

Fourteen Lessons

IN

**MEMORY
TRAINING**

**By
PROF. A. F. SEWARD**

***T**HOUGHTS are
things, which,
treasured in the
keeping of an or-
ganized memory,
become the key-
stone of human
progress*

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PREFACE

In offering this system of memory training to the public the author frankly states, that it is not a secret that is imparted for so many dollars, nor one that can be obtained without labor. It is intended to show how the mind can be strengthened, so as to enable it to perceive, retain, and reproduce incidents that have passed; how words, dates, facts, and pictures may be stored away in the brain and recalled at will; how by a right use of the mental power, memory can be made to perform prodigious feats.

There is no reason why it should take a public speaker ten times longer to memorize his speech than it does to write it, nor is there any reason why matter once committed to memory should speedily be forgotten.

The author has devoted a lifetime to the study of this and kindred subjects, and this treatise on memory culture, now given for the first time to the public, is the resultant growth of years of patient testing on vast numbers of students.

He therefore offers it to all who sincerely desire to possess a good memory, with the full assurance that such desire can be attained by a faithful and persistent study of the following pages.

The Author.

CHAPTER I

WHAT IS MEMORY?

Memory is the mental power of recognizing past knowledge. It is a recalling of facts, words, faces, or pictures that had been put aside. A business act has been performed and the facts incidental thereto are then stored in the recesses of the brain, but at a later date a dispute arises concerning this particular transaction and it is necessary that all details of the transaction should be recalled. Two travellers become acquainted, they part, and for many years do not meet again; finally, they come face to face. A gorgeous sunset is witnessed by one who is journeying near the tropics, the sun sinks to rest and the picture disappears.

Recalling the facts pertaining to the business act, remembering the face of the acquaintance, reproducing the magnificent sunset are all acts of memory.

Alexander Smith has said in his writings; "A man's real possession is his memory; in nothing else is he rich; in nothing else is he poor."

Lactantius, the Greek philosopher is quoted as follows: "Memory tempers prosperity, mitigates adversity, controls youth, and comforts old age." But even the above phases of memory represent but a small segment of its complete circle. Bacon has said, "All knowledge is but a remembrance." Kay, one of the most widely known authorities on the subject has said regarding it, "Unless the mind possess the power of treasuring up and recalling its past experiences, no knowledge of any kind could be acquired. If every sensation, thought or emotion passed entirely from the mind the moment it ceased to be present, it could not be named or recognized should it happen to return. Such a one would not only be without knowledge but also without purpose, aim or plan regarding the future, for these imply knowledge and require memory.

Not only the learning of the scholar, but the inspiration of the poet, the genius of the artist, the heroism of the warrior, all depend greatly upon memory. Even consciousness itself could have no existence without memory, for every conscious act involves a change from a past state to a present, and if the past state vanished the moment it was past, there could be no consciousness of change.

It is the author's purpose in this work to point out the most improved and scientific methods for "recollecting" the impressions and ideas of the

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memory, and to instruct the reader in the use of proper methods, whereby the memory may be stored with clear and distinct impressions which will, thereafter, flow naturally and involuntarily into the field of consciousness when the mind is thinking upon a particular line of thought.

You will see this theme carried out in detail as we progress with the various stages of the subject in this work.

CHAPTER II

PERCEPTION

In the preceding chapter you have learned "what memory is" and it is the author's purpose now to divide the "Act of Memory" into its several functions, three in number, and classified as follows:

Perception.

Retention.

Reproduction.

Many persons seem to be under the impression that memories are bestowed by nature, in a fixed degree, and that little, if anything can be done to improve them—in short, that memories are born, not made. The fallacy of such an idea is demonstrated by the investigations of the leading authorities on the subject.

However, all such improvement to be real, must be along certain natural lines, and in accordance with the well established laws of psychology, instead of along artificial lines, and in defiance of psychological principles.

You will find that in the several chapters of this book, the author urges, first, last and all the time, the importance of the use and employment of the memory, in the way of exercise, practice, and review work. Like any other faculty, the memory will improve with use, and will tend to become inactive by disuse and neglect.

There is no royal road to memory. Those who hope for a "short cut" will be disappointed, for none exists. Methods that dazzle at first sight never give lasting results.

As previously stated, the first, or primary function of the memory is "Perception".

By perception is meant the ability to gain knowledge through the medium of one or more of the five senses.

We may perceive by the eye, ear, nose, tongue

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or skin. These all act as mediums for the transmission to the brain, the brain in turn communicating with the organ of expression, thus linking what is perceived with the faculty of retention.

The reader is warned against confusing "perception" with "looking" as this is an error which entraps many. It is one thing to casually glance at a person, object, picture or sunset, and quite different to "perceive" the outstanding characteristics of any or all. The average individual invariably commits the error of looking at an object, without "seeing" it—insofar as the perceptive power of the memory is concerned. It is therefore essential in the cultivation of a good memory, that anything which it is desired to remember, must first be "perceived", or "seen" with the physical eye, noting clearly one or more outstanding features that will impress themselves indelibly on one's gray matter. Having "perceived", the first step has been accomplished.

The power of perception may be strengthened by paying strict attention to all objects coming within the range of one's vision. Some speakers for instance, arrange their speeches or lectures on cards three by five inches in size, placing one paragraph or section of the speech on one card, familiarizing themselves with the general appearance of the text matter on each card, and when they rise to speak, each card passes before their mental vision, and it becomes easy for them to recall the matter that is written thereon.

Other speakers use different colored sheets of paper instead of cards, and associate the text matter with the various colors.

The arrangement of words or letters, often aids in memorizing, as evidenced in the following extract from Shakespeare: "And this our life, exempt from public haunt, Finds tongues in trees, books in the running brooks, sermons in stones, and good in everything."

(As You Like It, Act II, Scene I)

The observant or perceptive eye will note the "t" in tongues and trees, the "b" in book and brooks, and the "s" in sermons and stones. After these things have been perceived by the mind it will be a simple matter to memorize the passage and a pleasure to recall it at will.

CHAPTER III

RETENTION

You are now fully prepared to take the next step in the training of your memory, which is

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known as retention. It is well at this time to touch upon that most marvelous of all the organs of the human body—the brain.

With the possible exception of physicians, surgeons and like professional people, very few individuals have any conception of the highly intricate mechanism known as the brain. It may be likened unto a well organized office, wherein the equipment is at all times positively up to the minute. You, being the landlord of this imaginary office, are charged with the responsibility of making the very best possible use of the furniture and fixtures, contained therein.

These latter may be compared with modern filing cabinets, fitted with selective indexes, and ready at a moment's notice to furnish any desired information which has previously been placed therein for future reference. For instance, how often have you lamented the fact, that a telephone number given to you by a very dear friend had entirely escaped your memory, or the address of a prospective client had in some mysterious manner completely eluded your every search.

Few there are who would not give fabulous prices to be able to commit such data to memory, with the positive assurance that when needed, the information could be instantly recalled at will.

In order to reproduce, it is necessary for us to retain; we cannot dispose of a thing that has passed from our possession; therefore, after an object has been perceived it must be retained, so that it may be reproduced. Retention is one of the great essentials of memory. The only way for persons to retain what they have seen, heard, or felt, is for that particular thing to make an impression on them; therefore, if they wish to retain they must first perceive, closely and intently; secondly, study the purpose or meaning of the object perceived until they feel that they know all about it, and when satisfied on that point, they may rest assured it has been perceived in such manner as will enable them to retain it.

CHAPTER IV

REPRODUCTION

To be able to perceive and retain impressions of all objects which arouse our interest, will be of little use unless we can at the same time reproduce them as many times as desired, and this reproduction may be continued until the brain ceases to function.

In this connection, the brain is much like a

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phonograph record; an impression is made upon it, and it may then be reproduced indefinitely, the quality of the reproduction and the ability to reproduce, depending on the perfection of the impression and the ability of the mind to recognize it when reproduced.

The power to recognize is as essential as the ability to reproduce, for unless the mind recognizes the reproduction, memory will fail to act. The following incident will explain this fact. Longfellow and Emerson were intimate friends, both living to a ripe old age, and achieving fame and renown. Longfellow retained possession of all his faculties until death intervened, but Emerson's mind had lost its marvellous power some years prior to his demise. On the death of Longfellow, Emerson's daughter conducted her father to where the funeral services were being held, and as he gazed upon the peaceful face, and snow white hair, he said, "It is a sweet face, he was a lovely character". Then turning to his daughter, he continued, in a low tone that indicated he was trying to recollect whose face it was, "but I have forgotten his name."

This showed that all his processes of memory had not remained intact, and while Emerson's mind perceived, retained and reproduced, it failed to recognize, and consequently he was unable to remember.

By this time the student will perceive that this system is not a hocus pocus trick, a juggling of figures or words, but an honest setting forth of the means by which the mind can be made to see, retain, and reproduce objects, facts, and words, by the simple process of exercising thought. In order for one to have a good memory it is necessary for the brain to do its full duty and this will be impossible unless it is in a healthful state.

Brain power is essential to the health of the brain, and this power can only be attained through keeping the brain in action. It is foolish to think that one can deaden the brain with liquor, stupefy it with drugs, or poison the system with nicotine, and yet have a good memory.

If there be any who have accompanied the author thus far on our journey, who think they can persist in dissipation, or any form of unclean living, and at the same time acquire a good memory, let them be warned here and now that nature rebels at such a proposition and will in nowise permit it.

By this it is not meant that men must neither drink nor smoke if they desire to possess good

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memories, because both these habits may be practiced in moderation without doing any serious harm to the mind, but it is the author's opinion that overindulgence of any kind, drinking, eating, or smoking, tends to weaken the mind and thus injure the memory.

CHAPTER V MEMORY SYSTEMS

The subject of Memory Development is not by any means a new one. For two thousand years, at least, there has been much thought devoted to the subject; many books written thereon; many methods or "systems" invented, the purpose of which has been the artificial training of the memory.

Instead of endeavoring to develop the memory by scientific training and rational practice and exercises along natural lines, there seems to have been an idea that one could improve on Nature's methods; that a plan might be devised whereby the memory might be taught to give up her hidden treasures.

The law of Association has been used in the majority of these systems, often to a ridiculous degree. Fanciful systems have been built up, all artificial in their character and nature, the use of which to any great extent is calculated to result in a decrease of the natural extent of remembrance and recollection, just as by using "drugs" or unnatural aids in the physical system, there always follows a decrease in the natural powers.

Nature prefers to do her own work unaided. She may be trained, led, harnessed and directed but she insists on performing the work herself or dropping the task.

There are many points in some of these "systems" which may be employed to advantage, by divorcing them from their fantastic rules and complex arrangement.

The ancient Greeks were fond of memory systems, and it is related of Simonides, who lived about 500 B. C. that he was present at a large banquet attended by many personages of high social standing. During the course of the entertainment he was called from the banquet hall, and shortly after he left, the roof of the building collapsed, killing all present in the room, and mutilating their bodies to such an extent that friends and relatives were unable to recognize many of them.

Simonides, having a well developed memory

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for places and position, was able to recall the exact order in which each guest had been seated, and therefore was able to furnish the means of complete identification.

This occurrence impressed him so forcibly, that he devised a system of memorizing based upon position, which attained great popularity in Greece, and the leading writers of that day highly recommended it.

This system of Simonides was known as the "topical" system. His students were taught to picture in the mind a large building divided into sections, and then into rooms, halls, etc. The thing to be remembered was "visualized" as occupying some certain room in that building.

When one wished to recall the objects to consciousness, they visualized the mental building, taking an imaginary trip from room to room, calling off the various objects that had been placed in each.

Many modern systems have been built upon the foundation laid by Simonides, and in some cases students have been charged exorbitant fees for the so-called "secret".

Kay, a wizard on memory development, has exposed the so-called "secret" of many high priced systems, as follows: "Select a number of rooms, and divide the walls and floor of each, in imagination, into nine equal parts or squares, three in a row.

On the front wall—that which includes the entrance—of the first room, are the units; on the right hand wall, the tens; on the left hand, the twenties; on the rear wall the thirties, and on the floor the forties. The complete numbers, ten, twenty, thirty and forty, each find a place on the ceiling above their respective wall positions, while fifty occupies the centre of the room. One room will therefore furnish fifty places and ten rooms as many as five hundred.

Having fixed these clearly in the mind, so as to be able to tell readily the position of each place or number, it is then necessary to associate with each number some familiar object (or symbol) so that the object being suggested, its place may be instantly remembered, or when the place is in the mind's eye, the object is correspondingly visualized.

When this has been done thoroughly, the objects can be named in any order from beginning to end, or from end to beginning.

Akin to the foregoing is the idea—underlying many other "systems" and "secret methods"—of

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contingency or connection, in which words are strung together by fanciful connecting links.

In this work there shall be no attempt to teach any of these tricks or secret systems that the student may perform for the amusement of friends. It is the author's aim to instruct in the intelligent and practical use of the memory in the affairs of every day life and work.

CHAPTER VI

TRAINING THE EYE

It is a well established fact in professional circles, that 87% of the impressions made on the mind enter through the medium of the eye, hence, we should be alive to the necessity of cultivating that highly specialized faculty of observation and perception.

Before the memory can be stored with sight impressions the eye must be used under the direction of "Attention".

We think that we see things when we look at them, but in reality, we see but few things, in the sense of registering a clear and distant impression upon the mental blackboard.

We **look** at them, rather than **see** them.

A teacher once said to the pupils of a country school, all of whom had seen cows; "I should like to find out how many of you know whether a cow's ears are above, below, in front or behind her horns. I want only those pupils to raise their hands who are sure about their position, and who are willing to give a dollar to charity if they answer wrongly." Only two hands were raised, and only one of these proved to be correct.

Fifteen pupils were sure that they had seen cats climb trees and descend them. There was unanimity of opinion that the cats went up head first. When asked whether the cats came down head or tail first, the majority were sure that the cats descended as they were never known to do. Any one who has ever noticed the shape of the claws of any predatory animal, could have answered the question correctly without seeing an actual descent.

Farmers' sons, who have often seen horses and cows lie down and rise again, are seldom sure whether the animals rise with their front feet first, or whether the habit of the horse agrees with that of the cow in this respect.

The elm tree has a peculiarity about its leaf

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that all ought to notice the first time they see it, and yet only one pupil in every thousand of our present high school attendance can incorporate in a drawing this peculiarity, although it is so easily outlined on paper.

The student may ask here what are the answers to the foregoing questions. That is a duty thrust upon you by the author as part of his purpose in presenting this treatise. Everyone has the opportunity to obtain the correct answer in each case if they will but "see", and not merely look.

The way to train the mind to receive clear sight impressions, and therefore to retain, in the memory, is simply to concentrate the will and attention on the objects seen, and then to practice recalling the details of the same objects later. It is astonishing how great a degree of proficiency in this practice one may attain in a very short time. One of the best known plans, (approved by the author) in the training of the eye, is given herewith.

Select any store in your neighborhood, that has a variety of articles exhibited in a show window. Upon your first approach walk past the window leisurely, looking therein with fixed attention, and, having passed, endeavor to recall or write down the names of all the different articles observed on display. Having become proficient in this one thing, add to your task by noting, in addition to the articles, their position in the window and the amount appearing on the price tag, and, as before, endeavoring to recall or write down the articles, their position in the window and price marked on each.

At first you will be able to notice two or three articles in any given window, but if you will practice this daily for a month, the author predicts that in that time, you will in all probability be able to enumerate from 25 to 100 articles according to the intensity of your perceptive power.

A variation of the above practice is to walk down one side of a street, noting across the way the number of signs of all descriptions, what they advertise, and their position, whether atop of a building, on the sidewalk, on the wall, etc. After having walked a block, stop on the corner, and check up on your memory. Do not be discouraged if at first you find that you are able to remember only the last two or three signs noticed. Retrace your steps and try again. Within a week you will be able to call off every sign in that block, although you may be in a totally different part of the city when asked to do so.

CHAPTER VII

TRAINING THE EAR

The sense of hearing ranks second in importance among the senses or channels whereby we receive impressions from the outside world. In the senses of taste, touch, and smell there is direct contact between the sensitive recipient nerve and the particles of the object sensed, while in the sense of sight and the sense of hearing, the impression is received through the medium of waves in the ether (in the case of sight) or waves in the air (in the sense of hearing).

Just as it is true that it is the mind, and NOT the eye that really sees; so is it true that it is the mind and NOT the ear that really hears. Many sounds reach the ear that are not registered by the mind.

We pass along a crowded street, the waves of many sounds reaching the nerves of the ear, and yet the mind accepts the sounds of but few things, particularly when the novelty of the sounds has passed away.

One whose hearing is good for sound in general may have but little ear for true musical tones, and on the other hand one with an ear finely attuned to the slightest discord in music, may be deficient as regards hearing in general.

The author suggests at this time that should you be disposed to classify your own hearing as being poor, a little self examination may reveal to you the fact that you have fallen into a bad habit of inattention.

One cannot listen to everything, of course, it would not be either possible or advisable.

However, one should cultivate the habit of either really and intently listening to what one is interested in, or else refuse to listen at all.

The compromise of careless listening is the oft repeated, "I don't remember", and is wholly a matter of habit.

As an exercise in developing the ear, try to memorize the words that are spoken to you in conversation. Do the same thing when next you are listening to a preacher, actor or lecturer. Pick out the first or any other sentence for memorizing, and make up your mind that your memory will be as wax to receive the impression, and as steel to retain it.

Listen to stray scraps of conversation as you

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walk along the street, and endeavor to commit to memory a sentence or two.

Again, listen to the footsteps of different persons with whom you are acquainted, and endeavor to distinguish between them. Each has its peculiarities.

Get someone to read a line or two of prose or poetry to you and then try to remember it.

A little practice of this kind will greatly develop the power of voluntary attention to sounds and spoken words.

In this way you not only improve the sense of hearing but also the faculty of remembering.

CHAPTER VIII

HOW TO REMEMBER NAMES

The phase of memory connected with the remembrance or recollection of names probably is of greater interest to the majority of persons than are any of the associated phases of the subject. How often have you been embarrassed by the failure to remember the name of some one you are sure you know. This failure to remember names undoubtedly interferes with the business success of many persons; on the other hand the ability to remember or recall names has aided numbers of people in their struggle for success.

The author has satisfied himself by experience and observation that a memory for names may be increased not only two but a hundredfold.

Washington and Napoleon were credited with the ability to call each of their soldiers by name.

Pericles knew the face and name of every citizen of Athens.

John Wesley could recall the names of thousands of persons whom he had met on his evangelistic campaigns.

There have been many theories advanced, and explanations offered to account for the fact that the recollection of names is far more difficult than any other form of memory activity. It is not our purpose to discuss these theories, but rather to proceed upon the theory now generally accepted by the best authorities, that the difficulty in the recollection of names is caused by the fact that names in themselves are uninteresting, and therefore do not attract or hold the attention as do other objects presented to the mind.

Fuller says of this matter: "A proper noun,

or name, when considered independently of accidental features of coincidence with something that is familiar, doesn't mean anything, and for this reason a mental picture of it is not easily formed."

The first step in cultivating the faculty of remembering names, is to focus the attention on receiving clear and distinct sound impressions, when the name to be remembered is first pronounced following the plan prescribed in a preceding chapter on "Training the Ear."

Having accomplished this task of receiving clear sound impressions you will readily notice that instead of merely catching the vague sound of a name, you will hear it so clearly and distinctly, that a firm and fixed registration will be obtained on your memory record.

From this time on, names will begin to mean something more to you, than just names.

To become proficient in the art of remembering names, requires patience and persistence in paying strict attention to every name heard that is desirable to be remembered.

Repeating each name to yourself, after hearing it pronounced, thus strengthening the mental impression, not only of each name, but of the particular individual or object to whom or which it is applied.

For example, the names of the human family at large may be classified generally into their several groups, such as the animal group—the Lions, Wolves, Foxes, Hares, Lambs, etc. The Blacks, Greens, Whites, Greys, Browns, etc. in the color group. Others belong to the bird family and include the Crows, Hawks, Birds, Drakes, Cranes, Doves, Jays, etc. Some are linked to trades, Millers, Smiths, Coopers, Malsters, Carpenters, Bakers, Paynters, etc., while still others are associated with the trees, such as Chestnuts, Oakleys, Walnuts, Cherrys and Pines. We have Hills and Dales, Fields and Mountains, Lanes and Brooks.

Some are Strong, others Gay, some Savage, others Noble, and so on "ad infinitum."

As previously stated, the act of repeating a name when spoken, at the same time looking intently at the person bearing it, will thus fix the two together in your mind at the same time, and when wanted at a later date, they will readily be found in memory's storehouse, still partaking of each others' company.

To sum up the entire method of remembering names, it may be said that the gist of the matter lies in "creating an interest in names in general".

In this manner, an uninteresting subject is made interesting, and a man always has a good memory for the things in which he is interested.

CHAPTER XI

HOW TO REMEMBER FACES

The memory of faces is closely connected with the memory of names, and yet the two are not always associated, for there are many people who easily remember faces and yet forget names, and vice versa.

To some extent, however, the memory of faces is a necessary precedent for the recollection of names of people.

Unless we recall the face, we are unable to make the necessary association with the name of the person.

The author has given a number of instances of face memory, in the chapter on name memory,, citing notable individuals who acquired a knowledge and memory of thousands of citizens of a town or city or the soldiers of an army.

It is common knowledge that many persons are able to instantly recognize the faces of persons whom they have not seen for years, while others fail to recognize persons whom they had met but a few hours previously, much to their chagrin.

During the course of a lecture on astrology given by the author, in which the statement was made that Aquarius people had the faculty of remembering faces fairly well, but names not at all, a venerable old gentleman in the audience piped up with the statement, "You're right, I passed my wife on the street a little while ago, and wanted to speak to her, but was afraid to do so. I was positive as to her appearance, but had forgotten her name."

Detectives, news reporters and others who come in contact with many people, usually have this faculty largely developed, for it becomes a necessity of their work, and their interest and attention is rendered active thereby.

Faces on a whole are not apt to prove interesting. It is only by analyzing and classifying them that the study begins to grow interesting to us. The way to develop this phase of memory is akin to that urged in the development of other phases, the cultivation of interest, and the bestowal of attention.

The study of a good elementary work on phys

ionomy, such as "Character Reading at a Glance" by Prof. A. F. Seward, or "Phrenology and Physiognomy", (both of which the student will find listed in the book list beginning on page 28 to 32 of this book, they will prove interesting and instructive to those desirous of developing the faculty of remembering faces, for in such study, the student is taught to classify the different kinds of noses, ears, eyes, chins, foreheads and other characteristics.

A rudimentary course of study in drawing faces, particularly in profile, will also tend to make one "take notice" and awaken new interest. If you are required to draw a nose, particularly from memory you will be apt to give it your interested and undivided attention.

For example, if you were to be introduced to the author, and told that the next time you met and recognized him he would present you with \$500.00 you would undoubtedly study his face very carefully, in order to recognize him later; whereas if the author were casually introduced to you as "Mr. Jones", the incident would arouse little or no interest and the chances of future recognition would be negligible.

Every time we enter a street car we see different types of people, and there is a great deal to be noticed about each type. Each human countenance shows its past history to one who knows how to look.

The author suggests as an extra exercise, a modified form of the practice of the celebrated painter, Leonardo de Vinci, who was able to reproduce from memory any face that he had once carefully scrutinized.

He drew on scratch pads, all the possible forms of the nose, mouth, chin, eyes, ears, and forehead, numbered them 1, 2, 3, 4, etc., and committed them to memory; then, when he saw a face that he wished to draw or paint from memory, he noted in his mind that it was chin 3, eyes 4, nose 1, ears 6, and forehead 7, or whatever the combinations might be, and by retaining the analysis in his memory he could reconstruct the face at any time.

If you as a student of faces will begin to form a classification of several types of noses, such as Roman, Jewish, Grecian, straight, pug, or retroussé, you would soon recognize noses when you saw them. The same to be done with mouths, chins, ears, etc., but of all the features, the eye is the most expressive, and the one most easily remembered, when clearly noticed.

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Detectives rely much upon the expression of the eye, therefore it is well to concentrate on eyes when studying faces.

A good plan is to visualize during the evening, the faces of people whom you met during the day, noting the color and expression of their eyes, color of hair, contour of cheeks. If a lady, whether or not she wore earrings, and if so, of what peculiar design.

It is best to commence this practice by using as study subjects, people with whom you are well acquainted, until you are able to visualize the features of every one you know.

You may then transfer your attentions to chance acquaintances and finally to entire strangers.

By a little practice of this kind, you will develop a great interest in faces, and your memory of them, and the power to recall them will increase rapidly. The "secret", if any there be, is to study faces, and be interested in them.

The study of photographs is also a very great aid in this work, providing you study them in detail and not as a whole. If you can arouse your interest in features and faces you will have no trouble in remembering and recalling them. The two go together.

CHAPTER X

HOW TO REMEMBER PLACES

There is a great difference in the various degrees of development of "the sense of locality" in different persons.

The authorities on phrenology define the faculty of locality as follows: cognizance of place; recollection of the appearance of places, roads, scenery and the location of objects; where, on a given page, certain thoughts or ideas are expressed; the geographical faculty; the desire to see places and the ability to find them.

Persons in whom this faculty is developed to the highest degree seem to have an almost intuitive idea of direction, place, and position.

They never get lost or "mixed up", regarding direction. Their minds are like maps upon which are engraved the various roads, streets, and objects of sight in every direction. When these people think of China, Russia, London, or Bombay,

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Second Street or Fifth Ave., they seem to think of each as in "this or that direction", rather than as a vague place situated in a vague direction. Their minds think north, south, east or west as the case may be when considering a given place.

In order to become accomplished in the matter of readily remembering places, we are forced to again recognize that ever necessary essential, "interest in the subject".

The student should begin to take particular notice of the directions of the streets over which he travels, noting also any peculiar landmarks thereon, such as quaint houses, dilapidated signs, twists or turns in the road, fences etc.

He should further study maps of metropolitan boroughs, showing streets, principal buildings, parks and other places of interest, until he awakens in himself a new interest in them, just as did the man who studied the directory, in order to get better acquainted with family names.

Supposing your sweetheart, wife or mother had arranged to meet you at a designated spot in a strange city, you would no doubt expend a tremendous amount of energy in preparing yourself to arrive at the place of meeting, proving again that "desire" awakens "interest"; interest employs attention and attention brings into use the development of memory.

One of the first steps after arousing an interest in locality or direction, is to carefully note the relative positions of the streets or roads over which you travel.

So many are given to wandering aimlessly through every town they visit, taking no notice of the lay of the land as they proceed. This is fatal to "place memory".

Pause at the cross-roads, the street corners, the general stores, and public buildings, and look around, noting the landmarks, general directions and relative positions, until they are firmly imprinted on your mind.

See how many items you can remember during an exercise walk, and when you have returned home, go over the trip in your mind, and see how much you are able to remember.

Take out your pencil and try to make a map of the route you followed in your walk. Fix the idea of "north" in your mind when starting, and keep your bearings by it during the entire trip, and in your map drawing.

In the modern age of motor driving and tour-

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ist travel, how often motor trips are planned with infinite care as to reaching the desired destination, yet few, if any, give any thought to the return journey, especially if it is intended to return by the route followed on the outward journey.

It seems to be taken for granted that because one has driven over a given course from north to south, or east to west, that it is a simple matter to retrace the route in the reverse direction.

Many of you who read this work, know how frequently this theory is upset, often to the discomfort and inconvenience of the passengers.

It is a daily occurrence to hear a "back seat driver" arguing with the "man at the wheel" that "this" or "that" turn in the road is the "right" or "wrong" one, as the case may be.

All such confusion is entirely due to inattention, lack of observation, an absence of the sense of direction, all which defects may be readily overcome by the simple expedient of mapping, mentally and physically, your several journeys, whether afoot, on horseback, or by automobile.

You will be surprised how quickly you will develop an interest in making maps of your walks, auto journeys, camping trips, etc., not only for your own development, but also for the edification of others.

Note carefully the names of the various streets you travel, bringing into play the knowledge you have already gained on "How to remember names". Note them down on your map, and you will find that you will develop a rapidly improving memory in this direction.

If about to visit a strange city, procure a map of it before starting, and begin by noting the four points of the compass, the direction of the principal streets and the relative position of the principal streets to the locality wherein lies your destination.

In this way you not only develop your memory of places, and fortify your self against being lost, but you also provide a source of new and great interest in your visit.

The method just described was put in practice by the author, recently, during a trip around the world covering a period of approximately two years, during which time almost every civilized country in the world was visited.

It is safe to state, that had the author, like the majority of people, been without knowledge of training in the sense of direction and power of

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observation, he would undoubtedly have come to grief on many occasions while crossing the trackless wastes of Africa, the plains of Burma, the sands of Egypt, not to mention the numerous ancient cities whose intricate network of streets and alleys are as a crossword puzzle to the average tourist.

The foregoing suggestions are capable of the greatest expansion and variation on the part of anyone who practices them. There is no magic in the process, just "want to" bad enough, and "keep at it" and you are bound to win.

CHAPTER XI

HOW TO REMEMBER NUMBERS

It is generally admitted by the best authorities, that the memorizing of dates, figures, numbers, etc. is the most difficult of any of the phases of memory.

However, all agree that this faculty may be developed by practice and interest. Many of the ancient mathematicians and astronomers developed wonderful memories for figures. Herschel is said to have been able to remember all the details of intricate figures in his astronomical calculations even to the figures of the fractions. In order to become proficient in memorizing numbers, dates, etc., it is necessary that the student make the number or date, the subject of sound and sight impressions.

It may be difficult for you to remember "1848" as an abstract thing, but comparatively easy for you to remember the sound of "eighteen-forty-eight", or the shape and appearance of "1848".

If you will repeat a number to yourself so that you grasp the sound impression of it, or else visualize it so that you can remember having seen it, then you will be far more apt to remember it, than if you think of it without reference to sound or form.

You may forget that the number of a certain house or store is 3748 but you may remember the peculiar formation of the figures and their particular position on the building, perhaps over or on the door. In the latter case, you associate the number with the door, and when you visualize the door you visualize the number also.

It is difficult for some persons to even think of a number abstractly. Try it yourself, and ascertain whether you remember the number as either a "sound of words", or else as the mental

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image of the form of the figures.--Whichever it happens to be, sight or sound, that particular kind of remembrance is your best way of remembering numbers, and consequently gives you the lines upon which you should proceed to develop this phase of memory.

Many who are desirous of developing the faculty of remembering numbers, dates, etc. commit them to memory by doggerel verse, such as, "In fourteen hundred and ninety two, Columbus crossed the Ocean blue"; or "In eighteen hundred and sixty one, our country's Civil war begun". However, satisfactory as this method may be to some people, it is the author's firm conviction, that it is far better to cultivate the "sight or sound" of a number, than to depend upon cumbersome methods of association built upon an artificial foundation.

Finally, a little elementary arithmetic, will do more to start you on the road to "How to Remember Numbers" than a dozen textbooks on the subject. The task of going over the school books will not be as uninteresting as when you were a child.

You will probably "discover" many queer things in relation to numbers. For example, the following are cited.

Take the figure "1" and place to the right of it, a number of ciphers, thus: 1,000,000,000,000, or as many as you desire. Next divide the number by the figure "7". The result or "quotient" will always be "142,857" followed by another "142857", and so on, according to the number of ciphers you have used.

Next multiply this "142,857" by the figure "7" and your product or answer will be all nines. Then take any number, write it down, placing beneath it the same figures in reverse order, and subtract, thus:

$$\begin{array}{r} 117,761,909 \\ 90,916,771 \\ \hline 26,845,138 \end{array}$$

and you will find that the result is always reducible to nine. Take any number composed of two or more figures, and subtract from it the added sum of its separate figures, and the result is always a multiple of 9, thus:

$$\begin{array}{r} 184 \\ 1 \text{ plus } 8 \text{ plus } 4 \text{ equals } 13 \end{array}$$

$$\begin{array}{r} 171 \text{ divided by } 9 \\ \hline \text{equals } 19. \end{array}$$

while a further mystery exists in the fact that the

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figures of the remainder when added together produce 9 also; thus: 171—1 plus 7 plus 1 equals 9.

The author mentions these familiar examples, merely to remind you that there is much more of interest in figures than many suppose. Let figures and numbers "mean something" to you, and the rest will be simply a matter of detail and perseverance.

CHAPTER XII

HOW TO REMEMBER BOOKS AND PLAYS

In the preceding chapters you have been given suggestions for the development of the principal activities of memory, which, while grouped under the general classification, may be considered as worthy of special study.

For this reason, the author has deemed it advisable to devote one chapter to a study of these phases of memory that have been left out of the other chapters.

Many of us fail to remember the important things in the books we read, and are often embarrassed by our ignorance regarding the contents of popular novels, or the daily newspaper, which, although we have read, we have failed to impress upon the records of memory.

The trouble with the majority of people is that they read books, newspapers, etc., merely to "kill time", as a sort of mental narcotic, instead of for the purpose of obtaining knowledge from them. As a result, such people not only lose all that may be of importance in their reading, but also acquire the evil habit of carelessness and inattention.

You have not read an author until you have seen his object, as he saw it. Each page should be read as though never to be seen again. The memory should grasp the facts as in a vise.

It is not necessary, nor is it advisable to attempt to memorize the text of a book, excepting, perhaps, a few passages that seem to be worthy of special notice. The principal item in the reading of any book is, not the text, but its meaning, "what is it about."

In order to remember the book, it is vitally necessary to first get the idea of the author, thus viewing his work from the inside rather than from the outside.

You must endeavor to form a mental picture of the events related, so that you see them clearly

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"in your mind's eye", and in this way you will build up a series of mental pictures which will be impressed upon your mind, and which will be remembered just as are the scenes in a book you have read or a play that you have witnessed. By this practice, you will impart a naturalness to the events in the story, and obtain a new pleasure from your reading.

True, this plan will compel you to read more slowly, and many trashy tales will cease to interest you, but instead of a loss, this is a decided gain for you.

When the reading of any book is finally completed, review it as a whole. By following this practice consistently you will acquire the habit of easily remembering the tales and books you have read, and in later years, will obtain much pleasure by re-reading favorite stories and authors, in your imagination.

All of the foregoing requires time, labor, and patience, but the effect expended returns handsome dividends.

To those who desire to remember the dramatic productions which they may witness, the same principles as are involved in the memory of books may be employed.

Take an interest in each character as it appears; study carefully each action and scene; review each act in the interval between acts, and finally review the entire play after your return home.

The student will note that the oftener a book or play is reviewed, the more clearly will it be remembered. Many minor details at first overlooked, will later come into the field of consciousness and automatically assume their proper places.

Sermons, lectures, and other discourses, may also be remembered by the same general rules and principles as are applied to books and plays.

The noted story tellers review and rehearse their jokes, and have frequently been known to relate them to their unsuspecting friends, by way of practice, before offering them from stage or platform for public approval; incidentally it is the same practice which gives rise to the saying, "trying it on the dog".

One cannot deny that this method has its good points, because it at least saves one the mortification of finishing an interesting story with "Er-a-well, um-m-m I'm afraid I've forgotten just how it ended,—but it sure was a good one!"

CHAPTER XIII

CREATIVE THOUGHT

Thought which stimulates original action, brings about new conditions, uncovers hidden truth, or gives birth to new ideas, is creative. The creative powers of the brain are unlimited and are as easily put to work as are the mere routine faculties, when once the habit of original thinking is formed.

Without some primary conception of flight, the Wright brothers could never have conceived a flying machine. Without a suggestion of the vibratory nature of sound, the phonograph would not have evolved.

Creative thought goes to the foundation of things, and with the primary elements, proceeds to build an entirely new structure, from cellar to roof.

Creative thought goes to original sources for its start.

As opposed to Creative Thought, Constructive Thought accepts the work which has been partly accomplished and carries it to greater perfection.

It is the exercise of creative and constructive thought which brings the highest rewards in life. It is decidedly worth while, then, to put the faculties to work in your own brain and profit by their activities.

This sounds more complicated than it really is. Let us consider a concrete example of creative thinking.

A flourishing industrial town is built upon a river at a point where there is very little level ground. High, precipitous hills border the river on either bank. The town grew and occupied almost every available building site, desirable or otherwise, and further growth seemed to be impossible.

Creative thought stepped in, and the situation was carefully analyzed. No sites available; positive and constantly increasing demand for locations; good prices for building lots; prospective growth liable to continue for years. Then comes the question "Where is the nearest available building site?" The answer was "Two miles down the river, on the opposite side." "Is it accessible?" "Yes, by an expensive suspension bridge, a difficult piece of road building, paved streets and a trolley-line." "What would the expense be?" "Half a

million dollars." "Would it pay?" "Yes, because the acreage, purchased at a low figure, and subdivided, would soon return the total investment.

These questions settled, it remained to do the routine work of promoting the idea, forming the company and accomplishing the work outlined. Creative thought in the brain of one man, solved the problem which the "routine brains" of a whole city had for years considered to be a hopeless situation.

The student will perceive, no doubt, by this example, that opportunities can be created, obstacles overcome, inventions made, business promoted, leisure increased and enjoyment multiplied. Creative thought is a pleasure in itself, because it is a sure highway to progress.

CHAPTER XIV

BUILDING FOR SUCCESS

The greatest obstacle in the way of many people is limited vision. They can see only the things directly before them. The man clerking in a store regards the floor walker's position as his only hope of advancement, and if that position cannot be secured he is hopeless. The bank clerk sees only the position of the assistant cashier; the grade teacher strives only to be principal.

Their horizons shut down close around them, cutting off their further reaches.

The first requisite, is to climb a hill in your imagination and get a wider vision. Ask yourself what one thing you would rather do than anything else in the world. Examine every road which leads to accomplishment and see how many such are open to you.

If obstacles exist don't turn back. Submit each one to a critical examination at close range. Is it impassable? Is it as big as it looks? Is there a way around?

Never mind if the path seems to be barricaded ahead. Keep going until you **must** stop. Success may be just a little further on. Learn to conquer one difficulty at a time. Keep at it inch by inch. That will bring you ever nearer to the goal, give you strength and confidence to go straight ahead or find a way around or over, and will finally lead to success.

Some people are constantly handicapped by timidity, by a fear of big things. You would be

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surprised to know how many young men there are who, with two positions offered them, one paying \$1500 per year and the other \$5,000 per year, will take the smaller salary, for fear they cannot earn the larger one.

The monumental folly of this is apparent when you consider that even a failure in the larger position, would probably be of greater value in development than success in the smaller one.

Look about. Keep awake. Examine minutely your life and the lives of others, watching always for openings which lead to bigger, better things. Refuse to acknowledge failure or defeat. If one effort fails, build another on the ruins, remembering always that the man who earns \$25,000 per year generally has easier work than the man who earns but \$2,500.

Go after the big things, because there IS room at the top. Preparation is essential, of course, but it is often easier to prepare for big things than for small ones. Take an upward step whenever you can, whether that step be large or small. Above all keep on the job. Stagnation means failure. It is activity which spells success.

One of the surest guides to success is the study of the lives of famous men as told in their auto-biographies. Master their methods and apply them in your own life. You are the Master of Human Destiny, Opportunity is Your Servant.

IN CONCLUSION

The sculptor takes a mass of moist clay. With a few firm strokes he shapes that clay roughly into human form. With trained eye and mind directing, his skillful fingers bring out a face.

Feature by feature, he shapes it, adding a little here, and a little there, smoothing, molding, shaping, until at last from that lump of clay appears the smiling face of a beautiful child.

You are the sculptor of your own destiny. Your mind is like a lump of clay placed in your hands by the Creator. Neglect your mind and you will remain—a lump of clay. Develop your mental talents, and you will bring forth beauty and usefulness.

The greatest business of mankind is to learn the laws of life, and to apply them successfully

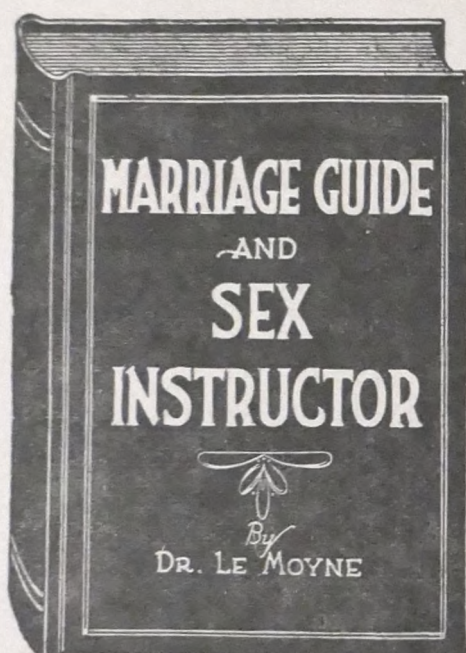
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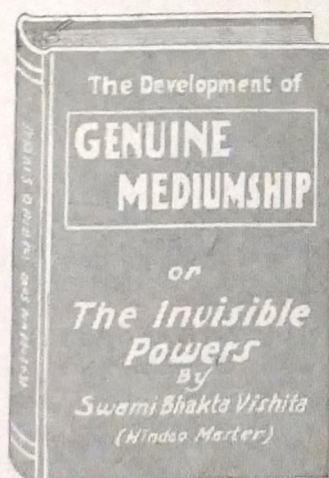
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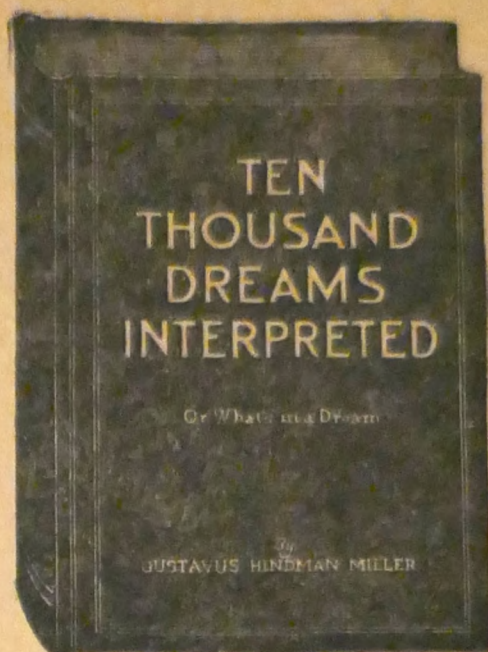
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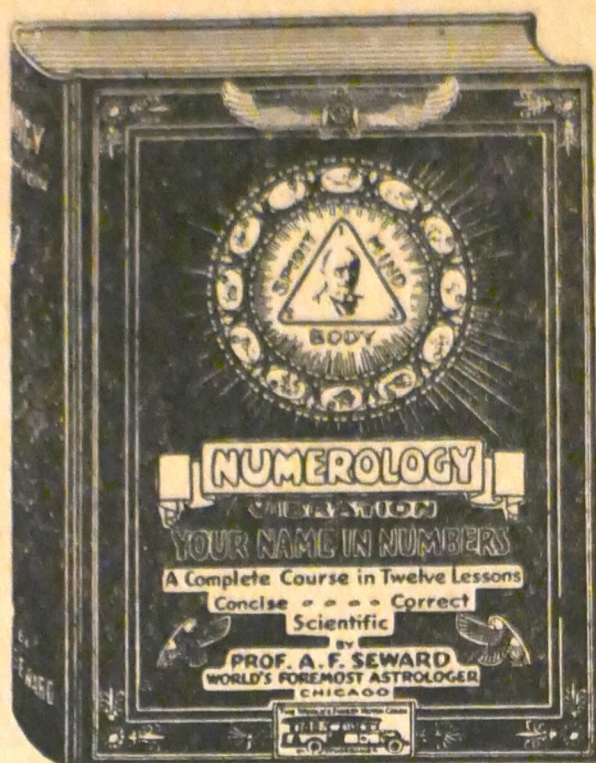
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