive areas of the mind.

### Logical Reasoning

Logical Reasoning consists of the employment of the reasoning faculties along the lines of logical inference, induction and deduction. "Reasoning" is "The act or process of proceeding from that which is known to that which is not known, for the purpose of discovering truth." The report of the reasoning process is known as a "judgment. A Judgment is arrived at by means of the respective processes of Analysis, or the distinction of differences; of Synthesis, or the distinction of resemblances; and of Inference, or the distinction of essential identity.

Logic may be styled "the science of correct reasoning": it is a formal statement of the laws and rules of correct reasoning as discovered by the great thinkers of the race. It is not an artificial scheme or plan of reasoning,



but is rather the formulation and statement of the principles which distinguish efficient and correct thinking and reasoning from that of the opposite character. Logic points out the road to the discovery of Truth; the road itself already exists—it has existed ever since the rational faculties were created or evolved in man.

The Deficiency-Negative of Logical Reasoning is known as "**Fallacious Reasoning**," or reasoning either (a) based upon false premises, (b) conducted upon illogical principles, (c) resulting in an illogical and unwarranted conclusion or judgment, or (d) combining all of these false methods. The great mass of persons reason more or less fallaciously, and therefore fail to reach the truth concerning the subjects under consideration.

The Excess-Negative of Logical Reasoning is known as "**Hair-Splitting Reasoning**," in which the main purpose and end of reasoning, i.e., the discovery of Truth, is overlooked; and in which the technical form takes the place of the spirit and substance of the thought—in which one reasons about terms and forms, rather than about things. The counterfeit reasoning is inefficient, because it results in no real and practical advantage, use or purpose; and, also, because it tends most readily to false and deceptive reasoning, casuistry and sophistry.

### Constructive Imagination

Constructive Imagination consists of the employment of the faculty of Imagination along constructive, creative, efficient lines—toward some definite and useful purpose. "Imagination" (in its true sense) is "The power of the mind to create mental images of objects of sense previously perceived; or the power to reconstruct or recombine the materials furnished by experience or memory, and to employ these for the accomplishment of some useful and practical purpose." In Constructive Imagination the powers of Imagination are employed for the purpose of construction, creation, invention—in accordance with some definite purpose, and toward some definite end. Constructive Imagination is the chief instrument of the inventor, the designer, the "forward looking" business or professional man, the workman, the military officer, the writer, the artist, etc. It is one of the most important and useful of the mental faculties, and is truly a positive quality, inasmuch as it tends to make you "stronger, better, and more efficient."

The Deficiency-Negative of Constructive Imagination is known as "Lack of Imagination," in which the powers of Imagination are not actively employed and applied, or in which they remain in an undeveloped state. The person lacking in Imagination is under a serious handicap, and will not be likely to move for-

ward in life—for he cannot “see ahead,” plan, design, invent, or construct.

The Excess-Negative of Constructive Imagination is known as “Idle Fancy,” in which the powers of Imagination, perhaps highly developed and active, are dissipated by reason of indulgence in idle fancy, day-dreaming, building “Castles in Spain,” purposeless reverie, etc., having no relation to practical life, and being directed to no definite end. This phase of Imagination is typically negative, inasmuch as it tends to make you “weaker, worse, and less efficient” according to the standard of Positive Efficiency as set forth in this instruction.

#### Efficient Memory

Efficient Memory consists of the efficient, purposive employment of the faculty of Memory—the direction of the powers of Memory to some definite, useful purpose and end, according to the true principles and methods governing the employment of the processes of Memory. The importance of an Efficient Memory need not be urged here—it is too well known to require argument. The “usable” knowledge of the individual is stored away in his memory, subject to efficient recollection, remembrance and recognition. Memory is to the mind what the reproducing instrument is to the phonograph; in either case that which is recorded and stored away is practically useless if it cannot be reproduced. An Efficient Mem-



ory is truly positive, inasmuch as it tends to make you "stronger, better, and more efficient" in a marked degree—it meets without qualification the test of the Touchstone of Positivity.

The Deficiency-Negative of Efficient Memory is known as "Inefficient Memory," which is marked by an absence of practically all of the characteristics distinguishing the positive quality. An Inefficient Memory is a most serious handicap to the individual, and is truly a negative quality, for it truly renders the individual "weaker, worse, and less efficient" in every way.

The Excess-Negative of Efficient Memory is known as "Memory of Non-Essentials," which is marked by an undue attention to and an unnecessary remembrance of the non-essential, trivial, useless, unimportant details and incidents of everyday experience. This kind of memory is frequently found in persons of undeveloped intellect, young children, savages, and also among the impractical, inefficient persons who abound on all sides; such persons will be found to lack concentration and trained attention, and to have interest only in the trivialities of life.

## V.

### THE MOTIVE QUALITIES

The third of the several classes of Character-Qualities is that known as "The Motive Qualities." The term "**Motive**" means "That which moves or incites to action." The several general qualities composing that class are as follows:

Deficiency- Negative	Positive Norm	Excess- Negative
Lack of Concentration	<b>Concentrated Attention</b>	<b>Over-Concentration</b>
Lack of Persistency	<b>Persistent Determination</b>	Stubborn Obstinacy
Instability	<b>Stability</b>	Inertness
Slothfulness	<b>Industry</b>	Slavery to Work

You are now asked to consider each of the above stated qualities composing the class of the "Motive Qualities."

#### Concentrated Attention

**Concentrated Attention** consists of the deliberate voluntary concentration or focusing of the attention upon the subject or object under consideration. **Attention** is "The application of the mind to any object of sense, thought, or memory"; or, more technically, "Attention is consciousness concentrated in order intelligently to conquer a particular object or subject." Attention has well been compared to the contraction of the pupil of the eye in the

processes of sight. The Law of Attention is: "The fewer objects we consider at once, the clearer and more distinct will be our knowledge of them." Concentrated Attention is the focusing of the mind intently upon that which is before it, to the exclusion of all else for the time being.

The power or faculty of Concentrated Attention distinguishes the great individuals of the race who have "done things"—the Mental Masters. It has been stated as a general principle: "Every individual who has accomplished anything worth while in any field of voluntary endeavor, has done so largely by his or her developed and trained powers of voluntary attention; no individual lacking in development of the power of voluntary attention ever has accomplished anything worth while while such lack persists." Concentrated Attention meets the requirement of the Touchstone of Positivity, and is to be considered as a positive character-quality; for it truly tends to make you "stronger, better, and more efficient." It is one of the characteristics of a strong and well-trained will, and by some is held to constitute one of the most important of the typical activities of the will.

The Deficiency-Negative of Concentrated Attention is known as "Lack of Concentration," and is marked by a tendency to scatter and diffuse the power of attention, the result



being that "inattention" results. Lack of Concentration, or the tendency toward Inattention, is a weakness of character, and must be classed among the negative character-qualities.

The Excess-Negative of Concentrated Attention is known as "**Over-Concentration**," and is marked by a mental state closely resembling self-hypnosis. It results in "absent-mindedness" concerning all else except the subject or object under attention. Moreover, instead of resulting in increased power and clearness of thought, it really produces the opposite—this because the mind is practically "put asleep" by reason of the tiring of the attention. Beware of inducing "self-hypnosis" by an abnormal and undue forcing of the powers of attention. Keep in the Middle of the Road!

#### Persistent Determination

Persistent Determination consists of the persistent, persevering, tenacious application of the powers of the Will—the firm, steadfast, steady, fixed, resolute, constant determination to carry out that which has been undertaken. This quality of character is found in the strong men and women of the race who have surmounted obstacles of environment—it is one of the characteristic marks of such individuals. It causes one to "be sure you're right, then go ahead"; to stand by one's purposes; to hold on even when things look the darkest; to refuse to surrender to adverse circumstances. It is

one of the elements of the "Master Formula of Attainment." It is one of the most positive of the positive character-qualities, and should be carefully and determinedly developed.

The Deficiency-Negative of Persistent Determination is known as "**Lack of Persistency**," or Irresolution, and is marked by an absence of the characteristics of the positive quality; it is a negative, weakening, destructive mental trait, and should be overcome.

The Excess-Negative of Persistent Determination is known as "**Stubborn Obstinacy**," which is really a perversion of the positive quality. It consists of a stubborn, mulish obstinacy which refuses to move away from a given spot. Those manifesting it often regard it as "doggedness," or "firmness," whereas it is rather a willful, unreasonable mulishness and obstinacy, unwilling to move or to be moved even when every reason dictates the move. It is not "will," but "willfulness" which inspires this mental state. It may be cured by mixing Reason and other positive qualities into the elements of Persistency and Determination which (without the mixture) have reached the degree of perversion.

### **Stability**

**Stability** consists of the mental state of steadiness, steadfastness, fixedness, durability, firmness of position and foundation. Those in whom it is well developed are marked by a

thoroughness, a continuity of purpose and of action, a general "stick-to-it-iveness." They are to be "depended upon," and are regarded as reliable and to be counted upon with confidence and certainty. They are "always there," and are always known to be "on the job." Persons in whom this quality is well developed are the "solid" individuals in any walk of life. The quality, in its norm, is decidedly a positive quality, for it tends to make you "stronger, better, and more efficient"; it should be cultivated and developed.

The Deficiency-Negative of Stability is known as "Instability," which is marked by fickleness, inconstancy of purpose and action, waywardness, excessive desire for and habit of change, restlessness; those in whom it is marked are known for their "weather-cock" nature, their tendency to change at each shift of the breeze of circumstance, their fickleness, their irresolution, their inconstancy, their general lack of dependability. The quality has every mark of negativity, and should be inhibited.

The Excess-Negative of Stability is known as "Inertness," i.e., "tendency to remain inert, sluggish, passive, and indisposed to activity or movement." Persons of this type tend easily to "get in a rut," to "get set in their ways," and to become fossilized. They are incapable of change, even when the change is required and



is approved of by reason. This quality is a grotesque caricature of true Stability—it is really a perversion rather than an excess.

### Industry

Industry consists of the active and energetic manifestation of diligence, perseverance, assiduity, and interest in useful employment and work. This quality consists not merely of the outer manifestation of work, but also of the inner inclination and desire to work, to accomplish, to execute, to "do things." The successful man in any walk of life is industrious, whatever else he may be. He finds a joy in his work, because it is his channel of expression and manifestation. He realizes to the full the truth of the adage, "Blessed is he who hath found his work." He delights in tearing down in order to re-construct; in building-up; in doing, in executing, in accomplishing. Industry is a positive quality, for it makes you "stronger, better, and more efficient."

The Deficiency-Negative of Industry is known as "Slothfulness," which is marked by disinclination to action, sluggishness, laziness, idleness, indolence, etc. This quality is so manifestly negative that no further comment concerning it is needed.

The Excess-Negative of Industry is known as "Slavery to Work," which consists of the degradation and perversion of normal Active Industry into a habitual routine of slavish

drudgery and arduous toil and travail, of which habit is the motive power, and which lacks the spirit of industry pursued for a definite end and animated by the desire to accomplish.

A writer says: "Work and Labor imply strenuous but not necessarily excessive exertion. Toil implies a painful and exhausting severity of labor. Drudgery implies mean and degrading work, or, at least, work which wearies or disgusts from its minuteness or dull uniformity." Work employed toward a definite end, and animated with interest, desire and ambition, is positive; but work performed from mere habit, without interest or ambition, is a mere ox-like performance, and becomes negative in its effects: the former exalts, the latter degrades.

## VI

### THE EMOTIVE QUALITIES

The fourth of the several classes of Character-Qualities is that known as "The Emotive Qualities." The term "**Emotive**" means, "attended by, or of the nature of, emotion"; the term also carries with it the idea of "**movement of the mind or soul to action.**" The several general qualities composing that class are as follows:

Deficiency- Negative	Positive Norm	Excess- Negative
Cowardice	<b>Courage</b>	Recklessness
Lack of Spirit	<b>Balanced Temper</b>	Ill Temper
Improvvidence	<b>Provident Acquisi- tiveness</b>	Miserly Greed
Hopeless Doubt	<b>Hopeful Faith</b>	Visionary Credulity
Apathetic Lethargy	<b>Earnest Interest</b>	Unbalanced Enthusi- asm
Lack of Ambition	<b>Ambition</b>	Inordinate Ambition

You are now asked to consider each of the above-stated qualities composing the class of "Emotive Qualities."

#### Courage

Courage consists of "Those qualities of the mind which enable one to encounter danger and difficulties with firmness, without or despite fear." Those qualities may be summed up as, heroism, bravery, intrepidity, valor, gallantry, daring, firmness, hardihood, stoutness



of heart, boldness, dauntlessness, resolution, etc. It is a most positive quality, when manifested in its normal degree and form. The old adage asserts that "Faint heart never won fair lady," and we may add "nor anything else worth acquiring." That Courage "makes one stronger, better, and more efficient," and therefore is a positive quality, requires no argument, for all human experience proves it. The successful individual must have courage to encounter dangers and difficulties; fortitude to endure physical and mental pain and distress; resolution to maintain his ground and to sustain his will not to recede; valor to lead and conduct his enterprises to a successful termination. Courage is that bold, resistant, defiant, self-protective spirit which marks the men and women who "do things" and who "arrive."

The Deficiency-Negative of Courage is known as "Cowardice," which consists of "want of courage to face danger or difficulties; extreme timidity; pusillanimity; lack of spirit; proceeding from or expressing base fear." Cowardice is the quality of the timid, fearful, chicken-hearted, white-livered, pusillanimous, recreant, craven soul. It is one of the most negative of the negative character-qualities, and always tends to make one "weaker, worse, and less efficient." Its germ or essence is found to consist of the surrender to base fear—a craven dread and apprehension, accom-

panied by a lack of spirit to meet and combat that of which one is afraid. One may experience fear, and still possess courage to confront and combat it; but the coward not only experiences the fear, but also lacks the spirit to meet it and to give it battle. Some of the most courageous men freely admit that they experience fear—but they go forth to give it battle, instead of seeking to run away from it. The truest courage is of that which proceeds to the battle **despite fear**—in defiance of fear.

Fear is the most depressing of all the emotional states. It has been called "the mother of negative emotions"; its brood is a large one, including not only Cowardice, but also Worry, Jealousy and other elements of the black side of emotional experience. The Buddhists call it "the freezing emotion," and treat it as equal in undesirable rank with Anger, or "the burning-up emotion." They hold that Fear and Anger constitute the two great parents of the negative emotions. Fear and Anger are the two great "emotional unbalancers": Fear being the depressing-unbalancer; Anger being the maddening-unbalancer. Fear freezes the soul; Anger burns up. Fear paralyzes the Will; Anger sets it crazy.

The extreme phase of Fear is that known as "Panic"—the latter word originating in the Greek term indicating the mental state of those who suddenly caught sight of the god, Pan.

Panic causes one to "fly all to pieces," and to become irresolute, timorous and disposed to flee before shadows or from vain sounds. Fear may be overcome by boldly facing it and gazing into its eyes. At the best, Fear is a "big bluffer"; call its bluff, and it retires from the game. It is a make-believe thing—a counterfeit; it is a lathe painted to resemble iron. Confront it boldly, seize hold of it, and its falsity of nature will reveal itself. Confront it with Will and Determination, and it will retreat from the scene, though uttering fierce cries intended to terrify you who have conquered it. Bring into its presence its positive opposite—Courage, and its negative shadow will disappear. Treat Fear as a reality, and you but strengthen its power; deny its reality, and it melts away into the shadow-world from which it emerged. When you find it confronting you, and seeking to deny you entrance to the Gateway of Success, boldly confront it and deny its real existence, and it will fade away into nothingness, though bestowing upon you its hateful grin and baleful glare until the very last—leaving the gateway free for your passage through its portals.

The Excess-Negative of Courage is known as "Recklessness," which consists of a perversion of Courage, and is composed of the elements of foolish daring, without judgment or prudence; foolhardiness, rashness, thoughtless



action, precipitation, incautiousness, unwariness, action without thought or care of consequences. This quality undoubtedly tends to make you "weaker, worse and less efficient." Being a perversion, rather than a true positive, this quality should be restrained and restricted, and transformed into the true positive norm of Courage by blending with it Prudence, Reason, Judgment and Foresight.

### Balanced Temper

Balanced Temper consists of a well-balanced, well-poised temper. "Temper" (in this usage) means "Disposition of the mind as respects the passions and emotions, particularly the passion or emotion of Anger." The dictionaries give the two following antithetical definitions of the term, "Temper," viz., (1) Calmness of mind, poise of disposition; (2) undue heat of mind; passion, irritation, proneness to anger." The individual of the Balanced Temper is spirited and animated, yet poised, self-controlled and balanced; firm of purpose, strong of spirit, yet slow to wrath. He lacks the spiritless condition of the deficiency-negative, yet he also escapes the perversion of the excess-negative of ill-temper, rage, wrathfulness, proneness to anger, etc. Balanced Temper is a true positive quality, and in every sense tends to make you "stronger, better and more efficient."

The Deficiency-Negative of Balanced Temper is known as "Lack of Spirit"—the term

"spirit," in this usage, being defined as "temper or disposition of the mind; energy, vivacity, ardor, enthusiasm, courage, etc." Lack of Spirit is marked by spiritlessness; it is vigorless, wanting in courage, lacking in animation or liveliness of temperament, destitute of activity of spirit. It is not a state of being "slow to wrath," but rather a state of abnormal meekness, excessive gentleness, morbid humbleness, submissive spiritlessness, yielding mildness, and is incapable even of "righteous indignation"—it is the sheeplike passivity and negativity, the rabbit-like submissiveness. It is truly negative, always tending to render you "weaker, worse, and less efficient." It must not be confounded with Balanced Temper, for the latter is a lively spirit well-controlled, nicely balanced and well-poised, while the former is weak spiritlessness, lack of courage, and lack of real interest and enthusiasm in life and living—a state of apathy, lethargy, and lifelessness of spirit. Balanced Temper manifests the calmness of Life; Lack of Spirit manifests the calmness of Death: the two are polar opposites. Be not deceived by those who would persuade you that the two are identical—they are antithetical.

The Excess-Negative of Balanced Temper is known as "Ill Temper"; the term "Ill" meaning "contrary to good; opposed to advantage; bad, evil, wrong; not in accordance with fit-

ness." Ill Temper is marked by a strong tendency toward anger, wrathfulness, "loss of temper," rage, fury, ire, madness of temper etc. Ill Temper manifests in a greater or less tendency toward Anger. Anger is defined as, "A strong passion or emotion of displeasure, usually involving antagonism and desire to punish, excited by a real or supposed injury or insult to one's self or others, or by the intent to do such injury." Resentment is Anger smouldering beneath the surface, and often consisting of very deep and enduring Anger. Wrath and Ire are the feelings of those roused to bitter Anger. Rage is, "A vehement ebullition of Anger." Fury is, "Rage amounting almost to madness." "Righteousness Indignation," though sometimes blending into negative Anger, nevertheless often belongs rather to the quality of Balanced Temper, for rightly defined it is, "A generous outburst of temper in view of things which are unworthy to be done."

Anger, in the sense of rage, fury, wrath, ill-temper, etc., is a very negative emotional state: it tends to make you "weaker, worse, and less efficient" in every true sense of these terms. The origin of the term throws light on its character: it has its sources in the Sanscrit term meaning "pain, anguish"; and in the Latin term meaning "a strangling anguish"; and in the Greek term meaning "to strangle."



Anger, strongly manifested, really is a form of madness or temporary insanity. The person filled with rage and fury really is mentally unbalanced for the time being. Surely no further warning against Anger is needed here.

All the best psychological, physiological, philosophical, and religious teachings indicate the danger and viciousness of Anger. Listen to these statements: "He that is slow to wrath is of great understanding." "He that is slow to anger is better than the mighty." "The discretion of a man maketh him slow to anger." "Make no friendship with a man that is given to anger, and with a wrathful man thou shalt not go." So much for the morality phase, or the worldly-wisdom side, of the subject. For the physiological-psychological side or phase, note the following statement of Dr. Benjamin Ward Richardson:

"The passions which act most severely upon the physical life are Anger, Fear, Hatred and Grief. Of all of these passions which I have enumerated, as most detrimental to life, Anger stands first. He is a man very rich in physical power who can afford to be angry. The richest cannot afford it many times without incurring the penalty—a penalty that is always severe. We say that a man was 'red' with fury, or that he was 'white' with rage, by which terms we seek to express the extent of his

fury. Physiologically, we are speaking of the nervous condition of the minute circulation of his blood. Red fury means partial paralysis of the minute blood-vessels; white rage means temporary suspension of the action of the heart, the prime mover of the circulation itself. But such disturbances cannot often be produced with the occurrence of permanent organic evils of the vital organs, especially of the heart and brain."

The control of Anger, like the control of Fear, is most important. The ancient Greeks, and the ancient and modern Buddhists, hold that the man who has learned to control these two negative emotions is well advanced on the road to Mastery; and that he who has mastered these two twin-evils has thereby gained sufficient strength whereby he may easily overcome and master the remaining negative qualities. Here, you will do well to remember that (1) Deficiency-Negatives are overcome by manifesting and cultivating the Positive Norm associated with them; and that (2) Excess-Negatives may be overcome by so blending them with tempering, modifying, and harmonizing elements that they are transmuted into the Positive Norms associated with them.

#### **Provident Acquisitiveness**

**Provident Acquisitiveness** consists of the feeling and desire prompting toward the prudent, careful, thoughtful acquisition of ma-

terial, useful things tending toward the well-being, comfort and happiness of one's self and those in whom one is interested. The term "Provident" means, "Foreseeing wants and making provision to supply them." The term "Acquisitiveness" means "The quality of acquiring, gaining, obtaining, attaining, procuring, winning, securing, earning, desired things, usually by one's own exertions." That this character-quality is a positive one, cannot be doubted. Expressed and manifested in the normal and positive degree, it certainly tends to make you "stronger, better and more efficient."

Some so-called philosophers and moralists have sought to identify this character-quality with its excess-negative, or perversion, and have either actually or tacitly condemned it as unworthy or even reprehensible. But, at the last, such teachings are seen to be a more or less hypocritical pretense, or a more or less vain pose; the lives of such teachers frequently being in direct contradiction to their teachings. It cannot be denied that, in the present state of human society at least, it is a worthy, righteous and normal course of conduct for one to seek to procure and provide the things essential to the comfort, happiness and welfare of oneself and those dependent upon him or in whom he is interested. Those who manifest such traits of conduct and character are commended by the



general average of society; and those who fail to manifest them are condemned by public, or even punished by law.

The above statements refer also to the provident and prudent acquisition of Money. Money is merely a symbol of the things which it will purchase. In our civilization, Money stands not for itself but rather for that which it may be used to acquire and secure. In seeking to acquire Money, one is but striving to obtain food, shelter, clothing, necessities, comforts, conveniences, or luxuries, of many and varied kinds. It may be true that "Money is the root of evil," but it is equally true that Money is the wherewithal—the necessary means or instrument—with which we obtain the necessary, useful, and good things of life. Money is neither better nor worse than the things which it is employed to purchase. The evil of Money consists in its wrong-getting and wrong-spending—in its misuse rather than in its use, in many cases. Most of the revilement of Money on the part of pseudo-moralists is mere cant and claptrap. There is no virtue inherent in Poverty, in spite of the pious pretense to the contrary. Poverty is a curse, and the individual rightfully strives to avoid or to overcome it.

The Deficiency-Negative of Provident Acquisitiveness is known as "Improvvidence," which consists of "Failure to provide for the

future," not only in the direction of being careless, wasteful, shiftless, prodigal, etc., but also in the direction of failing to acquire, make, gain, procure, secure, and earn a reasonable and just recompense for one's services, time and labor. Improvidence may consist either of a failure to "get," or a failure to "hold"—or both.

The Excess-Negative of Provident Acquisitiveness is known as "**Miserly Greed**," which consists of either, or both, of the qualities of (1) unduly greedy, avaricious, rapacious desire for gain and wealth, and (2) miserly, parsimonious, penurious, stingy, niggardly hoarding of wealth or property. In either case, or phase, Miserly Greed overreaches itself, and defeats its original object of happiness and content; this, because, instead of mastering and using wealth and property, it allows itself to be made a servant of, and to be used by, wealth and property.

Neither of the two negatives just mentioned meet the test of the Touchstone of Positivity, viz., "Will this make me stronger, better and more efficient?" The Positive Norm of Provident Acquisitiveness, on the contrary, meets the test fully; therefore it is worthy of being cultivated, developed, expressed and manifested by those who wish to become "stronger, better, and more efficient," according to the Rule of Positivity.

### Hopeful Faith

**Hopeful Faith** consists of the mental attitude which is marked by a harmonious combination and blending of Hope and Faith. **Hope** is, "The desire for good, accompanied by an expectation of obtaining it." **Faith** is, "Firm belief in regard to important truth." The mental attitude of Hopeful Faith is a most positive one, and certainly tends to make one "stronger, better and more efficient," when manifested in normal and well-balanced degree and form. This mental attitude comprises that "Confident Expectation" which is one of the elemental principles of our "Master Formula of Attainment."

Of **Hope**, the thoughtful write and speak in words of praise. Spurzeim says: "Hope is necessary to the happiness of man in almost all situations." Johnson says: "Hope is the chief blessing of man; and that hope only is rational of which we are sensible that it cannot deceive us. Whatever enlarges hope, will also enlarge courage." Collier says: "Hope is a vigorous principle; it is furnished with light and heat to advise and to execute. It sets the head and heart to work, and animates a man to do his utmost. And thus, it is perpetually pushing and assuring it. It puts a difficulty out of countenance, and makes a seeming impossibility give way." Tennyson sings of



"The mighty hopes that make us men"; and Coleridge warns us that:

"Work without hope draws nectar in a sieve,  
And hope without an object cannot live."

Of Faith, the wise also speak in glowing terms. St. Paul says: "Faith is the substance of things hoped for; the evidence of things not seen." A writer says: "Faith is the soul going out of itself for all it wants." Parkhurst says: "Faith is the heroism of the intellect." Hazlitt says: "Faith is necessary to victory." Elizabeth Oakes Smith sings:

"Faith is the subtle chain  
Which binds us to the Infinite;  
The voice of a deep life within,  
That will remain until we crowd it hence."

To many who have wearied of dogmatism and blind faith upon assumed authority, the word "Faith" has lost some of its original charm, power and meaning. But Faith has a far deeper and more fundamental meaning. Its roots are imbedded in that Universal Principle of POWER, of which the Ego or "I AM I" is a focal centre of expression and manifestation.

The Positive Individual has Hopeful Faith—Faith in the Cosmic Laws, Faith in the Powers that Be—Faith in HIMSELF. His Faith in Himself is the natural result of his Faith in the Ultimate Meaning of Things, and in the Cosmic Law. Coming in contact with POW-

ER, he allows its forces and energies to be transmitted to himself. Feeling its inflow through the channels of his inner being, he cannot escape having Hopeful Faith. But his is not the weaker Faith which merely "believes" and "dares to expect"—his is the strong, hopeful Faith that KNOWS!

The Deficiency-Negative of Hopeful Faith is known as "Hopeless Doubt," which is marked by an absence of all that makes Hopeful Faith what it is. As might be expected, this is a most negative quality, and tends ever toward making you "weaker, worse and less efficient." The individual possessing it is damned to a hell of his own making; he mentally creates his negative, unsuccessful, inefficient, unhappy state by his own mental attitude, thoughts and feeling. That which he fears, indeed, "comes upon him," he supplies the mental pattern for it—the mold into which the material of Circumstance is poured. He sets in operation the Law of Attraction—but in the wrong direction. This mental attitude should be cured, vigorously and at once.

The Excess-Negative of Hopeful Faith is known as "Visionary Credulity," which consists of false-faith and false-hope in and upon unworthy objects, and in absence of valid rational ground and bases of belief and hope. The term "Visionary" means, "Existing in imagination only, and lacking in reality; fanciful,

fantastic, unreal; fanciful visions of castles-in-the-air, or day-dreams." "Credulity" means, "The quality of being credulous, i. e., of believing on very slight evidence; being unsuspecting, easily imposed upon, superstitious, gullible, etc."

Persons of this type readily believe almost all that is told them, and hope to realize and "cash in" on such promises. They will believe that the moon is made of green cheese, if they are told so in the tones and with an air of authority; and they will rush to invest their money in shares in the Lunar Cheese-Supply Co., Inc. As some one has said: "Show them an egg, and the next minute the air is full of feathers"; and he might have added, "and they will begin at once to figure on the fortune coming to them from the sale of feather-dusters."

This negative quality is a perversion of the positive norm of Hopeful Faith, of course. It may be transmuted into the latter by a rational blending and balancing of Judgment and Discrimination, and the development and employment of Logical Reasoning.

#### Earnest Interest

**Earnest Interest** consists of the application of the attention to objects or subjects which in themselves are of a positive and helpful character, and which tend to make you "stronger, better and more efficient" when knowledge of



their nature and their application is acquired. "Interest" is "Excitement of feeling accompanying special attention; the moving power of attention, based upon feeling or emotion." "Earnest" is defined as "Eager intent, serious, fixed, determined," etc. Interest is the motive element of Attention, and Attention is the key of observation, thought, perception, reasoning, memory, voluntary action, etc. Earnest Interest, then is seen to be the positive moving power of feeling which is expressed and manifested in many important mental activities, and actions of the will.

Earnestness has been defined as, "Eagerness, seriousness, intentness and fixed determination in pursuit of an object; zealousness combined with sincerity." Pascal says: "Earnestness is Enthusiasm tempered by Reason." Bovee says: "Earnestness is the devotion of all the faculties. It is the cause of patience; it gives endurance, overcomes pain, strengthens weakness, braves dangers, sustains hope, makes light of difficulties, and lessens the sense of weariness in overcoming them." Dickens says: "There is no substitute for thorough-going, ardent, and sincere earnestness." Earnestness is illustrated by the adage, "Whatever you do, do with all your might."

Enthusiasm is the sublimated form of Earnestness—it is Earnestness raised to its highest power. So exalting is its power, when di-

rected by reason, that it sometimes causes one to feel that he is actually inspired by a higher power. The Greek term from which our word "Enthusiasm" is derived, means "to be inspired by the gods." The English term **Enthusiasm**, means, "**Enkindled and kindling fervor of the soul; ardent zeal or interest; lively manifestation of zeal.**" Without at least a fair degree of Enthusiasm, no man or woman ever attained success. Enthusiasm is a "soul power" which inspires the individual, and which, being contagious, influences those with whom he comes in contact. In its normal degree and form it is a very positive character-quality.

The Deficiency-Negative of Earnest Interest is known as "**Apathetic Lethargy.**" Apathy is, "**Want of feeling; privation of passion, emotion, or excitement; supineness, sluggishness of emotional feeling.**" Lethargy is, "**Morbid indifference to feeling and desire for action; listlessness; inattention; heaviness of mind and soul.**" This negative quality is deadening to the soul. It paralyzes desire and will, and consequently kills out all ambition and incentive to action. It renders one a living corpse. By all means inhibit this negative quality if it is manifesting in you. Its influence is pernicious. Destroy the foul weed by cultivating the sturdy plant of its positive opposite, Earnest Interest. Take an interest in things; manifest

zeal in your activities; flood your soul with balanced enthusiasm.

The Excess-Negative of Earnest Interest is known as "Unbalanced Enthusiasm," which consists of an irritating, ill-judged, unbalanced manifestation of emotional excitement and enthusiasm. This is a mark of that neurotic, hysterical, superficial, semi-delirious "flightiness" which by some is mistaken for Enthusiasm. This wild enthusiasm, however, does not rise from the deep places of the soul, but is a surface manifestation. It dissipates emotional energy which might otherwise be usefully employed; it defeats its own object by reason of its excessive expression, its superficiality, and its lack of balance. It may be transformed into true Enthusiasm by a liberal addition of and blending with Reason, Judgment and Discrimination, which serve to give body and consistency, depth and weight, to its otherwise volatile substance. Without such treatment, this perverted quality is quite negative in its effects, and tends to render you "weaker, worse and less efficient."

#### Ambition

Ambition is, "An eager desire for success, achievement, power, attainment, preferment, honor, or superiority." Properly understood and interpreted, properly balanced and poised, it is a valuable quality of the individual. It is the "insistent desire," the "want to hard



enough," that animates the men who "do things" in the world. Without it, there would be no progress, no success, no attainment, no achievement. The extreme form and excessive manifestation of Ambition has caused the term to suffer some degree of reproach; but this need not attach to the term properly employed, and representing the right quality of thought, feeling and will. If, in your mind, the term has suffered by reason of evil associations, you may substitute the term, "**Aspiration**," defined as "Strong and high desire; desire to attain something high and great," for this is the real meaning of Right Ambition. Ambition, or Aspiration, is a positive quality—it tends to make you stronger, better, and more efficient. In the form of "Insistent Desire" it is one of the elements of "The Master Formula of Attainment." Without it, the Will is not called into "Persistent Determination"—another element of the Master Formula.

The Deficiency-Negative of Ambition is known as "**Lack of Ambition**"; it represents characteristics antithetically opposed to those of the positive quality. Without Ambition, there is no progress, no attainment, no anything "worth while." "Lack of Ambition" is negative—it makes one "weaker, worse, and less efficient." It is a disease of Emotion and Will, and needs treatment by the methods of

the New Psychology such as are set forth in subsequent sections of this book.

The Excess-Negative of Ambition is known as "Inordinate Ambition"; its nature is expressed by the term "Inordinate," which means, "Excessive, immoderate, not limited by ordinary and usual bounds, rules or laws." Like all other inordinate, excessive, immoderate forms or degrees of qualities good in themselves—good in the positive norm—Inordinate Ambition is a curse rather than a blessing to the individual and to the race. It seeks to "rule or ruin," and usually ends in the latter. History and common experience supply illustrative examples of convincing power—no further argument is required to point out that Inordinate Ambition is negative in its nature—that it tends to make the individual "weaker, worse, and less efficient," in the end and often from the very start. "Beware the extremes!"

## VII

### THE ASSOCIATED QUALITIES

The fifth of the several classes of Character-Qualities is that known as "The Associated Qualities." The term "associated" is applied to this class because of the fact that its several qualities are associated closely with one or more of the qualities forming other classes, rather than forming an independent class of their own. The several qualities composing this class are as follows:

Deficiency- Negative	Positive Norm	Excess- Negative
Undue Gravity	<b>Humor</b>	Undue Levity
Cheerlessness	<b>Cheerfulness</b>	Strained Cheerful- ness
Tactlessness	<b>Tact</b>	Insincere Suavity

You are now asked to consider each of the above-stated qualities composing the class of the "Associated Qualities."

#### Humor

**Humor** consists of that quality of human thought, imagination and feeling, which enables one to perceive the incongruous or fantastic aspects, elements or phases of the subjects or objects under consideration; which tends to induce or produce laughter or mirth; and which is expressed in wit, satire, facetiousness, jocularly, etc. Humor causes one to see



"the funny side of things," and thus to escape the effects of over-seriousness, ponderous gravity, tendency to overestimate the comparative value or importance of particular views of things, one-sidedness, etc. The sense of humor has well been called "the saving grace," for it saves men from fanaticism, bigotry, and undue partisanship by causing them to see the incongruous, absurd, and ludicrous aspects of such one-sided views. Humor has punctured the balloon of more than one solemn absurdity and fallacy. It also relieves the tension of serious discussion and thought, and clears away the clouds of over-emphasis. Moreover, it tends to lubricate the machinery of human intercourse and association. Properly developed, and rationally and sensibly manifested, Humor is a positive quality, meeting the test of the Touchstone of Positivity and being found to make you "stronger, better, and more efficient."

The Deficiency-Negative of Humor is known as "Undue Gravity," which is marked by the absence of all the characteristics of the positive quality; it manifests as over-seriousness, ponderous and excessive gravity, absence of the perception of the incongruous and the ridiculous, lack of wit, and dislike of jocularities. This quality is often accompanied by cruel judgment of others, lack of sympathy, bigotry, extreme partisanship, and general narrowness

of vision and interest. It is negative in its effects and results.

The Excess-Negative of Humor is known as "**Undue Levity**," which is marked by extreme frivolity, trifling, silliness, the desire to play the part of the buffoon on all occasions appropriate and inappropriate; to make forced jokes, indulge in clownish antics; to strain to "think up" cheap puns, silly allusions and questionable quips; and to strive to make everything appear trifling, ridiculous and silly. Another perverted form of humor is that manifestation of so-called "**wit**" which seeks to wound others rather than to arouse healthy mirth or genuine humorous feelings. These perversions may be overcome by the addition and blending of Reason, Judgment, Discrimination, and (in the last case) of Kindness and Sympathy. This course is advised, for the perverted qualities in question are negative in effect and results, and in no way tend to make you "stronger, better and more efficient"—in fact, they tend to make you "weaker, worse and less efficient."

#### **Cheerfulness**

**Cheerfulness** consists of the qualities which tend to make one cheerful, cheery, bright, joyful, happy, vivacious, buoyant and blithe. Cheerfulness is a positive quality not only in its effects upon one's associates, but also in its effects upon oneself. Modern physiological-psychology informs us that the mental attitude

of Cheerfulness tends to create the most beneficial physical conditions; the opposite mental attitude producing the contrary effect. Cheerfulness keeps the brain clear, keys emotional nature to a desirable pitch, and "lets the sunshine in" on life in general. Moreover, it renders one an agreeable companion and associate, makes friends, promotes human intercourse, and does much to create a pleasing personality—the latter being a decided asset. Its advantages and desirability are seen more plainly when we contrast this quality with its negative opposite.

The Deficiency-Negative of Cheerfulness is known as "**Cheerlessness**," which consists of the qualities creating the mental atmosphere of gloom, sadness, discouragement, dejection, forlornness, melancholy—"the blues," in short. This quality is quite negative and harmful to the individual, both in its effects upon his physical and mental being, and also in its effects upon his associates and those with whom he comes in contact. It poisons his blood, depresses his vitality, impairs his judgments, clouds his feelings, and muddies his emotions. It causes others to avoid his company, to flee his presence, and to regard him as a depressing, discouraging visitor. The confirmed pessimist is not popular—his presence is depressing. The "Sunny Jim" is preferred to the "Gloomy Gus," for obvious reasons. Human Wet-Blankets



are avoided. Men prefer sunshine to gloom in their atmosphere. The world proceeds on the lines indicated by the writer of the following lines:

“Laugh, and the world laughs with you;  
Weep, and you weep alone.  
For this sad old earth  
Is in need of mirth—  
It has troubles enough of its own.”

You would act wisely to adopt that principle of the ancient Japanese code of “Bushido,” which instructed the young noblemen of that country to maintain always the cheerful, pleasant demeanor—concealing ever their pain, sorrow, and grief from those with whom they come in contact. The code taught this course not as a matter of policy, but as a matter of politeness and right-conduct toward others, particularly toward strangers—and as a manifestation of proper stoical pride and self-respect. It regarded the opposite course as an “indecent exposure” of one’s sacred emotions, griefs and sorrows; it taught the virtue of “emotional modesty.”

The Excess-Negative of Cheerfulness is known as “Strained Cheerfulness,” which consists of a forced and unnatural assumption of pleasure and “gladness” unwarranted by the true feelings and the facts of the case. This is a perversion of the true Cheerfulness which comes from the heart. It differs from the

honest inhibiting of Cheerlessness and Gloom, inasmuch as it proceeds to counterfeit the real feeling, or to carry the latter to a ridiculous and unwarranted extent.

This artificial "gladness," and counterfeit pleasure is quite in favor with many at the present time. The social fields are well supplied with "Gladiolas"; "Pollyannity" is in vogue. They deceive no one, and disgust many honest persons. This unnatural "dragging in" of "Gladness" upon all occasions, is as unconvincing as the repeated assertion of "I am an honest man" by the man whose honesty and truthfulness are under suspicion; or the similar strained and constantly repeated assertion of virtue by the woman of questionable character. A stoical cheerfulness under even the worst happenings is honest, natural and commendable; but to make pretended virtues of pain and adversity, and to loudly claim to "be glad" despite them, rings false, and is not deserving of praise. The addition and blending of Discrimination, Truth and Honesty is needed in such cases. Hysteria always is negative, despite its shrill assertions and excited affirmation of "gladness."

#### Tact

Tact consists of the faculty of "nice perception and discernment," and of "the ready power to appreciate and to say and do what is required under the circumstances." It is a judi-

cious mixture of the quality of Agreeableness and Desire to Please, and that of Caution and Secretiveness. Its expression is Politeness and Suavity; its manifestation is Diplomacy. **Politeness** consists of courteous, obliging, civil manners, directed toward the recognition of the wants and wishes of others, the anticipation of such, and the observance of a pleasing demeanor toward one's associates. **Suavity** consists of the quality of being pleasing in manner and demeanor; urbanity; agreeableness. **Diplomacy** consists of the observance of a tactful suavity, accompanied by a certain caution and reserve concerning one's own desires, plans, and designs; it is characterized by tact, shrewdness, and mental dexterity.

True Tact is based upon an understanding of the feelings of others, and that understanding is best arrived at by means of a real interest and sympathy with them—a "fellow feeling" for them. It has its spirit in the feeling of kindness for others, a liberal tolerance and broad charity toward them, and a desire to make them feel at ease and to contribute to their mental and emotional satisfaction and comfort. True Tact is a positive quality, and tends to make you "stronger, better, and more efficient"; this fact is perceived more clearly when we consider the effect of its negative opposite, i.e., Tactlessness. Tact is fitly subject to adverse criticism only when it is manifested



in a perverted form, or to an unwarranted degree.

The Deficiency-Negative of Tact is known as "**Tactlessness**," which is marked by an absence of all that constitutes the positive quality of Tact; it causes one to say even pleasant things in an unpleasant manner, and to exercise an almost positive genius for speaking in a tone and acting in a manner likely to offend, distress or even hurt others. Those manifesting this negative quality manage to blunder along, committing unpardonable errors, with an almost entire lack of understanding or appreciation of what they are doing—and with an almost total inability to perceive the point of view or the feelings of the other persons. Surely such a quality cannot be held to contribute to the real worth and efficiency of a person—it is clearly a negative quality, and should be treated as such.

The Excess-Negative of Tact is known as "**Insincere Suavity**," and is marked by "smoothness," agreeableness, and subtle flattery, accompanied by a lack of sincerity, and by the presence of actual deceit, in dealing and associating with others. It tends toward hypocrisy, duplicity, deceit, deception, double-dealing, and false pretensions. It acts to flatter, to "soft soap," and to praise falsely those persons sought to be taken advantage of. It is like the actions of the boa-constrictor, which

first covers with saliva the small animals which it plans to swallow a little later. This quality, fortunately, frequently defeats its own ends. It is a perversion of the positive quality; it should be treated with a liberal blend of Honesty, Truthfulness, and real Sympathy for others.

## VIII

### THE MORAL QUALITIES

The sixth of the several classes of Character-Qualities is that known as "The Moral Qualities." The term "Moral" means, "Relating to duty or obligation; pertaining to those intentions and actions of which Right and Wrong, Virtue and Vice, are predicated." The several general qualities composing that class are as follows:

Deficiency- Negative	Positive Norm	Excess- Negative
Untruthfulness	<b>Veracity</b>	Morbid Candor
Inequity	<b>Equity</b>	Censoriousness
Lack of Sympathy	<b>Kindliness</b>	Maudlin Sympathy
Disloyalty	<b>Loyalty</b>	Blind Partisanship
Refusal to Serve	<b>Service</b>	Servility
Intemperance	<b>Temperance</b>	Austerity
Unchastity	<b>Chastity</b>	"Sexophobia"

You are now asked to consider each of the above-stated qualities composing the class of the "Moral Qualities."

#### Veracity

Veracity means, "The state or quality of being observant of truth, truthful, veracious, and fair, straightforward and honest in expression." Its essence is "Honesty and Truthfulness." Honesty and Truthfulness constitute the basic foundation upon which the structure of human intercourse rests. In all dealings between man



and man there must always be the tacit assumption of the existence of Honesty of purpose and Truthfulness of statement, else there can be no confidence and faith manifested between individuals; and without confidence and faith there can be no trust. All normal schools of morality and ethics postulate Honesty and Truthfulness as positive virtues—the fundamental positive virtues, in fact; their negatives are always regarded as vices. The man who has gained the reputation of being Honest and Truthful has secured a valuable asset; the one who has acquired the opposite kind of reputation has taken on a heavy liability.

The man whose "word is as good as his bond," possesses a valuable capital of character. That "Honesty is the best policy" is proverbial. Being "on the level," and "on the square" certainly is being "stronger, better, and more efficient"—being positive, in fact. In spite of apparent indications to the contrary which may present themselves from time to time in our experience, the wisdom of the race reports that "in the long run" (and in many of the short runs as well) Honesty and Truthfulness "win out." The individual who would seriously preach the contrary, and who would advocate the pursuit of the opposite policy, quite properly would be condemned and denounced as a false prophet, a dangerous guide, and an enemy to society.

The Deficiency-Negative of Veracity is known as "Untruthfulness," which is marked by an absence of the essential characteristics of the positive quality. Its spirit is "Dishonesty" in thought and expression. It is expressed in the desire and tendency to lie, equivocate, testify falsely, bear false witness, mislead, deceive; this usually accompanied by the tendency to cheat, defraud, and betray confidence. The dishonest man and the liar (usually represented by the same individual) are quite properly objects of scorn and condemnation on the part of right-thinking people. The manifestation of such qualities serves to undermine the structure of society and to destroy the floors of mutual dealings between man and man, for these rest primarily upon the foundations of confidence, faith and trust. Dishonesty and Untruthfulness are negative qualities, tending to render anyone "weaker, worse, and less efficient."

The Excess-Negative of Veracity is known as "Morbid Candor." This consists of what has been called "ingrown conscientiousness", or an abnormal and morbid exaggeration of the requirements of Veracity, and a more or less developed feeling that it is the bounden duty of every person to "tell the whole truth" (or rather, what he interprets to be this), in and out of season, and "without sense or reason." It is generally found that such persons' con-

ception of "the whole truth" almost always is that of "unpleasant fact assumed to be the truth"; they fail to feel the sense of duty impelling them to tell "the whole truth" when it happens to be pleasant—in fact, they seem to have a mental "blind spot" for pleasant truths. Their characteristic self-justification is that "I think it my duty to tell you the truth about yourself and your actions" (or those of someone near and dear to the person to whom "the truth" is told). Likewise, they are disposed to spread gossip and scandal under cover of this perverted sense of truthfulness and candor. They would rather tell an unpleasant "truth" (?) than to eat a good meal. They make a virtue of their inclinations and desire to wound and to humiliate others. They make odious the virtue of truth, by reason of their exaggerations and perverted judgments and feelings. They are not content with what they style "calling a spade a spade"—they call it "a dirty old shovel." They are really quite "one sided"; they do not tell "the whole truth" at all. They tell only the unpleasant and disagreeable parts of the facts of the case—only that which appeals to their perverted tastes. Like the scavenger birds, they scent only carrion—only that upon which their depraved thought feeds. This perverted quality is decidedly negative; it makes one "weaker, worse, and less efficient"—and, also, a nuisance.



### Equity

Equity consists of the desire and tendency to observe and comply with the rules of justice and fairness, and to give to each man his due while exacting from him his rightful due. In the popular terminology, Equity consists of the desire to "give everyone a square deal," and to expect everyone to act likewise. The synonyms of the term "Equity" are "right, justice, impartiality, rectitude, fairness, honesty, uprightness." Its spirit is Equality of Treatment, and Justice, the meaning of the latter being, "The rendering to everyone of that which is his due; and the impartial judgment of one's conduct or motives." Grotius, the old Dutch jurist, summed up man's duty to man in the following adage, the words of which are worthy of being inscribed in letters of gold over the doors of every public institution—you will do well to commit them to memory. The adage runs: "Wrong no man, and render unto every man his due." Equity is a positive quality, and renders you "stronger, better, and more efficient."

The Deficiency-Negative of Equity is known as "Inequity," which is marked by a lack of desire for fairness, justice, and equity; it tends toward an easy invasion and violation of the rights of others, and toward general "unfairness," dishonesty, and lack of "squareness" in dealings with others; and toward at least a

tacit approval of such behavior on the part of others. It is a negative element of character, and its results in the long run are injurious to the individual ruled by it.

The Excess-Negative of Equity is known as "**Censoriousness**," or the tendency to censure unduly either oneself or others because of the failure to observe the formal requirements of Justice, Custom, or Law; the "letter" of the law being exalted, while the "spirit" is lost sight of. When one is unduly censorious of oneself, he is disposed to indulge in self-condemnation and self-reproach concerning matters of formal observance. When he is unduly censorious of others, he becomes intolerant, persecuting, condemnatory and over-critical of their formal actions. Rabid reformers, self-constituted censors of the general public, and others of this general kind have this negative quality highly developed. It may be cured by adding a liberal blend of the elements of Reason, Judgment, Discrimination, Tolerance, Charity, Sympathy, and Understanding of Human Nature—with a sufficient quantity of the element of Humor.

#### **Kindliness**

**Kindliness** consists of the manifestation of a humane, sympathetic, benevolent, kind, tolerant, charitable and helpful mental attitude toward others, inspired by affection, fellow-feeling and good-will. It manifests in the direc-

tion of a sympathetic and kindly desire to make others happy and prosperous; it expresses the spirit of benevolence, generosity, and philanthropy. It is regarded as a positive virtue by all schools of ethics; and all practical philosophers consider it a positive character-quality. In the long run, it tends to make you "stronger, better, and more efficient." Manifested normally, it draws to one the kindly sympathy and liking of others, and thus promotes his own well-being and happiness; the manifestation of the opposite quality tends to repel the kindly interest of others, and thus is negative in its effects.

The Deficiency-Negative of normal Kindliness is known as "**Lack of Sympathy**," and is marked by the absence of sympathy, tolerance, charity, fellow-feeling, affection, or love, and by the lack of all inclination to help, aid, assist, or render kindly services to others. It is a repelling, deadening, negative character-quality which should be inhibited by the cultivation of its positive opposite.

The Excess-Negative of normal Kindliness is known as "**Maudlin Sympathy**," which is marked by the presence of sickly sentimentality. It is a neurotic, hysterical emotional state in which the feeling of "love" for one's fellows is reduced to a state of "mushy-gush," and is manifested in a perverted display of morbid sympathy for and toward often quite unworthy



objects. To many, the term "Brotherly Love" has lost its real and positive meaning by reason of the perverted and misdirected manifestations of so-called "love" and sympathy on the part of many persons of the type just indicated. The perverted excess-negative should be cured by an addition of Common Sense and Discrimination—a blending of "head" with "heart"—and a goodly portion of normal Equity and Justice, with a dash of the ability to detect incongruity. Here, once more, an excess of a virtue becomes a vice.

### Loyalty

Loyalty consists of "The state or quality of being loyal, i.e., of being faithful and true to principle, or to those to whom one owes fidelity, truthfulness and honest dealings." Loyalty is a staunch virtue, and one upon which enduring human relations must be based. The man whose loyalty is beyond question—the man "you can depend upon," and who "sticks by you" to the end—is a real man; the reputation of possessing such character-quality is a valuable asset to anyone. Not only is the reputation gained by the manifestation of this quality valuable and helpful, but the practice and manifestation of the quality itself is strengthening, invigorating and "backbone"-producing in its effects. It tends to make you "stronger, better, and more efficient."

The Deficiency-Negative of Loyalty is known as "Disloyalty," which is marked by faithlessness, treachery, desertion, perfidy, inconstancy and general unreliability. Disloyalty is a despicable quality of character, and is condemned by all men. It is negative in nature and in effects—it most decidedly tends to render one "weaker, worse, and less efficient."

The Excess-Negative of Loyalty is known as "Blind Partisanship," which is marked by an unreasoning adherence to a person, party or faction; an attachment based upon the fact of habit or prejudice rather than upon actual merit, quality, virtue or truth. This is a state of Loyalty "gone to seed," and having lost its essential spirit and life. It is a counterfeit of true Loyalty, and has no real meaning in fact or truth—yet it is a most common quality among mankind. It may be cured by the addition of Logical Thought, Discrimination and Equity.

### Service

**Service** consists of the desire to perform the duty due to others, and to manifest the proper and equitable labor or effort for those to whom it is owing. All men owe service to society, to their fellow-men, to their dependents, and to those with whom they have dealings. The Law of Compensation exacts the performance of service. One must pay for what he gets—must pay in service. He must be willing to "pay the

price"—to render Compensation. The price of service received, is service rendered or to be rendered. He who seeks to get everything and to render no equivalent service for it, is a thief or a parasite—he is a "slacker." The negation of the quality of Service is weakening, degrading, demoralizing and degenerating in its nature and affects. Service, properly understood and equitably performed, is positive in nature and effects—it tends to render you "stronger, better, and more efficient." The motto, "Ich Dien," (i.e., "I serve"), rightly understood, is a worthy one.

The Deficiency-Negative of Service is known as "**Refusal to Serve**," and consists of the desire and tendency to shirk or to refuse rightful service and duty; to "get" without rendering an equivalent; to want to "live on" others, or upon society in general, without rendering compensating service. This is a negative quality, and it renders one "weaker, worse, and less efficient," without doubt.

The Excess-Negative of Service is known as "**Servility**," which consists of the servile mental attitude, the "slave spirit," and the actions arising therefrom. It is marked by slavishness, meanness of spirit, cringing, fawning, and often is accompanied by sycophancy, base flattery, and toadying. This perversion may be cured by a liberal addition of true Egoism, Self-Respect, Equity, etc. True Service is dis-



tinguished by a blending of Self-Respect and Equity, and is the antithesis of Servility—the latter is a base caricature of the positive quality, and should never be mistaken for it.

### Temperance

**Temperance** consists of, "Habitual moderation of the appetites and passions." It has for its motto, "Nothing too much." It seeks to maintain the Golden Mean, by means of which one may "use" every fit thing at the right time, in the right place, and in the right manner; and yet never "misuse" nor "abuse" even the best thing. True Temperance does not mean the total inhibition of the natural appetites, tastes and passions, nor the total abstinence from the satisfaction of these; rather does it mean their self-controlled restraint, accompanied by the right to manifest them in moderation, lawfully, righteously, and morally, under the control of the conscience, judgment and will. Its essence is "well-balanced moderation." That Temperance is a positive character-quality cannot be denied: it is perceived to make one "stronger, better, and more efficient," and its negative opposite, i.e., Intemperance, is seen to render one "weaker, worse, and less efficient." The positive should be developed and cultivated; the negative should be inhibited.

The Deficiency-Negative of Temperance is known as "Intemperance," which is marked by

the absence of all the characteristics of Temperance; and, accordingly, by the tendency toward excessive, uncontrolled, unbridled indulgence of the appetites, tastes, and passions, without regard to reason or right. Intemperance is a negative quality, and should be overcome by the cultivation of its positive opposite.

The Excess-Negative of Temperance is known as "Austerity," which consists of extreme and unreasonable severity, sternness, strictness, rigorousness regarding judging, living and acting; the code of extreme, severe and unreasonable self-denial of the appetites, tastes, and passions; the manifestation of the ideals of asceticism. Persons in whom this quality is well-developed and active are inclined to regard practically all of the natural appetites, tastes, and passions as unworthy and depraved, and as therefore to be rigorously inhibited and repressed. This quality violates the spirit of true Temperance, which is "Moderation in all things"; it leads to intolerance, fanaticism, persecution, and general narrowness of heart and spirit.

### Chastity

Chastity is, "The quality or state of being chaste, i.e., pure, clean, virtuous—especially in the matter of sexual relations." Chastity is a positive quality, a positive virtue, approved of and encouraged by the best religious, moral, ethical and "common-sense" thought of civil-

ized lands. It is held to promote the welfare of the race, the protection of society, and the well-being of the individual. Individuals, communities and nations habitually and extensively violating the rule of Chastity are pushed to the wall in the course of evolution, as all history informs us, and as all human experiences corroborates. Sexual cleanliness is not only a virtue for the individual and for society in general—it is also a necessity of ultimate well-being, success, and survival. Individual exceptions only serve to verify the general rule; Unchastity exacts a tremendous toll in the long run, and on the average. Chastity is a positive quality; it makes you "stronger, better, and more efficient."

The Deficiency-Negative of Chastity is known as "Unchastity"; it lacks every characteristic of the positive quality, and is its antithetical opposite. It is marked by lewdness, lust, lasciviousness, lechery, profligacy, licentiousness, sensuality, wantonness, impurity, and viciousness. In its train follow practically all of the vices of mankind. It is vicious, harmful, and negative—it certainly makes one "weaker, worse, and less efficient." The poet truthfully tells us that "to be hated, it needs but to be seen," and likewise warns us against that familiarity which causes us to lose our first disgust and hatred for it.



The Excess-Negative of Chastity is known as "Sexophobia"—that abnormal, morbid state of mind and feeling that causes persons to think and feel that Sex, in itself, is evil, impure, and lewd. This view is quite contrary to Nature and to Reason, and is not advanced by true Morality, Religion, or Ethics; it is contrary to Common-Sense, as well. Sex has its rightful and proper place—an important place in Nature; it has its important and worthy part to play in the life of natural things. Without it, Life would perish. Its vice consists only in its abuse, its improper use, its unwarranted manifestation. Science informs us that this perverted, exaggerated hatred of Sex and all that belongs to Sex, is not only unnatural, abnormal and irrational—but that it is also in many cases actually pathological. Often, indeed, Sex thus treated by individuals turns upon and devours them—Sex reviled takes its revenge upon the revilers. The Pathology of Sex reveals numerous cases of sexual perversions and abnormalities arising from this morbid thought and feeling toward the principle of Sex in itself. True Chastity dwells in the light; the perverted form seeks and dwells in the darkness.

Many so-called advocates of "Sexual Purity" (defined in the terms of Sexophobia) are really "prurient prudes"; their thoughts are unclean and fungus-like growths—they lack

the purifying rays of the sun. Chastity must not be confounded with or mistaken for this base counterfeit—this miserable wolf wearing the skin of the sheep. This perversion, like all other Excess-Negatives, is decidedly negative in nature and in its effects; it tends to make one "weaker, worse, and less efficient." It is doubly dangerous because it seeks refuge in the Temple of Chastity, and often wears the garb of the priests of that Temple. This may seem like strong language—but it is warranted by the facts of the case, which are known to all earnest investigators of the subject.

## THE SPIRITUAL QUALITIES

### IX

The seventh of the several classes of Character-Qualities is that known as "The Spiritual Qualities." The term "Spiritual," as here used, means, "Pertaining to the soul or spirit; and concerned with the Spiritual Principle from which all things proceed." The several general qualities composing that class are as follows:

Deficiency- Negative	Positive Norm	Excess- Negative
Lack of Spirituality	<b>Spirituality</b>	Perverted Spirituality
Lack of Reverence	<b>Reverence</b>	Superstitious Awe

You are now asked to consider each of the above-stated qualities composing the class of the "Spiritual Qualities."

#### **Spirituality**

**Spirituality** (in the true sense) consists of the unfoldment in consciousness of the recognition and realization of the actual being and immanent presence of the Ultimate Spiritual Principle of Being, from which all things proceed, and in which all things "live and move and have their being." This Spiritual Consciousness is based on an intuitive "Faith that knows, and not merely believes": it proceeds from a spiritual awakening which brings the



"I AM I" of the individual into direct contact with the Universal Spiritual Principle of Being or POWER. It is arrived at by spiritual evolution—by the unfoldment of the spiritual faculties or powers which are latent within every individual, and which are capable of being developed and cultivated by intelligent effort. By preparing the soil; supplying nourishment and water; and placing the growing thing so that it will catch the life-giving rays of the Sun of Spirit; you will aid materially in its growth and development.

Spirituality, in this sense, is a most positive character-quality, as all know who have carefully investigated the matter. It is not a mere "goody-goody" state of mind—nor is it bound up with Ecclesiasticism; instead it is a soul state in which the being and presence of the Spiritual Principle of POWER is recognized, realized and also manifested in action. A prominent man once said that "The practical mystic is a man to be reckoned with in any and all walks of life." The truly spiritual man is a Tower of Strength, and a Reservoir of Power. The great leaders of the race—the Men of Destiny—have been men in whom Spiritual Consciousness has been awakened. It is true that in many cases they have afterward misused their power, and misdirected its energies; but their power originally came from spiritual sources, nevertheless, and its subse-

quent misdirection and misapplication brought about its own punishment.

You will be made "stronger, better and more efficient" if you will encourage and open yourself to the inflow of Spiritual Consciousness. You may do this in or out of the churches—in or out of the established forms of religious practice. Spiritual Consciousness is a matter of the Inner Experience, and not of the Outer Form. Man is better, stronger and more efficient by reason of opening his soul to the inflow of the Infinite, and by living up to the best that he finds awakened within himself as the result of this.

As for the particular forms or creeds through which men seek to express and manifest their intuitions of Spiritual Consciousness, the present writers feel in accord with the ancient Oriental sage who said: "There is but One Supreme Being, though men worship many semblances and pictured forms of that Formless One; though they give many names to that Nameless One; though they give many descriptions of that Indescribable One. There are many paths to that One, but there is only one goal and destination. In worshipping their own highest conception of God, men worship the Principle of Reality which is over and above all of their possible conceptions. To that One, all worship arises—even from altars erected to the worship of men's pitifully con-

ceived deities, with their petty images and childish pictures. There is but One, though men call IT by many different names, and explain IT in many different ways."

The Deficiency-Negative of Spirituality is known as "**Lack of Spirituality**," and is marked by an absence of the characteristics of the positive quality. Here the spiritual faculties are asleep; the spiritual intuition undeveloped. This state may exist in the case of the formal church-member, as well as in the unbeliever, or in anyone in whom the Higher Consciousness has not been awakened. Real Religion is a matter of Inner Experience, and not of Outer Formalism with its creeds, rites and observances. The absence of Spiritual Consciousness is a weakness, and is negative in effect and results.

The Excess-Negative of Spirituality is known as "**Perverted Spirituality**," which is marked by gross superstition, unreasoning credulity, religious vagaries, fanaticism, the running after new religions and strange doctrines, the cultivation of the so-called "psychic powers" of doubtful value or even of harmful effect, the joining of strange cults, and the craze for new "isms," "ologies," and "inspired doctrines." This perversion often takes on the form of "pathological religion." It may be relieved or cured by the proper addition of Logical Thought, Observation, Deduction, Judg-



ment, and Discrimination—and, above all, by the cultivation of the consciousness of the reality of the "I AM I," and of its relation to and correlation with the Universal Principle of Being. "When the gods come, the half-gods disappear."

### Reverence

Reverence consists of, "Profound respect and esteem manifested toward that which is deemed sublime and sacred." It is the feeling or emotion entertained by men toward the subject or object of their highest conceptions of Being and Reality. It is the obeisance of the soul made to its Source and Origin—the veneration accorded by the Finite Manifestation toward the Infinite Manifestor. It is a worthy emotion, and tendency; and is expressed by man in his various forms of worship. In its highest and purest forms, it is accompanied only by Love, all Fear having been cast out. In its lower forms, Fear plays a prominent part. The positive nature of this quality is lessened in the degree that Fear is present. It becomes the more positive in its nature and effect in the degree that Fear is banished and Love and Confidence has taken its place. Reverence, rightly manifested and rightly understood, is a positive quality, and tends to make you "stronger, better, and more efficient." It is worthy of development and cultivation.

The Deficiency-Negative of Spirituality is known as **"Lack of Reverence,"** which is characterized by a greater or less degree of Irreverence or the mental and emotional attitude directly opposed to that of Reverence as described above.

The Excess-Negative of Reverence is known as **Superstitious Awe**, which consists of base fear, terrible dread, and superstitious terror arising from crude, superstitious beliefs in and conceptions of supernatural entities or things. Superstition means, **"Misguided or unenlightened religious feeling or belief; or credulous belief in supernatural things."** Awe means, **"Reverential fear or dread."** Fear is the characteristic element of all forms of superstition, and, as we have seen, Fear is essentially a negative quality, weakening in its effects.

Superstitious Awe sometimes also attaches itself to the individuals posing as prophets, preachers, and inspired teachers of mysterious doctrines or religions; or even to the dignitaries of some of the more familiar forms of ecclesiastical organization. Fear and awe are the main elements of the emotional feeling arising from such causes. Fear is negative and renders one **"weaker, worse, and less efficient";** Love and Confidence are positive and render one **"stronger, better, and more efficient."**

## X

### THE SEVEN PRINCIPLES OF CHARACTER-BUILDING

There are seven special principles governing the cultivation and development of the positive character-qualities. Each of these general principles is embodied in a particular psychological method based upon strictly scientific foundations. The practice and application of these methods have been found by experiment and actual employment to be highly efficient in the direction of the cultivation and development of the character-qualities which reason and experience have determined to be **positive**, i.e., to tend to "make one stronger, better, and more efficient." There is nothing fanciful or visionary in these methods. They are based upon cold, scientific facts, carefully tested and subjected to trial and experiment, and may be verified by anyone who will faithfully put them into practice and use.

The Seven Principles of Character-Building, above referred to, are as follows:

- I. The Principle of Idealization.
- II. The Principle of Visualization.
- III. The Principle of Mental Declaration, or Affirmation.



IV. The Principle of Nourishing with Suggestive Ideas.

V. The Principle of Rehearsing in Imagination.

VI. The Principle of Directing the Physical Expression.

VII. The Principle of Establishing the Habitual Manifestation.

You are now asked to consider in fuller detail each of the Seven Principles of Character-Building, with a statement of the facts upon which it is based, and the general method whereby it may be effectively applied.

#### I. Idealization

Idealization is "the act or process of giving an ideal form or character" to the character-quality under consideration; of combining its full meaning and content in a unitary idea embodying the basic conception involved in the thought or term designating it. The principle of Idealization is employed not only that a full, intelligent conception of the quality may be had, but also that there may be created an ideal mold or pattern, design or framework, in or around which the substance of the quality may arrange and build itself into the perfect form and shape to be expressed in objective manifestation.

In order to build up a desired trait or quality of character, it is necessary first to create in the mind a strong and efficient idea of that

trait or quality. All things in Nature are built around an ideal form—the ideal form of the oak tree is in the acorn, and the growth of the tree proceeds according to the pattern of the ideal form. All the creative work of man proceeds from the ideal to the real—from the mental idea to the material reality.

Halleck says: "The Brooklyn Bridge first existed in the mind before the structure became an objective reality. The projectors had first to plan what they intended to do. Then they had to put these plans on paper in the forms of drawings, the mind going before the pencil, and telling the fingers where to put the next line. Only after the mental object was complete, was matter slowly poured into this mental mold. Only then did that wonderful bridge, connecting two great cities, become a reality. The same is true of every step in material progress, from the invention of a sewing machine to that of the telephone. In the battle of life, those succeed best who can form definite ideas of what they are going to do, before they start to do it. Others get into trouble, and often are forced to retrace their steps."

In the process of Idealization, in the work of character-building, you must first of all acquire a full, comprehensive and complete idea of the nature of the character-quality which you wish to develop—for that is the mental

pattern upon which you are to fashion and shape the growth of that quality; the mold into which you are to pour the mental substance out of which character-qualities are built. Unless you have a full and complete pattern or mold, the product will be incomplete and imperfect. You will find that your ideas concerning most character-qualities are very hazy, indefinite and imperfect; if you build or pattern upon these, you will obtain results far from complete and perfect. You will do well to begin by referring to a dictionary, then exercising your general recollection and thought concerning the report furnished you by that reference work.

For instance: you wish to develop Courage within yourself, because you find yourself lacking in that quality. Stop a moment, and see how little you know concerning Courage—you know it only in a general way. Reference to the dictionary brings the report that "Courage is that quality of mind which enables one to encounter danger and difficulties with firmness, or without fear." The synonyms given for Courage are as follows: "Heroism, bravery, intrepidity, valor, valiantness, gallantry, daring, firmness, hardihood, stoutness of heart, boldness, dauntlessness, resolution." If you will proceed further in your dictionary search, you may "run down" the meaning of each of these synonyms, writing down the definition



and explanation of each; by so doing you will have built up a wonderfully strong concept or conception of Courage—you will know it from top to bottom, and from all sides and points of view. You will find that for the first time in your life you really know what Courage means.

If you wish to proceed further, you may refer to some standard reference work in which quotations from eminent writers, poets, and speakers are given, indexed under their appropriate headings. Under the heading of "Courage" you will find many strong quotations in which the word or idea of Courage is used as the central thought. You will find yourself filled with a new and inspired realization of the inner meaning of Courage—you will have Courage idealized, Courage apotheosized, Courage deified.

Having done this, you should use your recollection and powers of association in order to bring before your mind the numerous instances and examples of courageous action and behavior of which you have read or heard. You should recall the individuals noted in history for their courageous behavior in face of danger and difficulties; you should recall the individuals in private life who have manifested acts showing the possession of the quality of Courage. In short, you should build up a strong and complete mental picture of Cour-

age, using your basic definition or conception as its central point.

The same course should be pursued by you in the case of any particular character-quality which you may wish to develop in yourself. The principle is universal, and is applicable in all cases to all individuals. Do not pass this by as fanciful or unimportant detail—it is very practical and most important, as you will discover if you will try to put on paper your conception of any character-quality without having followed the course above outlined. Your ignorance concerning any of these qualities is unsuspected by you, until you make the discovery in the way above mentioned; having made the discovery, you will “get busy” in this way if you purpose trying to develop a character-quality—for unless you know what you are trying to build, you cannot expect to build it very well. First, know thoroughly what you intend to seek and obtain; then, bend every effort toward obtaining it. The Idealization comes first; the Realization follows.

## II. Visualization

The principle of Visualization is employed for the purpose of creating a clear mental picture of the character-quality deemed desirable and worthy of development because of its positive nature. This mental picture must show the quality in actual manifestation and expres-

sion on your part—your imagination is called into effect in picturing you as already possessing the quality in question, and as efficiently manifesting it in action. Thus is set into operation that psychological law which creates mental paths over which the will afterwards tends to travel easily and instinctively.

**“Visualization”** is **“The act of picturing a mental image in memory or imagination”**; another definition is, **“The creation of a mental image or picture representing a physical form or activity.”** In the special usage of this term in the New Psychology, it means, **“Forming mental pictures or images of oneself as possessing a desired mental state, and as acting in accordance therewith.”** As we have stated, the purpose of the practice of Visualization in the process of character-building is that of building and establishing mental paths over which the will may and will travel easily in future performances. Just as one's feet naturally and instinctively tread in the path which other feet have made for them across a field, through a forest, or along a stream, so does the will tend to tread the path which has been established for it either by the habit of continued and repeated action, or by the habit of idealistic Visualization or mental picturing which we are now considering.

In applying the principle of Visualization, you should picture yourself mentally as already



being that which you desire actually to be, and as acting in accordance with the possession of such qualities of character. You should visualize yourself as in possession of the positive qualities you wish to acquire; but under no circumstances should you allow yourself to indulge in the practice of visualizing yourself in the possession of negative qualities: this, because in either and each case you will be building mental paths of character over which the will may find it very easy to travel in future manifestations of character.

In the process of Visualization, as herein described, the imagination is called into play, and is pressed into active service. There was a time in which the imagination was regarded as being concerned only with fanciful picturing having no relation to real accomplishment. Today, on the contrary, the imagination is seen to be a most important factor in the creative work of man along all lines of expression. Everything that man has created, he first created in his imagination—the physical creation being merely the reproduction of the mental image. The better and clearer the mental picture of anything you wish to accomplish, the better will be your chance of accomplishing it, all else being equal. Constructive Imagination is the secret of the attainment of the inventor, and of the success of all persons, in any walk

of life, who improve upon older methods and who extend the limits of man's achievements.

Therefore, do not dismiss the subject of the principle of Visualization as being "mere imagination." Instead, learn to employ the principle earnestly and in good faith, for by so doing you set into operation one of Nature's great hidden forces—one of her finer forces. By creating the right kind of mental pictures of that which you wish to be and to do, you are erecting the mental model which your will may employ in its future work of character-building. It will try to copy faithfully the model you give it—so be careful to give it the right kind of model. Build carefully on the plane of the ideal; for your work will be reproduced on the plane of objective reality. Hang the right kind of pictures in your mental gallery; for they will be used as models by the silent artists working on the subconscious planes of your being.

### III. Mental Declaration, or Affirmation

The principle of Mental Declaration, or Affirmation, is employed for the purpose of bringing into operation the psychological law which tends to "set" and fix in the character those traits, qualities and tendencies which are verbally declared, asserted and affirmed with conviction and confidence. In modern psychology, this principle is frequently referred to under the term "Affirmation," or "Auto-Suggestion."

**"Affirmation"** means **"The act of affirming or positively asserting and declaring."** In the special meaning of the term as employed in modern psychology, the term **"Affirmation"** means practically that which is known and indicated by the term **"Auto-Suggestion."** **Auto-Suggestion** is a **"Suggestion"** made by the individual to himself; and when persistently practiced it takes on the full power and effect of that which psychologists know as **"Suggestion."** The term **"Suggestion,"** in this usage, is **"The process of communicating an idea to the subconscious mind, in an unobtrusive manner, carrying conviction."** A **"suggestion"** is not an argument, or the presentation of proof; on the contrary, it is rather a positive, confident statement made in the tones and spirit of conviction. Suggestion proceeds upon the psychological theory that **"The mind of man is largely subconscious; and the subconscious mentality is highly amenable to Suggestion."**

It would be departing from the special field of psychology sought to be covered in this book were we here to enter upon a detailed consideration of the respective subjects of Subconscious Mind, Suggestion, etc., interesting as such subjects may be. Instead, we will assume that you are acquainted in at least a general way with those leading facts concerning such subjects, and shall treat the subject of Mental Declaration, Affirmation or Auto-Sug-



gestion with that understanding. Those who wish to acquaint themselves more fully with the subject of the Subconscious Mind are referred to the volume of the present series devoted to that special subject of "Subconscious Power."

Mental Declaration, Affirmation or Auto-Suggestion is very simple in its application. It consists merely of saying to yourself, positively, emphatically, earnestly and persistently: "I Am Fearless," or "I Am Self-Controlled," or "I Am Truthful," etc., etc.; the "I Am" assertion preceding the statement of the possession of the particular character-quality sought to be developed and cultivated, and brought into the field of your mental activity.

You should never make the affirmation or declaration in the form of a denial, as for instance: "I am not afraid." "I am not untruthful," etc. This, because in such a denial you are really suggesting the negative term to the subconscious mentality, and thus bringing it into the field of attention, thereby strengthening it instead of weakening it as you desire to do. Mental Declarations, Affirmations and Auto-Suggestions should be positive, and never should be expressed in negative terms.

The power of Mental Declaration, Affirmation or Auto-Suggestion is augmented greatly by an accompanying "acting out" of the character-quality as described later in our explana-

tion of "The Direction of Physical Expression," and by the practice of "Visualization," as previously described, and also by the practice of the principle "Rehearsing in Imagination," as later explained. The combination of (1) Direction of the Physical Expression, (3) Visualization, and (4) Mental Rehearsal, furnishes an ideal method of cultivating and developing any desired character-qualities.

In declaring, affirming or auto-suggesting the desired character-qualities, be careful not to fall into a parrot-like repetition of the words. There is no special virtue in the words themselves—the entire virtue consists of the lively meaning of the words which the mind absorbs. Your declarations or affirmations must be alive, full of energy and animation—not dead, meaningless statements of words repeated without a vivid consciousness of their meaning.

Mental Declaration, or Affirmation, is not by any means a "mumbo-jumbo" process of repeating mysterious words constituting a "charm"—it is not a superstitious magic rite. Instead, it is a purely scientific process, based upon definite psychological law, and is clearly explainable in psychological-physiological terms. Remember, always, that "there is a reason" for this process of "sez I to myself, sez I"—and that this reason is a valid, scientific one, based upon efficient observation, experimentation and demonstration.

#### **IV. Nourishing With Suggestive Ideas.**

The principle of Nourishing with Suggestive Ideas is employed for the purpose of bringing into operation and effect that psychological law under the operation of which mental qualities are fed and nourished by means of the presentation of suggestive ideas, or starved by the withholding of such ideas from them. This psychological law, simply stated, is as follows: "Feed your positive qualities with appropriate suggestive ideas; starve your negative qualities by withholding appropriate suggestive ideas."

In considering the application of this principle, you should take note of the fact that the element in the character-qualities which is to be "fed," or "starved" by giving or withholding suggestive ideas, as the case may be, is the feeling or emotional element of such qualities. The feeling or emotional element is present in every character-quality, and, in fact, is the element which supplies the motive power of the manifestation of the quality itself. This being perceived, it follows that an understanding of the nature of emotion must be had in order that you may be able to grasp the principle involved in the case now before you for consideration.

Emotion is made up of two elements—two streams combining to form a mighty river. These two elements are (1) Simple Feeling, and (2)



Representative Ideas. Emotion is technically "Feeling combined with Idea." A leading psychologist has compared the River of Emotion to the Lower Mississippi River, which is composed of the waters of (1) the Missouri River (representing Representative Ideas), and (2) the Upper Mississippi (representing Simple Feelings). The two streams combining, the Lower Mississippi River (representing Completed Emotion) is formed, and thenceforth flows toward the Gulf of Will—much broader and deeper than before the junction. The waters of both the Missouri and the Upper Mississippi are always present in every part of the Lower Mississippi—and the elements of Feeling and Idea are always present in every emotional state—even when Emotion flows into the Gulf of Will.

The above statement, and the accompanying illustrative figure, will give you the secret of the application of the principle now before us for consideration. If you withhold the stream of Suggestive Ideas, the River of Emotion will consist merely of Simple Feeling, never rising to the power, never displaying the depth, never extending to the width of the true River of Emotion. But, on the other hand, if we let flow into the stream of Simple Feeling a copious and abundant stream of Suggestive Ideas, then will the River of Emotion be given increased power, depth and width.

Completed Emotion never comes into being except in response to definite Suggestive Ideas. These Ideas may arise from the direct perception and observation of some suggestive object, which object awakens either the memory of direct experiences or else of inherited race-experience, and thus sets the imagination to work. Any idea, whether derived from direct observation, or else arising from memory, which suggests the satisfaction of emotional feeling—or any picture of the imagination which is likewise suggestive of similar results—will tend to awaken or to kindle emotion. This, because such ideas combine with the inherited or acquired elements of Simple Feeling, and, fusing with these, create emotion, or become emotion itself.

The imagination supplies us with some of the strongest suggestive ideas inspiring emotion. Halleck well says: "Those ideas which give us pictures of a concrete act of injustice, of the doing of a noble deed, or of actual suffering, seldom fail to arouse emotion. If a man intends to get a contribution for the sick poor, let him not speak in general terms of the inconvenience of sickness, the pains of poverty. One vivid picture of a forlorn room where a feeble mother is watching a sick child for which she is unable to procure proper food, will be infinitely more effective. Any idea which suggests gratification of desire, any idea which vividly pictures something affecting the welfare of the self or of others, is apt to be fol-

lowed by emotion. Stating the case generally, the rapidity of the rise of an internally inhibited emotion will be due to the amount of pleasure or pain, immediate, or remote, to ourselves or to others in whom we are interested, which the idea suggests."

From the above, you will see that it follows logically that the more that your feeling is supplied with appropriate, suggestive ideas and mental images, the greater will be the power, depth and width of the emotion aroused; and conversely, that the more that your feelings are deprived of such suggestive ideas and mental pictures, the weaker and the less effective will be the resulting emotion. Hence the general rule: "Feed your positives, and starve your negatives."

Keep your mind well filled with the suggestive ideas and mental pictures which logically suggest the positive character-qualities; and keep it as free as possible from the suggestive ideas and mental pictures which suggest the negative character-qualities; in following this course you will be proceeding scientifically with your work of character-building. Visualize yourself as manifesting the positive qualities—as expressing your feeling and desire for their objects—as gratifying your desire and craving for such objects—and you will be setting into operation a powerful law of mental activity in the direction of the attainment of the positive qualities which your reason dictates should be cultivated and developed.



See yourself as you wish to be, i.e., in possession of the positive qualities, and manifesting freely, efficiently and effectively such positive qualities. Emotions are hungry creatures; feed well those which you desire shall thrive, and starve into submission those which you are determined to restrain, restrict and inhibit. Remember, always, that: "Suggestive Ideas constitute the natural food of Emotion; and the Imagination is the great Department Store of Suggestive Ideas."

#### V. Rehearsing in Imagination

The principle of Rehearsing in Imagination is employed for the purpose of "acting out" in imagination those actions which you desire to render habitual, and which result naturally from the manifestation of the character-qualities which you are seeking to develop; thus bringing into operation the psychological law which operates in the direction of "causing ideals to become real," and in creating mental patterns of action which will be reproduced in actual manifestation. Just as the actor who wishes to become proficient in the representation of his part must practice, rehearse, and "act out" in private the part which he wishes to play, so must you practice, rehearse, and "act out" in imagination the parts which you desire to play when you have fully developed and cultivated the positive qualities to which you are applying the methods of character-building.

Careful and extended experience and experiments in the psychological laboratories have demonstrated the correctness of the above-stated principle of character-building. It has been found that when the individual experimented upon will earnestly, diligently and faithfully carry out the instructions to rehearse in imagination the actions which will naturally result from the possession of the developed character-qualities in question, then he will rapidly develop those qualities which are necessary to cause his ideals to become real. It would seem that Nature feels the demand upon it for the development of the qualities in question, just as it feels the demand of the growing plant for certain elements of growth, and thereupon responds to that demand by supplying that which is needed.

When you are engaged in the work of developing and cultivating a desired positive character-quality, you should avail yourself of the materials gathered by you in the processes of Idealization and Visualization, respectively, thus forming a clear conception and mental picture of just how you would act if you were really in possession of that positive character-quality fully developed and in a state of normal activity. Get this idea and picture well fixed in your mind, as perfect in detail as is possible to you; then proceed to "act out" the part in imagination. Go about it just as if you were actually learning a part to be played on the stage, and for which you would be hand-

somely rewarded if you succeeded in playing the part successfully. Go about it seriously, earnestly and in good faith, and with persistent determination. Learn well the part; then play it out well in your imaginative rehearsals.

Imagine yourself in all sorts of positions in which you will be called upon to exercise the positive quality in question; invent circumstances, conditions and events in which you must play this part in order to be successful. Then mentally picture yourself as successfully playing the part, going through the motions; displaying the necessary strength, power and fortitude; saying and doing the right things; and, finally as meeting with success in the matter. Never, under any circumstances, should you indulge in a rehearsal of the manifestation of negative qualities—and steadfastly refuse to accept such roles even in imagination; for, otherwise, you will make it too easy for you to actually play such parts in real life. Rehearse only those parts which you really desire to play, and "cut out" the other parts.

There is no magic or uncanny mystery about the workings of this principle; it proceeds strictly in accordance with scientific psychological law. By rehearsing and "acting out" these parts in imagination, you set in operation certain mental forces which tend to bring to the surface of your consciousness the mental powers which are latent there, and which



are a part of your heredity—the mental powers associated with the manifestation of the positive qualities which you are “acting out.” Moreover, at the same time, you are acquiring the mental habit of acting in this particular way, and thus establishing new paths over which the will may easily travel. Or, to put it another way, you are exercising that set of brain cells which have to do with the manifestation of the positive quality in question—and are thereby causing these cells to develop by use and exercise according to natural law.

Aside from all explanations and theories—though there are plenty of good ones to be had—the principal fact concerning this principle is this: It “works out” in actual effect, and will produce the desired effect. You do your part—and the psychological law of this principle will do its part in return.

#### **VI. Directing the Physical Expression**

The principle of Directing the Physical Expression is employed for the purpose of setting into operation the psychological law which relates and correlates the inner mental state with its outer physical expression, and which causes each of these elements to react upon the other, thereby establishing the full correlation. Just as this law causes thoughts and feelings to take form in physical action, so does it cause physical action to arouse a corresponding and associated set of mental thoughts and feelings.

The first above-mentioned result is a matter of common knowledge; the latter, though equally well established, is practically unknown to the average person.

The correlation and coordination of mental states and physical expression is universal and elemental. Particularly marked is this correlation in the case of emotional feeling and muscular action. The lower animals manifest it in their characteristic physical expressions of emotional states; the tossing of the mane, the showing of the teeth, the unsheathing of the claws, the distended fur or hair of the body, the dropped tail, the wagging tail—all these are typical examples of the operation of the principle.

The human infant gives vigorous physical expression to its pleasurable and disagreeable emotional feelings. The adult being also manifests marked physical expression of his inner emotional states, as for instance, his smile, his scowl or frown, his clenched fists, his look of amazement or perplexity, the changing expression of his eyes, his general bodily attitude. The skilled pantomimist or moving-picture actor is able to express by mere physical gesture, expression and posture, the entire range of human emotions.

Psychologists are now quite generally agreed that if the body remains entirely passive, then the emotional state can scarcely be said to

exist. They hold that the specific muscular action accompanying an emotion is so truly an essential part of the emotion that it cannot be divorced from the latter. They cite as evidence this fact that when the features are deliberately fixed in the facial expression of one emotion, it is impossible to call up into conscious action a contrary emotion. Furthermore, they assert that by restricting and restraining the physical expression of a strong emotion, one usually is able to inhibit the further growth of that emotional state. Likewise, that by refusing to express the physical form of an emotion, the inner flame of the emotional state flickers and finally dies out entirely.

There is discovered to exist a peculiar action and reaction between the inner emotional state and its outer physical expression. Each acts upon the other, and in turn each experiences the reaction from the other; this process of action and reaction proceeds until the climax of the emotional state is reached, when it dies down gradually in the same way. Each inner excitement produces an outer excitement, the latter reacting upon the inner states, and thus intensifying them, and so on until the climax is reached.

In Anger, for instance, you will find the following stages manifested: First, there will appear the rising inner excitement, which is closely followed by the physical expression,



i. e., the clenched fists, the compressed lips, the scowl, the labored breathing, the increased heart-beat, etc. These physical actions will then react upon the inner flame, causing it to burn more brightly and more fiercely; the heat of this increased inner flame will then "warm up" an increased degree of physical expression. And so the action and reaction continue until the person is roused to fierce passion and rage.

From these facts the psychologists have deduced certain methods of controlling and directing the emotional states. These methods are of two general classes, as follows: (1) Methods of Inhibiting Negative Emotions by means of refusing physical expression to them, and (2) Methods of Cultivating and Developing Positive Emotions by means of inducing their physical expression. Let us now consider each of these in turn.

(1) **Inhibiting Negative Emotions.** The discovery that emotional states may be restrained, restricted and inhibited, or at least prevented from rising to their completed form, by means of a deliberate refusal to allow them to manifest in physical expression, is of the greatest practical importance to those individuals who seek to cultivate and develop the positive elements of character and to restrain and curb its negative elements. It places in your hands the key whereby you may at will

lock the door of any particular emotion, and thus prevent the exit of its tenant. By means of this discovery, many who were formerly slaves of their emotional states have become the masters of this part of their mental being.

For instance: Many quick-tempered men have discovered that they are able to repress the development of a rising feeling of anger simply by holding their voices down to a quiet level tone and to a calm utterance; by refusing to allow their brows to contract in a frown; and by preventing their fists from clenching and their breathing to become labored. By refusing to permit the muscular contraction, they have aborted the rising passion. Many so-called "cold-blooded" persons owe their immunity to hasty emotional states to the simple practice of muscular restraint and control, i. e., to the habit of restricting and restraining the physical expression of the threatening disadvantageous emotional feeling. There thus being no physical action to react upon the emotional state, the latter has no fuel to keep alive its flame, and it soon dies out.

The physical expression and muscular contraction, which is the outer phase of the emotional feeling, should be thought of by you as "the oil which poured on the fire causes it to burn more fiercely." If you want the flame of inner emotion to burn fiercely, pour on the oil in goodly quantity. If, on the contrary,

you wish the fire to die out quickly, refuse to supply it with fuel. Carry in mind this figurative illustration so that you will have it at hand when you need it most.

In applying this method you have but to note the instinctive impulse toward muscular action which accompanies the first dawn of the rising emotional state, and then resolutely and determinedly to employ the will in the direction of refusing further physical expression. At first this may be difficult, but you will find that once you have "acquired the knack," it will be easy. In fact, the very withdrawal of the attention from the exciting outside object arousing the emotion, and placing it instead upon the physical movements, will tend to quiet the emotional storm. Each and every emotional state has its own particular forms of physical expression, and when you are on the lookout for these you will detect the preliminary symptoms at once. Then you must assert yourself and give the order, "Stop just where you are! I refuse expression to you! You shall not pass the barrier of my will!" Stick to this command, back it up with your will; and you will have mastered the emotion.

The orientals practice a method of emotional mastery by means of the control of the rhythmic rate of breathing, which method is really but one form or phase of the general method above indicated. Some of these oriental meth-



ods have been in use for over two thousand years, perhaps even much longer. Leaving out the fanciful theories and technical terms, the underlying principles of these methods may be stated as follows: (1) **Every emotional state has its appropriate rate or rhythm of breathing;** (2) **if one will refuse to allow the breathing process to proceed according to this appropriate rate or rhythm, then the associated emotional state can not rise to its completed stage.**

As an illustration of the above-stated principle, you have but to think of yourself as becoming angry. If, when you find this emotional state manifesting within you, you will determinedly refuse to allow yourself to breathe according to "the Anger rate or rhythm," and instead will keep your breathing rate or rhythm down to that of the calm, well-poised, self-controlled mental state, then you will have aborted the rising emotion of anger. Again: if you refuse to manifest the anger-breath and the fear-breath, you will have conquered Anger and Fear, the twin-devils of the emotional world according to the oriental philosophies. You will do well to consider carefully this method, and practice and apply it.

Another method of preventing the rise of negative emotions is based upon the same general principle, that principle, however, being here applied in a different manner. This new

method is one but little known to the western psychologists, but it has been taught and practiced by the Buddhists for many centuries. It may be stated as follows: **By concentrating the attention upon the several physical states, muscular movements, expressions, gestures and postures, correlated with an inner emotional state, so that you mentally analyze that emotional state into its associated physical elements of expression, you will cause the spirit or soul of the emotion to take flight (as if in disgust), leaving nothing but the shell of its physical elements for further observation and experiment.**

Example: If you feel yourself growing angry, or jealous, or worried, for instance, you should begin to think about the several forms or elements of physical expression accompanying the emotional state. Analyze the physical expression into its ultimate elements, proceeding in a cold-blooded scientific spirit. When you are through with this task, you will find yourself contemplating merely the lifeless shell of the departed emotional state, from which the soul has fled in disgust and despair. When you are able to see in the feeling of Anger merely the physical elements—the clenched fists, the frown, the scowl, the compressed lips, the flushed face, the labored breathing, the increased heartbeat, you will have left but very little of the original internal feeling of Anger.

You do not need to wait until the negative emotion actually manifests itself, in order to perform this analysis; it may be performed in imagination, at other times, by counterfeiting the feeling and thus observing the instinctive physical actions accompanying it. Act it out, and you will find the lathe-and-plaster beneath the thing which has seemed like solid masonry to you.

A warning is necessary here, however. We advise you to conduct the above experiment only upon the **negative** emotions—those emotions which you wish to inhibit, restrain, restrict and master. Do not try it upon the positive emotions—upon those you wish to develop, cultivate and strengthen. The reason is obvious. You are here striving merely for mastery and self-control—you are not a candidate for asceticism or anchoritism, remember. You do not wish to “kill out” all emotional feeling and expression, by any means, for many emotional states are positive and contribute to the task of making you “stronger, better, and more efficient”—these you wish to cultivate and develop. It is only the negative emotions that you wish to restrict, restrain and inhibit.

Maintain the Golden Mean, and remember the adage: “Nothing too much!” You should strive only to kill out the weeds in the Garden of Character—you should cultivate the many



beautiful plants and flowers of emotion which are to be found there. Do not pull up by the roots the plants of the positive emotion in order to see what makes them grow. Do not pick to pieces the flowers of the positive emotions in order to discover the elusive "flower in itself." Remain human with the positive human emotions; do not try to become an emotionless being with all "head" and no "heart." Mastery of Emotion is one thing; Asceticism and Renunciation of Emotion is another and a far different thing. "Keep in the middle of the road," and avoid the two dangerous extremes on either side.

(2) **Developing Positive Emotions.** The methods just described as being effective in inhibiting the negative emotions, if their action and direction be reversed, will prove equally efficacious in the direction of developing and cultivating the positive emotions. The old adage, "It's a poor rule that won't work both ways," is found to apply in this case. This great psychological law will work equally well in either direction, thus furnishing another illustration of the axiom of physics, and of metaphysics as well, that: "Action and Reaction are equal in power, though in an opposite direction." Interesting and important as is the application of the principle which we have just asked you to consider, equally interesting and important is the converse application of that

principle. You are now asked to consider such application of the principle—the reverse action of the rule.

Psychologists have discovered that if you will deliberately and positively assume the physical expression of any particular emotional state, you will find yourself gradually experiencing the inner emotional feeling correlated to that physical action. Thus, if you sit in a moping posture, sighing and speaking in a melancholy tone, you will soon experience a feeling of depression and sadness. Reversing the attitude and expression, i. e., sitting properly with shoulders thrown back, smiling and speaking in a cheerful tone; in short, acting like a cheerful person; you will find yourself really feeling cheerful. Your depression will have flown away, and you will soon feel "bright, cheerful and happy," as every normal person should feel.

The psychologists furnish us with many illustrations of this phase of the general principle involved. The following selected cases will serve as illustrations of the typical instances cited by leading technical writers on the subject:

A German professor assures us that when one walks for a little time, assuming the mincing air and step of a silly schoolgirl, he will begin to feel as frivolous and as "giddy" as does the girl whom he is counterfeiting. Actors,

we are reminded, frequently experience the inner feelings of the character whose outer actions they are representing on the stage. Likewise, if we cast the eyes upward, assuming the reverential attitude of the pictured saints, the Madonna, or the girl in the well-known picture of "The Soul's Awakening," we will be inspired with a feeling of awe, and the emotion of reverence, devotion and mystic longing. Counterfeiting the expression of the Mona Lisa will give us the key to the inner feeling expressing itself in the inscrutable smile which the artist has so subtly conveyed to us in the painting.

Again, closing our eyes, and directing our glances sidewise in a "suspicious, crafty glance," continued for some little time, we will feel rising within us the crafty, suspicious, cunning, designing feeling of the fox and his human counterparts. Or, if we will continue to glance half-downward, and a little to one side, we will soon begin to experience the feelings of the coquettish woman—quite vain and self-satisfied, and rather inclined to a little flirtation. Professor William James has assured us that whistling to keep up courage is no mere figure of speech; and that, "if we wish to conquer undesirable emotional tendencies in ourselves, we must assiduously, and in the first instance cold-bloodedly, go through the outward



movements of those contrary dispositions which we prefer to cultivate."

Here, then, is the essence of the method: If you wish to develop and cultivate a positive emotional state or character-quality (or to inhibit a negative one by means of developing and strengthening its correlated positive), you may do so by deliberately "acting out" the physical expression of that positive emotion, just as the actor would act out that part on the stage. By giving full expression to the physical actions associated with an inner emotional state, you feed the inner flame; and by first earnestly counterfeiting that physical expression, you may actually kindle that inner flame. Therefore, in cultivating an emotional state, you should (1) throw as much earnestness as possible into its physical expression when you are manifesting it; and you should also (2) seek to induce the feeling by deliberately inducing its physical expression.

You may easily ascertain the appropriate physical expressions of an emotional feeling, if you do not already know them, by throwing yourself into the part in imagination, and letting yourself "act it out." Cast aside the cultivated and acquired repression of your emotional feelings (at least on such occasions) and let instinct and Nature show you how that particular feeling and emotion expresses itself in physical form and motion. A little private practice

along these lines will surprise you by the revelation of unsuspected depths of feeling and expression possible to you—you will be surprised to discover how good an actor you are when you “act” before the mirror.

You will not need a chart of the complete physical expression of any or all of the emotional states. Instinct has supplied you with an inner chart, with all the details worked out; though you have hidden that chart under the accumulated habits of many generations of conventional restraint, in all probability, particularly if you are an Anglo-Saxon. If you are of the Latin races, or have the blood of such races in the mixture flowing through your veins, you will find the instinctive expression much nearer to the surface. But, no matter how deeply buried it may be, it exists surely in everyone—for Nature has placed it there in her processes of racial psychic inheritance. You will make interesting discoveries concerning your emotional nature if you practice this method. You will find that you have “the whole menagerie” within yourself—you will hear the muffled roarings of the animals in the recesses of your nature; but you will find yourself the Master of the Show, by reason of your grasp of the fundamental principles of their nature and activities, and by the knowledge of the basic facts of your own being.

In applying this principle in the direction of

developing and cultivating the positive emotions, you must reverse in every particular the direction of the principle as we have explained it to you in our consideration of the methods designed for the restraint, restriction and inhibition of the negative emotions. Instead of shutting off the supply of fuel, here you must "pour oil on the fire" of emotion by encouraging, expressing, and even actually counterfeiting and "acting out" the physical expression. Likewise, just as when in the work of repressing the negative emotions you refused to allow your breathing to take on the rate and rhythm of the negative emotion, so here, in developing the positive emotions, you must first deliberately induce, assume, and produce the desired breathing rate or rhythm. "Breathe as you wish to feel," is the oriental adage applying in this case.

Furthermore, you may here even reverse the method of "analyzing into its physical elements" the negative emotion, which you have been taught to apply in cases in which you wish to neutralize the effect of the latter. In this reversed action, or converse method, instead of "analyzing" the negative element into its physical elements, you proceed to "synthesize" (i. e., combine, put together) these physical elements so as to create an inner emotional state. Instead of driving out the soul of the emotion by dissecting its body, you here build-



up an appropriate body into which the soul of the emotion may enter. This analysis, and the synthesis, as the case may be, is performed mentally, of course. In the synthesis you form a mental picture of the coordinated and combined physical elements of expression, visualizing these as animated by the soul or spirit of the positive emotion. In this way you awaken the sleeping spirit of the positive emotion, which then proceeds to live, and act, and breathe through its physical form.

We ask that you do not dismiss as fanciful and impractical these methods of controlling the physical expression of emotion. While they may be new to you, and while they may be different from anything you have previously thought or learned concerning this matter, nevertheless they are the most practical and efficient methods discovered by modern psychology—or, perhaps we should say, “re-discovered,” for these methods have long been known to the orientals.

#### VII. Establishing Habitual Manifestation

The principle of Establishing the Habitual Manifestation of the positive character-qualities is employed for the purpose of building up a “line of least resistance,” and establishing a “second nature,” along which and according to which course the will will tend to travel in future actions.

This principle is based upon the well-established psychological law that the expression of the emotions and the manifestation of the will proceed along the "line of least resistance," the latter being the line of established habit; and upon the fact that in establishing a new set of habit-action there is created a "second nature" of even greater power than that of the original "nature" of the individual.

"Habit" is that tendency of the mind, feelings, emotion, and will to move along the line of least resistance established by previous actions of the same or similar nature. When one performs with difficulty a voluntary act several times, the repetitions of that act become steadily easier, more involuntary, more instinctive, more habitual. Here follows the technical statement of psychology concerning the nature and operation of habit:

"An acquired habit is an established and traveled pathway of discharge of nervous energy, over which subsequent currents ever after tend to travel or escape into action. The two laws governing such habitual action are as follows: (1) All actions tend to recur and to be manifested more easily after each performance; (2) Actions, at first voluntary, by frequent repetition tend to become involuntary, and are performed principally by the subconscious will." Here the mind is seen to work and perform just as does material substance

such as, for instance, the piece of paper or cloth which after being once folded thereafter tends to fold more or less easily along the lines of the original crease.

This principle being perceived, it logically follows that if you are desirous of cultivating and developing the positive character-qualities you will do well to start to acquire the habit of actually expressing them—the more often you actually manifest such character-qualities, the more easily, instinctively, and automatically will you express them subsequently. You must create a wide, clear mental path over which your will may travel in future manifestation. Such a path may be created by firmly establishing the habit of actually manifesting the desired positive character-qualities.

Here follow the classical, well-established Psychological Rules of Habit, adapted to the particular task before you:

(1) **Acquire Momentum at the Start**, when you undertake the task of cultivating a positive character-quality either for its own sake or for the purpose of inhibiting its correlated negative quality. Give the positive quality "a good running start," so that it will be launched with a strong and vigorous initiative. Be in earnest, and put enthusiasm and vigor into your work of character-building.

(2) **Beware of Slipping at the Start**, when you undertake the development of a positive



character-quality. This, because such a failure discourages the will, and renders easier any subsequent slips or stumbles. Your positive character-quality must be given the habit of Success from the very start—this will put new life, vigor, and confidence into it. Beware of early discouragements, before the habit has been established and the tendency “set.”

(3) **Express Promptly in Action your Positive Qualities**, when they present themselves in consciousness to you. Do not allow procrastination or delayed expression to deaden your will-to-action in such cases. Let the positive qualities express themselves in action at the first possible opportunity—this gives the inner spirit of the feeling a body to inhabit—and causes it to take on an objective form.

(4) **Exercise the Positive Quality in Actual Work**—this as early and as often as possible. Character-qualities, like muscles, grow and develop by use and exercise. If you cannot find an opportunity to exercise the quality in actual work, then do the next best thing and give it a good rehearsal, or “acting out,” both of inner feeling and of physical expression. Keep the faculty “fit” and in good condition by “trotting it around the track” every once in a while. Character-qualities, also like muscles, tend to atrophy, stiffen and weaken, if not used and exercised. Beware of allowing your positive character-qualities to become “muscle bound.”

### **The Master Formula of Attainment**

In your work of Character Building, in your task of building up a Positive Individuality, as in any other form of mental work, you will be aided by employing the principles of "The Master Formula of Attainment" which is frequently referred to in the instruction contained in the series of books of which the present volume is a part. **The Master Formula of Attainment** is composed of the following several elements, viz., (1) Definite Ideals; (2) Insistent Desire; (3) Confident Expectation; (4) Persistent Determination; (5) Balanced Compensation. Its principles may be expressed in popular form as follows: "You may have anything you want, provided that you (1) know exactly what you want, (2) want it hard enough, (3) confidently expect to obtain it, (4) persistently determine to obtain it, and (5) are willing to pay the price of its attainment." We suggest that you apply the principles of the Master Formula in your work of building up a strong positive character.

### **Poise and Power**

In this instruction we have sought to lead you to concentrate upon, and to exercise, express, and manifest the Positive Norm of the various classes of character-qualities which are present within you in at least some form of development and cultivation; and also to lead

you to inhibit and starve out the Deficiency-Negatives of those positive qualities, and to transform the Excess-Negatives into their appropriate Positive Norms by the addition and blending of the positive elements which serve to neutralize the perversion-excess constituting the negative form of the positive qualities.

The two negatives, i.e., the Deficiency-Negative and the Excess-Negative, respectively, represent the "extremes" of any particular class of character-qualities. Situated exactly at the central point between these two poles or "extremes," is to be found the Positive Norm of the quality in question. Many find it difficult to attain and maintain the state of the Positive Norm. They find that the pendulum of expression and manifestation tends to swing from one extreme to the other—the swing being wide in some cases, and narrow in others.

Human nature tends to "run to extremes." Becoming tired and disgusted with one extreme of a character-quality, it seeks to escape from it, and in so doing tends to swing equally far in the other direction—and thus reaches the other extreme. The reformed libertine often becomes an ascetic; the ascetic who "breaks loose" tends to rival his libertine cousin. Few are able to "master the extremes," and to secure the Poise and Power which comes only to him who has found and held that place and position represented by the Positive Norm.



That place and position must be found and held by all who wish to attain Mastery.

Not only in physics, but in the realm of psychology as well, are the Law of Polarity, the Principle of "The Opposites," and the Law of Rhythm found to manifest their presence and power. The mental or the physical pendulum swings as far in one direction as in the other. Action at one extreme tends to produce Reaction to the opposite extreme. The rule is; "Action and Reaction are equal; though in an opposite direction." From the perception of this great fact of Nature and of Life, the ancients deduced numerous adages and aphorisms; as for instance: "Too much is as bad as not enough"; "Nothing too much"; "A virtue carried to excess may become a vice"; "Seek ever the Golden Mean."

The Golden Mean is always found represented by the Positive Norm, which abides at the central point between the two negative extremes—which escapes the "too much" as well as the "not enough," and which is always the "just right" concerning the character-quality in question. The truly wise seek to attain and maintain this Golden Mean—this Positive Norm. They refuse to be mastered by either negative extreme. They employ the two extremes as weights on the balancing-pole which they use in traveling over the tight-rope of conduct and behavior. They stand erect and

refuse to fall to either side. When one weight seems likely to pull them over to its side, they dip the pole in the opposite direction and thus maintain their balance.

The individual who has attained Mastery has learned the Secret of Balance. He has seen the disturbances and inharmony manifested by each of the two extremes of any set of character-qualities, and he seeks and finds a way out of the trouble. He discovers the place of Poise and Power at the central point of the Golden Mean. But only by recognizing and realizing the existence and location of the two extremes is he able to find that central point. If you will observe the great individuals who have attained prominence in any walk of life, and who have achieved success in their own respective fields, you will discover that they not only possess Power, but that they also manifest Poise and Balance. Their Power brings to them Poise; their Poise brings to them Power. The "well-balanced" person is the strong individual; the "ill-balanced" or "unbalanced" person is the weak one. Balance is an essential attribute of Power; without it, there is no Power.

In the heart of the storm of the opposing extremes, there is to be found a Secret Place—a Quiet Place—a Place of Power. This is the real home of the "I AM I." He who discovers this place, and who takes up his abode there,

may defy the Winds of Circumstance and the Storms of Change. He is thrice-blessed, thrice-wise, thrice-strong. The only way to find that Place of Poise and Power is to learn and apply the Secret of Balance. We have given you here, in a few simple words, the essence of a certain bit of the Ancient Wisdom: it is as true today as when it was first announced many thousands of years ago by certain Wise Men who came out of the East, and who pointed out the direction of that place in which the demand for "Light, more light" might be supplied, and from which "all Light comes."

The Man of Character-Power, of Positive Individuality, is he who has discovered the Secret of Balance, of the Positive Norm, of the Golden Mean, and who thereby has attained Poise and Power—that Power which comes from Poise, and that Poise that comes from Power. We conclude this phase of our instruction with the admonition:

**"Seek ever to attain and maintain the Golden Mean!"**



## XI

### CHARACTER RECORDS

In the second section of this book we sought to impress upon you the importance of charting your character-qualities in your task of building and developing your character along the lines of positivity and efficiency. We sought to have you "take stock" of your mental and emotional equipment, carefully noting the degree of activity and strength being manifested by your positive character-qualities, and by your negative character-qualities as well, so that you might know "just where you stand" in the matter.

In that section we furnished you with a Chart of Character-Qualities, indicating the Positive Norm as well as the Deficiency-Negative and the Excess-Negative of each principal character-quality. On that chart you were asked to note your strong qualities and your weak ones—in short, to diagnose your own case. Upon that diagnosis your self-treatment was to be based, and you were asked to be honest and frank with yourself in making the diagnosis and in marking the chart.

We shall now furnish you with four of the same charts designed to record your progress and evolution in the process of character-building by

the application of the principles and methods set forth in this book. The first chart is to be marked so as to show your diagnosis and report at the present time. The second is to be marked in the same way at the end of three months of study and practice. The third, to be marked at the end of six months of study and practice. The fourth, after one year's study and practice. Each chart is to be marked without reference to the ones preceding it. By properly marking and then carefully comparing these several charts, you will be able to discover the measure of success and the degree of improvement which has been attained by you in your work of character-building based upon the principles and methods presented to you in the preceding instruction.

In marking the charts which are presented to you on the following pages, probably the best way is to underline with your pencil the term denoting the particular degree of each character-quality possessed by you and which is represented by the Positive Norm, or else by the Deficiency-Negative or the Excess-Negative, of that particular quality. In marking the chart you should endeavor, so far as possible, to maintain a detached, impersonal viewpoint concerning the make-up of your own character, and to regard yourself as a "case" under critical, scientific observation, investigation and analysis. Be honest with yourself—and with the chart.

## I.

## CHART OF CHARACTER-QUALITIES

Date.....

(Mark at present time)

## I. THE EGOISTIC QUALITIES

Deficiency-Negative	Positive Norm	Excess-Negative
Lack of Ego-hood	Ego-hood	Egotism
Lack of Self-Control	Self-Control	Asceticism
Lack of Self-Confidence	Self-Confidence	Egotistic Conceit
Lack of Initiative	Initiative	Egotistic Rashness

## II. THE INTELLECTUAL QUALITIES

Careless Observation	Efficient Observation	Purposeless Observation
Inefficient Perception	Efficient Perception	Non-Discriminative Perception
Fallacious Reasoning	Logical Reasoning	Hair-Splitting Reasoning
Lack of Imagination	Constructive Imagination	Idle Fancy
Inefficient Memory	Efficient Memory	Memory of Non-Essentials

## III. THE MOTIVE QUALITIES

Lack of Concentration	Concentrated Attention	Over-Concentration
Lack of Persistency	Persistent Determination	Stubborn Obstinacy
Instability	Stability	Inertness
Slothfulness	Industry	Slavery to Work



## IV. THE EMOTIVE QUALITIES

Deficiency- Negative	Positive Norm	Excess- Negative
Cowardice	Courage	Recklessness
Lack of Spirit	Balanced Temper	Ill Temper
Improvvidence	Provident Acquisi- tiveness	Miserly Greed
Hopeless Doubt	Hopeful Faith	Visionary Credulity
Apathetic Lethargy	Earnest Interest	Unbalanced Enthusi- asm
Lack of Ambition	Ambition	Inordinate Ambition

## V. THE ASSOCIATED QUALITIES

Undue Gravity	Humor	Undue Levity
Cheerlessness	Cheerfulness	Strained Cheerful- ness
Tactlessness	Tact	Insincere Suavity

## VI. THE MORAL QUALITIES

Untruthfulness	Veracity	Morbid Candor
Inequity	Equity	Censoriousness
Lack of Sympathy	Kindliness	Maudlin Sympathy
Disloyalty	Loyalty	Blind Partisanship
Refusal to Serve	Service	Servility
Intemperance	Temperance	Austerity
Unchastity	Chastity	"Sexophobia"

## VII. THE SPIRITUAL QUALITIES

Lack of Spirituality	Spirituality	Perverted Spiritu- ality
Lack of Reverence	Reverence	Superstitious Awe

## II.

## CHART OF CHARACTER-QUALITIES

Date \_\_\_\_\_

(Mark at end of Three Months)

## I. THE EGOISTIC QUALITIES

Deficiency- Negative	Positive Norm	Excess- Negative
Lack of Egohood	Egohood	Egotism
Lack of Self-Control	Self-Control	Asceticism
Lack of Self-Confidence	Self-Confidence	Egotistic Conceit
Lack of Initiative	Initiative	Egotistic Rashness

## II. THE INTELLECTUAL QUALITIES

Careless Observation	Efficient Observation	Purposeless Observation
Inefficient Perception	Efficient Perception	Non-Discriminative Perception
Fallacious Reasoning	Logical Reasoning	Hair-Splitting Reasoning
Lack of Imagination	Constructive Imagination	Idle Fancy
Inefficient Memory	Efficient Memory	Memory of Non-Essentials

## III. THE MOTIVE QUALITIES

Lack of Concentration	Concentrated Attention	Over-Concentration
Lack of Persistency	Persistent Determination	Stubborn Obstacity
Instability	Stability	Inertness
Slothfulness	Industry	Slavery to Work

## IV. THE EMOTIVE QUALITIES

Deficiency- Negative	Positive Norm	Excess- Negative
Cowardice	Courage	Recklessness
Lack of Spirit	Balanced Temper	Ill Temper
Improvvidence	Provident Acquisi- tiveness	Miserly Greed
Hopeless Doubt	Hopeful Faith	Visionary Credulity
Apathetic Lethargy	Earnest Interest	Unbalanced Enthusi- asm
Lack of Ambition	Ambition	Inordinate Ambition

## V. THE ASSOCIATED QUALITIES

Undue Gravity	Humor	Undue Levity
Cheerlessness	Cheerfulness	Strained Cheerful- ness
Tactlessness	Tact	Insincere Suavity

## VI. THE MORAL QUALITIES

Untruthfulness	Veracity	Morbid Candor
Inequity	Equity	Censoriousness
Lack of Sympathy	Kindliness	Maudlin Sympathy
Disloyalty	Loyalty	Blind Partisanship
Refusal to Serve	Service	Servility
Intemperance	Temperance	Austerity
Unchastity	Chastity	"Sexophobia"

## VII. THE SPIRITUAL QUALITIES

Lack of Spirituality	Spirituality	Perverted Spiritu- ality
Lack of Reverence	Reverence	Superstitious Awe



## III.

## CHART OF CHARACTER-QUALITIES

Date \_\_\_\_\_

(Mark at end of Six Months)

## I. THE EGOISTIC QUALITIES

Deficiency-Negative	Positive Norm	Excess-Negative
Lack of Egohood	Egohood	Egotism
Lack of Self-Control	Self-Control	Asceticism
Lack of Self-Confidence	Self-Confidence	Egotistic Conceit
Lack of Initiative	Initiative	Egotistic Rashness

## II. THE INTELLECTUAL QUALITIES

Careless Observation	Efficient Observation	Purposeless Observation
Inefficient Perception	Efficient Perception	Non-Discriminative Perception
Fallacious Reasoning	Logical Reasoning	Hair-Splitting Reasoning
Lack of Imagination	Constructive Imagination	Idle Fancy
Inefficient Memory	Efficient Memory	Memory of Non-Essentials

## III. THE MOTIVE QUALITIES

Lack of Concentration	Concentrated Attention	Over-Concentration
Lack of Persistency	Persistent Determination	Stubborn Obstinacy
Instability	Stability	Inertness
Slothfulness	Industry	Slavery to Work

## IV. THE EMOTIVE QUALITIES

Deficiency- Negative	Positive Norm	Excess- Negative
Cowardice	Courage	Recklessness
Lack of Spirit	Balanced Temper	Ill Temper
Improvvidence	Provident Acquisi- tiveness	Miserly Greed
Hopeless Doubt	Hopeful Faith	Visionary Credulity
Apathetic Lethargy	Earnest Interest	Unbalanced Enthusi- asm
Lack of Ambition	Ambition	Inordinate Ambition

## V. THE ASSOCIATED QUALITIES

Undue Gravity	Humor	Undue Levity
Cheerlessness	Cheerfulness	Strained Cheerful- ness
Tactlessness	Tact	Insincere Suavity

## VI. THE MORAL QUALITIES

Untruthfulness	Veracity	Morbid Candor
Inequity	Equity	Censoriousness
Lack of Sympathy	Kindliness	Maudlin Sympathy
Disloyalty	Loyalty	Blind Partisanship
Refusal to Serve	Service	Servility
Intemperance	Temperance	Austerity
Unchastity	Chastity	"Sexophobia"

## VII. THE SPIRITUAL QUALITIES

Lack of Spirituality	Spirituality	Perverted Spiritu- ality
Lack of Reverence	Reverence	Superstitious Awe

## IV.

## CHART OF CHARACTER-QUALITIES

Date\_\_\_\_\_

(Mark at end of One Year)

## I. THE EGOISTIC QUALITIES

Deficiency- Negative	Positive Norm	Excess- Negative
Lack of Ego-hood	Ego-hood	Egotism
Lack of Self-Control	Self-Control	Asceticism
Lack of Self-Confidence	Self-Confidence	Egotistic Conceit
Lack of Initiative	Initiative	Egotistic Rashness

## II. THE INTELLECTUAL QUALITIES

Careless Observation	Efficient Observation	Purposeless Observation
Inefficient Perception	Efficient Perception	Non-Discriminative Perception
Fallacious Reasoning	Logical Reasoning	Hair-Splitting Reasoning
Lack of Imagination	Constructive Imagination	Idle Fancy
Inefficient Memory	Efficient Memory	Memory of Non-Essentials

## III. THE MOTIVE QUALITIES

Lack of Concentration	Concentrated Attention	Over-Concentration
Lack of Persistency	Persistent Determination	Stubborn Obstinacy
Instability	Stability	Inertness
Slothfulness	Industry	Slavery to Work



## IV. THE EMOTIVE QUALITIES

Deficiency- Negative	Positive Norm	Excess- Negative
Cowardice	Courage	Recklessness
Lack of Spirit	Balanced Temper	Ill Temper
Improvvidence	Provident Acquisi- tiveness	Miserly Greed
Hopeless Doubt	Hopeful Faith	Visionary Credulity
Apathetic Lethargy	Earnest Interest	Unbalanced Enthusi- asm
Lack of Ambition	Ambition	Inordinate Ambition

## V. THE ASSOCIATED QUALITIES

Undue Gravity	Humor	Undue Levity
Cheerlessness	Cheerfulness	Strained Cheerful- ness
Tactlessness	Tact	Insincere Suavity

## VI. THE MORAL QUALITIES

Untruthfulness	Veracity	Morbid Candor
Inequity	Equity	Censoriousness
Lack of Sympathy	Kindliness	Maudlin Sympathy
Disloyalty	Loyalty	Blind Partisanship
Refusal to Serve	Service	Servility
Intemperance	Temperance	Austerity
Unchastity	Chastity	"Sexophobia"

## VII. THE SPIRITUAL QUALITIES

Lack of Spirituality	Spirituality	Perverted Spiritu- ality
Lack of Reverence	Reverence	Superstitious Awe