

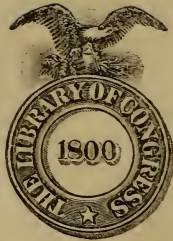
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**SUCCESS THROUGH
THOUGHT: HABIT**

BENJAMIN JOHNSON



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SUCCESS THROUGH THOUGHT: HABIT

BENJAMIN JOHNSON



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No greater conqueror or mightier hero can be imagined, than he who can control his own mind at all times, and who can so master his Thoughts as to say to Fear and Doubt—"Begone, never to return," or to Harmony and Abundance, "Dwell with me forever"—and be obeyed. Such a man has attained what is worth more than all that earth possesses, for he has within him a power before which all obstacles must melt, just as snow disappears beneath the warm rays of the Sun.

FOREWORD

This book is dedicated to the many who have expressed a desire for an easily understood, yet practical method of Constructive-Thought Building—something that may be used by followers of any creed, any time, any where.

Every day examples have been used to explain the different principles, while the findings of world-renowned scientists have been given that the readers might understand fully the importance of establishing the right thought habit, and the simplicity of the method by which this may be accomplished no matter what may be the environment.

I have endeavored to credit each author with every idea I have borrowed though it may be that in some instances I have unconsciously absorbed a thought and have repeated it without being conscious of such appropriation.

In any event my desire has been to respond to the demand for aid, and not to exploit the ability of others as my own possession.

BENJAMIN JOHNSON.

May 12th, 1917.

CHAPTER I.

OUR THOUGHT-HABITS.

“The laws of thought are the laws of the universe.”

“Thought removes mountains and models the world like soft clay. The beginning of all thought worth the name is love.

“The hardest task in the world is to think.”—*Emerson*.

To the earnest thinker nothing is more difficult to understand than the absolutely blank expression, or the out-spoken objection with which people who have been clamoring for assistance, receive the advice to change their habit of thought.

“Spend time in practicing right thinking! Ridiculous!” They want something more tangible, something more difficult than mere thinking, and besides they are quite sure they have been using the noblest and most uplifting thoughts for years with no results.

To argue such people into an acceptance of your views is a waste of time, so the only thing to be done is to lay before them the scientific reason for each fact and then demonstrate by living examples what can actually be done by thinking constructively on every matter every day.

Emerson has told us that thinking is the hardest thing in the world. Constructive thinking in addition to being difficult also requires constant effort, and that is why so many people try to get out of it.

They want success, happiness, prosperity, yes indeed, but they object to the price at which these qualities are sold.

Then, too, many people do not understand what Constructive Thinking means. Thoughts are constantly flitting through the minds of every one. Some of them good, many of them bad, all of them induced by something one has read, seen, heard or remembered.

Because a thought suddenly appears is no reason it should remain,

and if it is in the least destructive, the Will should be exercised to banish it and replace it with a strong Constructive Thought at once.

Some people confuse reading with thinking, whereas it is only learning what other people have thought.

Listening to the advice of others is much the same process.

A comparison of the printed or spoken thought with our own is really thinking, and when we decide to accomplish something along a certain line and for that purpose use a certain mode of thought, sticking to it day after day, week after week, month after month until our new habit is firmly established, we have not only been thinking but we have been practicing Constructive Thinking and we have also demonstrated the fact that by conscious effort the will can control the mind.

It is said that "usefulness is the rent we pay for our room on earth"—and that therefore it behooves each one of us to find in just what capacity we may lead the most useful and beneficial lives.

Nearly every one aims at Success in his chosen field, but few accomplish it. The reasons for the many failures have been attributed to environment, luck, lack of influence and fate. The *truth* is found in the thought habit of each individual.

Look your associates over and you will find that invariably they have paid for whatever they have attained.

The musician has spent long, hard hours in practice, each day for many years until finally his very soul is filled with harmony and he gives to the world the poetry of his music.

The artist has studied patiently to understand not only the technique but the secret of blending his colors, and after patient years of work the laurel wreath crowns his efforts.

The architect has studied form as well as materials, has traveled and observed, and then put his knowledge into actual service by producing in stone and mortar what he has created in this thought world.

Nothing has been an accident, but all successful careers have been earned by the persistent application of the individual until finally every obstacle has yielded, and victory has been won.

Thus we see as a consequence of the different application of thought, one man becomes a success while the other remains a failure

yet both may have had exactly the same qualities with which to begin life.

Scientists have affirmed that every one is nothing more than a collection of habits. To change the man one must first of all change the habits. This idea does not alone mean to change the manner of eating, sleeping, dressing and working, but most important of all and first of all, comes the knowledge that before any change of importance can be made the habit of thought must be re-made or remodeled, and then the other matters will follow as a matter of course.

In wild animals we call these habits instinct. In the human being we speak of them as traits and sometimes as talents.

The "Laws of Nature" are really nothing but habits by which the different elementary sorts of matter follow their actions and re-actions upon each other.

In people we see how these habits vary and are modified to suit climatic conditions, environment or necessity.

The Laplander lives on oils and grease, wears garments of fur, bathes very infrequently, sleeps and eats much and lives much as the animals do, being quite contented when the supply of oil is good and only miserable when the food supply is low. His disposition is phlegmatic.

The Southerner dislikes oils, eats highly seasoned foods, prefers fruits and vegetables to meats, considers his daily bath a necessity, wears the lightest of clothing and is of a very excitable temperament.

Both are human beings, but both have yielded to the necessities of environment in adapting themselves to the customs of the sections of the world in which they live, until their habits of thought and actions have become fixed, and any great change would mean a decided hardship to them.

In the elementary particles of matter habits can not change because the particle is in itself unchangeable. For instance each mineral is distinct and will always have the same action and re-action, when it is by itself, but, unite a number of minerals in a compound and changes will result owing to the structure of the compound.

Familiar changes in structure that produce little if any alteration in the outward appearance, but which are invisible and molecular may be seen in any household. For example, the pitcher of cream

may become sour, a pail of water may become a pail of ice, plaster become set, rubber becomes friable, yet the outward appearance is not changed.

These changes which involve gradual yielding, but which save the material from being disreputed, we say depend upon the plasticity of the object.

Plasticity then means the possession of a structure weak enough to yield to an influence but strong enough not to yield all at once.

Now with individuals we often see the working out of this law and knowing that any compound structure can change we realize that we should never feel that any other human being is incapable of change, for after all the body is nothing but a combination of elements.

People who are too plastic, yield to every suggestion and are always strongly influenced by the last speaker they happened to hear.

People not sufficiently plastic are unable to adapt themselves to changed conditions easily and for that reason suffer much discomfort as they go through life.

People who are not at all plastic are so affected by change that often the disruption we have noticed in elementary forms of matter occur and death, sickness or insanity results because they could not or would not yield to conditions.

The plasticity of an object depends upon the inward tension as combined with outward force.

An object that yields very quickly to a tremendous inward tension and a great outward force is disrupted and separated into its original elements—hence the advisability of a *gradual yielding*.

In dealing with humanity a knowledge of this law is of the first importance for it teaches us that when people yield too readily they will yield just as readily to other arguments, when they refuse to yield at all, they also refuse to progress and when they yield gradually, they possess the qualities necessary for a useful and beneficial life.

The inward tension in the case of individuals will be a desire to progress and improve, while the outward force will be reading, spoken words, environment or associates.

Many businesses have been disrupted, many households made unhappy, by an abrupt announcement of a change without even an

attempt to arouse a desire on the part of others for the introduction of a different method. The consequence has been that suggestions have been received with open indifference or concealed rebellion, whereas if a little diplomacy had been used and the inward desire aroused the change might have taken place peacefully and with good results for all concerned.

No better proof of the truth that we are ruled by habit can be given than by the very unwilling attention paid to any suggestion for change by the great majority of people.

Ask them, "why not?" They can not even give an adequate answer excepting to mention the fact that they have been accustomed to doing things another way. Indeed—

"Habit to him was all the test of truth,
It must be so, I've done so since my youth."

Many content themselves with the comfortable assertion—"well, I like the things I am accustomed to use,"—or "I have done things this way for years and I am just going to let well enough alone," or "I have made my money this way, why change now?"

But the real reason, the deep-seated reason that they themselves failed to recognize was that their habit of thought had been formed and that it meant a lot of good hard work to change it.

And so people of this type have always objected to every change. They hated to give up their stoves for furnaces, their horses for automobiles, their kerosene lamps for gas, and then the gas for electricity. They fought moving picture shows and public parks, while the first plan for a subway nearly drove them frantic.

But, when we see that even inorganic substances have habits we can hardly be surprised that humans cling so rapidly to their methods of doing things and object so strenuously to changes.

A few familiar examples may serve to remind us of the truth that everything has its habit.

Dresses that have been wrinkled once, wrinkle again, in the same places.

Trousers pressed once fall naturally into the same folds.

Paths that have been walked on are followed more readily by every one.

Automobiles acquire the habits of their drivers so that the mechanic can tell something about the manner of the owner by noticing the condition in which he finds the machine.

Pianos, violins and other musical instruments have an added value when owned and played upon by good musicians, for in time every cell assumes a wonderful power of resonance.

In the physical body we find the same rule working out.

Getting up in the morning or retiring at night at certain stated hours readily becomes a habit.

Arms and legs that have been broken once, break easily again in the same place.

Ankles that have been sprained once, sprain again very readily.

Scars become irritated quicker than normal skin.

Organs that have suffered injury once, are apt to be injured again.

Recurrences of certain diseases are apt to come at the same time of the year to people who really look for Tonsillitis, Rheumatism and Hay Fever with an almost pleasurable degree of anticipation.

So we come to realize the truth of the saying—"Bodies are thought builded and they may be thought destroyed. What thought does unconsciously under law it can do consciously and thus build for good when the law is known and followed."

Naturally, it follows that all habits of the body must be formed in the first place by thought substance, and, thus the only way to change is to build every thought-habit constructively.

RESUME.

Man is nothing more nor less than a collection of habits.

In wild animals habits are called instincts.

In human beings we speak of habits as traits or as talents.

Elementary particles of matter have unchangeable habits because the particle is in itself unchangeable.

When a number of elements are united in a compound, changes may result owing to the structure of the compound.

Changes which involve gradual yielding but which keep the structure from being disrupted are due to the plasticity of the object.

Plasticity means the possession of a structure weak enough to yield but strong enough not to yield all at once.

This plasticity depends upon amount of inward tension and outward force.

Objects that yield quickly to a tremendous inward tension and a great outward force are disrupted and return to their original elements, hence, the necessity for gradual yielding if the structure is to be maintained.

Unprogressive people are devoid of plasticity and dislike change.

Progressive people are always plastic and adapt themselves to new conditions.

Inorganic substances show force of habit as in dresses that have been wrinkled once and wrinkle easily again, paths that are more readily followed the second and third time, automobiles that are affected by the mannerisms of their drivers.

In the physical body, habit of rising and retiring becomes easily fixed.

Diseases recur readily. Ankles sprain again easily. Scars become irritated quicker than normal skin.

Bodies are thought-built and may be thought destroyed. Injurious habits formed by destructive thought must be changed by constructive thought.

CHAPTER II.

BUILDING THE THOUGHT HABIT BY HARMONY.

"The foundation of content must spring up in the mind, and he who has so little knowledge of human nature as to seek happiness by changing anything but his own disposition, will waste his life in fruitless efforts and multiply the grief he seeks to remove."—*Johnson*.

"Try but for one day I beg of you to conduct yourself in an harmonious state of mind. Be for one day, instead of the fire-worshipper of anger and other passions, the sun-worshipper of calm, contented, cheerful self-possession. Then compare this day with every other day of your life and you will find it the one you will ever remember with joy and satisfaction.

"Make days of this description your habit and you will find your heart open to every good motive, your life strengthened and your breast armed with a panoply 'gainst every trick of fate. Truly you will wonder at your own improvement."—*Richter*.

To keep the mind from indulging in the habit of injurious thoughts is much easier to read about than to accomplish.

Make the effort for just one day of keeping the mind absolutely free from any thought that even hints of destructive energy, restrain yourself whenever you feel like speaking hastily and you will find at night that thought victorious you will be genuinely tired.

Priests, poets, philosophers have for ages struggled with this problem. Penances have been imposed, life in the cloisters has been recommended, rules of all kinds have been formulated, wonderful systems involving most trying tests in concentration have been devised—all in the hope of discovering that mysterious something that would make the problem of living a simpler and more enjoyable process.

Finally, however, no matter what the ideas have been, they have all arrived at the same conclusion that the one thing necessary to the living of a perfect life is the possession of the quality familiar to many but really known to few—called Harmony. A condition of mind that can only come from within and be maintained within,

despite the adverse circumstances, environment and almost overwhelming odds against it.

"Secure Harmony First" is the advice, for where Harmony exists, there can be no nervous tension, sorrow, bitterness, recrimination, resentment, unhappiness, envy, nor anger. But instead there will be exemplified peace of mind, health of body, a contented spirit, freedom from want and abundance for all desires.

The very word "Harmony" is in itself a marvelous combination of sounds. There is something strangely soothing about it, a hidden meaning that implies far more than the accepted definition—being in accord.

It seems to hint at latent power and just as any observer notes that harmonious sounds will control, influence and uplift an audience so a truly harmonious personality influences everyone contacted for good and leaves a memory full of inspiration.

Ruskin has said, "Hundreds can talk to one who can think; thousands can think to one who can see", and so with Harmony, hundreds can talk of it, thousands can think of it, but only one of the thousand will really see and thoroughly experience it.

Women weep, "How may we better our conditions, how may we escape from poverty and from sorrow?" Yet, ever they seek the remedy from without, refusing to look within, still scoffing at the truth so well described by Sir Edwin Arnold when he wrote—

"Ye suffer from yourselves. None else compels
None other hold you that you live and die,
And whirl upon the wheel and hug and kiss
Its spokes of agony.

* * * * *

"Before beginning and without an end,
As space eternal and as surely sure,
Is fixed a power divine that moves to good,
Only its laws endure.

* * * * *

"It will not be contemned of any one,
Who thwarts it loses, and who serves it gains,
The hidden good it pays with peace and bliss,
The hidden ills with pains."

Many others will read the wonderful philosophy contained in the lines just quoted, half agreeing, but secretly thinking, "Of course, this does not apply to us."

And, if any of you are as nearly perfect as ordinary human beings can be, if your minds are so poised as never to be distressed or disturbed, if you are filled with the joy of living and the belief in your possibilities, then, indeed, you do not need them for you have already discovered that everything comes from within and that as you think so shall you be.

, Each day one meets examples in people distressingly poor, always in debt, always longing for happiness and comfort, always complaining of their misfortunes. They cheat in small ways, blame others for everything that goes wrong with themselves, are indolent and insincere and still they continue to wonder why they do not succeed and they both feel and say that the problem of living is too hard for them to solve.

They want Harmony—Yes, indeed! But their idea of Harmony is something they may purchase, or secure without an effort, or get out of a book, or obtain when everything goes their way; *not* something they must develop in their own minds in spite of depressing conditions.

Occasionally people feel that study of the best literature will give them what they need, and they seek wildly for the books they feel may help them.

One young man who had read pages of good advice—but had failed to improve, went to one of the greatest teachers in this work and said, “I have spent days and weeks denying my possession of all sorts of evil tendencies and I have fought against temptation as hard as I could, but, anyway I find it harder all the time to be good.”

The teacher smiled and said, “The reason is very evident, you really have been thinking so much of what you wanted to avoid that you have been concentrating on your bad habits rather than your good ones. Now, for a time, just stop weeding your mental garden and affirm Harmony as hard as you can.”

“But,” objected the young man, “what can I study that will help me?”

And the teacher replied, “Study Harmony. Eat it, think it, drink it, sing it, breathe it, whistle it, fill your mind with it the last thing at night and the first thing in the morning, and, last but not least, demonstrate it in every action.”

People watching this young fellow's progress spoke of him as remarkable, and his ability as phenomenal and his smile as the most

winning they had ever known, and, when he arrived at his goal and became the most successful merchant in the small city, many called him lucky, but, his teacher and I knew that he had given many hours and days and weeks of hard, unremitting work to the training of the Harmony Habit and that he was but reaping his reward.

Occasionally one finds a hard-headed business man or a bitter woman who laughs at the idea of Harmony as being practical, but, these people are becoming less evident every day, for the whole world has come to know that it is lack of Harmony that makes business failures and domestic troubles, fills our penitentiaries, insane asylums and poor farms.

A young woman who says she has been studying Constructive Thinking wrote me one day that she could get along beautifully as long as she was alone, but that her family annoyed her and made her irritable.

When I answered her that her family could not irritate or annoy her unless she allowed them to do so and that nowhere on earth could she develop a stronger harmonious consciousness than amid discordant conditions she was quite indignant.

Then, one day she came to see me and as I talked, I picked up a ball from the table and something inside rattled as I shook it.

"What causes that noise?" I asked.

"Why, the way you shook the ball," she replied.

"Yes," I said, "but if the ball had been solid instead of cheaply constructed nothing inside could have rattled, so you see I was only a medium for finding out just what material that ball was made of, whether good or poor. Thus the daily incidents prove to you whether your philosophy is good or merely a poor imitation of the good, for, if you have formed the right habit of thought, if you are really harmonious, nothing can rattle inside, and no shaking can disturb you."

And from that day the young woman understood why another person could not disturb her unless she herself was weak.

Another woman, very prominent in the business world, came to me with complaints about labor trouble. It seemed that every one she employed, was either insubordinate, incompetent or ungrateful, and life was to her a daily grind, leaving her nervous and exhausted at night and unable to cope with the problem.

She was an exceptionally bright woman of a very nervous temperament, analytical mind, sound judgment and fine appearance, and had been very successful until this past year. She was honest, moral and much respected, but her face was traced by tiny worry lines, the corners of her mouth turned down and she twisted about as she talked.

Finally, when she had finished telling her troubles, I said, "When did you commence worrying about your son and his marriage to the girl you disliked so much?"

"Two years ago," she replied.

"Have you ever forgiven him?" I asked.

"No," she blazed forth, "and I never will, though I am pleasant to him."

"And, in your heart, you blame the young woman, don't you?" I continued.

"Why certainly I do," she admitted.

"Right after this you lost your best assistant, did you not," I asked.

"Yes," she said, "and that same year two of my oldest girls left and this last year four have gone so now I have nothing but poorly trained assistants none worth one-half what I am paying them."

"Tell me," she begged, "what shall I do?"

"Well, first of all," I said, "before you commence regulating any one else, get after yourself cast out these bitter thoughts, forgive your son and his wife, insist on seeing the good in both and get yourself in a harmonious frame of mind. When you go to bed at night see your business as prosperous, *know* that you are going ahead. Instead of scolding your assistants and finding fault with them all day, have a meeting at your house some evening, talk to them of everything but business and then tell them that you are organizing some Constructive Thought meetings in which you are all going to find the good in each other and build stronger characters."

Mrs. H. looked disappointed. She thought my advice far fetched and my reasoning wrong, but, as she talked her eyes fell on a guitar, and she picked it up striking a few chords carelessly.

The instrument wasn't in tune and she worked at it for a time until all but one string was sounding to suit her. Just before she made a last attempt on it, I stopped her, and said, "Can't you see the connection between that guitar and your mind? Just that little discordant sound from the one string has made the entire effect bad, just

as your discordant thought has reflected in your business, your health, your happiness and your popularity.”

And Mrs. H., after a moment's thought said hesitatingly, “I half believe you are right, anyway I will try.”

And she did try to such an extent that today she is employing twice as many people and the harmonious atmosphere of that office is so marked that even the strangers who enter realize there is some wonderful force there and want to know what it is, why one feels so peaceful and rested and free from troubles when waiting there.

Now, while many people desire Harmony, many others who are attempting to practice it find that every little while they meet with a set-back, so, for the benefit of those who may need a little assistance the partial list of Constructive as well as some of the Destructive Qualities has been given.

The teacher who uses this list for every pupil states that the only reason the Destructive Qualities are listed is to enable the pupil to check up on the day's work. For instance, supposing something has gone wrong, instead of being discouraged the pupil will run his finger down the line of Destructive Qualities saying to himself, “Now, one of these I must have practiced today. Sure enough, I criticized and condemned when I should have been charitable in word and deed.”

Or, perhaps something is seemingly wrong and the day has been difficult, the pupil will analyze his condition this way, “Yes, I did indulge in fear when I should have practiced courage and faith.”

Then, after making this discovery, instead of wasting time in brooding over the mistake, the memory of the error is swept away by the affirmation of Harmony, and in this way the next day's work will be easier.

RESUME.

An absolutely Harmonious Consciousness produces perfect health, happiness and abundance.

Harmony is always manifested from within, not from without.

The truly Harmonious Personality cannot be disturbed by people, conditions, nor environment.

The only thing necessary for the development of an Harmonious

Personality, is constant practice in the Constructive Thoughts that are necessary for the development of this Consciousness.

Every night one should relax completely and affirm "I am Harmony, at the same time breathing rhythmically. This same process should be practiced in the morning and at intervals during the day.

Many times people honestly believe they are practicing Harmony because they make these affirmations, yet they at the same time indulge in Destructive Thoughts without realizing it. For this reason, this partial list of Constructive and Destructive Thoughts have been selected, with the suggestion that every one contemplating the work of self-improvement, conduct a self analysis for one week, by keeping a record of their Thought Habits. The result will invariably be beneficial, often times instructive and always will prove the truth that Harmony comes from within and not from without, no matter what causes may seemingly contribute to the effect.

LIST TO BE USED FOR SELF ANALYSIS EACH NIGHT.

	Sun.	Mon.	Tues.	Wed.	Thurs.	Fri.	Sat.
CONSTRUCTIVE THOUGHTS.							
Appreciation—of your many blessings.							
Charity—in thought and deed.							
Consideration—for others.							
Courage—in every emergency.							
Cheerfulness—under all conditions.							
Confidence—in your own ability.							
Desire—to succeed.							
Enthusiasm—in your undertaking.							
Truth—in every detail.							
Fairness—in your dealings.							
Faith—in the ultimate outcome.							
Generosity—of time as well as money.							
Good-Humor—no matter what goes wrong.							
Kindliness—in word, deed and thought.							
Love—of all man-kind.							
Sincerity—toward all.							
Truth—in every detail.							
DESTRUCTIVE THOUGHTS.							
Anger—at any one for any reason.							
Abuse—of those who have offended you.							
Blame—of some one or some thing for your failure.							
Criticism—of your associates.							
Condemnation—of any offender.							
Deceit—toward any one.							
Envy—of the more fortunate.							
Fear—of any thing, person or condition.							
Fault—finding or Complaining.							
Gossip—at any time.							
Hatred—of any one.							
Indolence—and tendency to shirk.							
Intolerance—of other people's views.							
Jealousy—for any reason.							
Self-pity—because of your condition.							
Selfishness—in not sharing with others.							
Slander—of those you dislike.							
Untruthfulness—for any reason.							

This list may be changed according to one's needs. It is intended for personal use only and not to enable you to find out what is wrong with some body else. In fact the individual who works honestly and constructively with this process of self-analysis, will soon find there is not time left in which to worry about the shortcomings of others, for all effort will be expended on your own Constructive-Thought Building.

CHAPTER III.

BUILDING THOUGHT-HABITS CONSTRUCTIVELY.

The easiest and quickest way to improve is to keep your thought world so filled with visions of Love and Harmony that destructive thoughts are crowded out.

“Thought is another name for Fate,
Choose then thy destiny and wait,
For love brings love and hate brings hate.”

—*Wilcox.*

In building thought habits I shall continue to emphasize the value of Harmony for the possession of this quality proves that the Owner is possessed of will, determination, courage and hence must have force of character.

As one sees the thousands of discontented, unhappy faces everywhere and realizes that the sour expressions they wear inevitably point to a wrong habit of thought, and then contrasts these faces with the radiance that emanates from those who are really harmonious, the desire to awaken more and more people to these truths grows daily more intense.

Neither gold nor precious stones nor priceless oils can compare in value with the acquisition of the right thought habit for it not only makes the gray days, glad days, but it changes ones entire viewpoint of life and develops the individual into a veritable tower of strength.

We all realize the value of the correct training of the child and we don't hesitate to say to him—“Be careful of the crossings, come home promptly at four o'clock and then practice for two hours before dinner.”

If the little one is forgetful and doesn't obey these instructions we make still another endeavor to impress the necessity for obedience on his mind. If he is still obdurate we resort to some form of discipline until finally we find that our efforts have met with success.

Building the right thought habits is very much the same thing, only we often confuse the old habit of thought with the one we desire to acquire, and forget that will must be employed not only once or

twice a day but a dozen times and for many, many days in order to really produce an effect worth while.

A very good plan is to treat your brain as you would your child.

Say to it—"Now today you are going to be perfectly poised. Nothing shall disturb you, and one hour in the afternoon will be devoted to the consideration of Harmony and an analysis of any thought habit that may interfere with it."

Supposing the day does go better than usual but that some few things have disturbed your servant, the brain. Don't reprimand, just say—"for the first effort you have done very well. Tomorrow you will do better." And then before you go to sleep fill the brain full of every harmony thought you can possibly discover.

"But all this will interfere with business" some one exclaims. Not at all. For years you have been losing your temper and have fussed about things and still continued your business. This merely means that you will conduct your affairs in a much smoother and more effective manner, by using your will to control your brain instead of letting vagrant thoughts and various emotions control *you*. It is not at all difficult but it does take time and it teaches you not to blame any one else for your own lack of tranquility.

Who has not heard some friend or perhaps a member of the family declare, "I was getting along splendidly when that woman came along and brought out the very worst there was in me,"—or perchance you may be told, "I know I have no business to drink, but every time I meet that man, I get into trouble,"—or "Really mother, I didn't mean to stay out late, but Anna coaxed me so hard I could not get out of it,"—or you may hear how some man was a fine fellow till "his wife made him go wrong," or the wife was a woman of fine principles "till her husband's conduct discouraged her and *she* went wrong"—or how some young man was "such a fine fellow until his bad associates corrupted him."

And who of us at least in some phase of our existence has not condoned the offence, and blamed the other people, never realizing that the condoning of any offence in this manner is merely developing a habit of shifting the blame to some one's else' shoulders and thus making a weak character still weaker, instead of developing it in spite of temptations.

History is too full of the stories of men and women who have persevered and attained in spite of discouragement, temptations and evil surroundings to make any really thinking person feel that any individual should now hew out his or her own future no matter what the difficulties may be.

Marcus Aurelius was never happier than the day he made the discovery that nothing could trouble or grieve him unless he allowed it to do so and when he finally declared, "Today I have put all trouble out of my life, for I have found it was not from within but from without, and from within my own mind." He gave us a truth that has lasted for nearly two thousand years as a guide to some of the greatest minds this world has ever known.

Our habits of thought do not alone influence our own lives but they produce a marked effect on the atmosphere of our homes, our places of business and also upon our associates.

If you are in doubt, discouraged or unhappy you often depress others.

If you are suspicious you may create dishonesty in others by holding the thought about them so persistently that you plant that idea in their minds.

On the other hand if your thought habits are happy, kindly and charitable, you not only scatter sunshine wherever you go but actually play an important part in making the world a better place.

The self-confident man or woman is the one the world trusts.

Can you imagine a hesitating Columbus, blaming the Spanish because they wouldn't believe in him—sitting down on the seashore and crying because the distance to the unknown land could not be gauged by the eye, or described by any human being?

Would a weak-kneed, apologetic Bismarck leave the name in history that Iron Chancellor has handed down?

Abraham Lincoln has been described as having 'the biggest heart in the world, but that at that it was too small to ever hold the memory of a wrong.' Yet would any one call him 'half-hearted'?

Would you describe General Grant as timid, Theodore Roosevelt as cowardly, or Lord Nelson as lacking in initiative?

Why the very memory of these names breathes courage, self-confidence, absolute and unquenchable bravery, to which pretenses or any form of making excuses was foreign, for they all learned in

that hard but excellent school known as experience—that only one habit counts with the world at large and that is the habit of making good.

It is said that George Washington detested the habit of excuse-making for he declared it made poor soldiers. One day a young officer approached him with his watch in his hand and said, "Pardon my lateness, sir, but my watch was slow."

Washington glanced at him keenly and then said decisively, "Very well, then change your watch."

The wise Confucius knew these truths, for thousands of years ago he declared, "The perfecting of one's self is the fundamental base of all progress and of all moral development."

So we come to know that joy or sorrow, hope or despair, hatred or love, understanding or lack of it are purely mental conditions, and that each person who chooses may rule his own mind and make his own future.

All adjustment must take place in the mind of the individual. All harmony must go from within—out, all love must be expressed in the same manner if one expects the world to return love.

Happiness, health and prosperity are ours by right. All we really need is to stop whining, complaining and blaming others and instead look within. Get the inner-self harmoniously adjusted and from that minute progress will be made.

Change the thought habit and behold the outer world is changed.

Look for the good in your companions, your business associates, your employer or your employees, as the case may be and you will find good every time.

Guard the expression of your face, for it merely reflects your state within.

An unpleasing, sour, unhappy face is not an accident, it is merely a reflection of unpleasant, sour, unhappy thoughts.

The woman who is constantly telling of how some one hurt her feelings, brought out the worst there was in her, mistreated or failed to appreciate her, is merely making an open confession of something radically wrong with her own nature.

The right thought must produce the right action.

Plant corn and corn will grow.

Plant thistles and not only will thistles grow—but the corn will be choked out.

Thoughts constantly repeated, produce habits and habits make life.

The realization that life in its totality is but the product of the mind, and that the quality of the mind depends upon the manner of thinking and that the manner of thought may be made by habit either constructive or destructive gives to each one the solution of his individual problem.

RESUME.

To build the right thought-habits, it is necessary to employ the will, working resolutely and decidedly until the desired amount of success has been secured.

To mourn over the day's errors, or indulge in self-censure is destructive, therefore, after checking up on errors determine to make the next day better and fill the brain with thoughts of harmony.

To condone an offence committed by one person by condemning or criticizing someone else, is a most destructive habit and does not develop the one we are excusing.

No evil can attack us excepting by the foothold it gains within our minds.

Habits of thought also produce an atmosphere that has a tendency to either depress or encourage those who enter our homes or places of business.

Self-confidence invites the trust of others.

Suspicious thoughts of others help in creating dishonesty.

Kindly, cheerful thought-habits play an important part in making the world better.

All adjustment of the conditions in the outer world must first take place in the mind of the individual.

The right thought inevitably produces the right action.

CHAPTER IV.

MENTAL EXERCISES.

“He is a man who snatches the blossom of success from the bramble of despair.”—*Emerson*.

“Every time we conquer ourselves, the molecules among the nerve cells and fibres are registering for us, just as every time we succumb to a temptation or indulge in destructive thought they register against us.”

The greatest benefit to be derived from any system of philosophy or method of thinking is that which makes the reader stop, think, wonder, re-read and then admit, though perhaps a bit reluctantly, “Why, of course, these statements are absolutely true, if I am right within, the whole world will be right, and I alone am responsible for my own mental condition.”

Its a bit difficult, of course, to get the weak characters to admit these truths, as they have been enjoying themselves for years in making excuses for themselves by blaming people, things, environment and conditions for everything in their lives that went wrong.

Take away these props and there is only the ghastly fact that for years they have been slackers, staring them in the face.

“What on earth will all the ‘fuss-budgets’ do,” asks someone, “when they have been converted to the idea that to complain about the weather, the transportation, the meals, the beds, the servants, the family and their friends, is really hurting them and not making conditions any better?”

The solution is so simple it seems a pity not to let the questioners answer it for themselves.

Why, the dear souls will just take all the steam that has been wasted through the various openings, confine it properly and use it to generate enough energy to build a splendid, well-poised mind, a healthful body and a radiant personality.

They will learn that their brain is their servant to be controlled by the will and that as they grow stronger and better the things that formerly annoyed them will be as the fly bite on the hide of the rhinoceros,—too trifling to be felt.

Best of all, the students will delve down and get the scientific reasons for the use of the right kind of thoughts and the building of the right kind of habits, so when people sneer, "Of course, the theory is all right but then after all it is all theory," they can promptly and convincingly give the physiological reasons for every statement they may make in the effect that thought has on the nervous system and the nervous system in turn on the body.

Perhaps the strongest of all, is the one finally borne home to the thinkers that although they may feel that they influence others greatly and to a certain extent control them, in reality, the only thing any individual can actually control is his own mind and he does not control that until he has learned just what mental discipline is, and what the will can accomplish.

In fact, the average human being is controlled by the mind instead of so arranging that the mind will be under his personal supervision, and this condition of affairs will continue until people stop for a time, consider carefully and then proceed to get acquainted with themselves and explore the wonders of their own possessions—the brain.

We have learned that substance itself cannot change but that the form of substance is constantly changing, the difference between the various forms of substance being in reality nothing but a difference in the rate of their vibration.

This difference can hardly be better illustrated than by the use of those very familiar substances—ice, water, steam.

And, we may compare ice to the frigid, unbending, unloving people we sometimes meet. Water is like the great masses who move around at about the same rate and can see no reason for adopting any other method, while steam is capable of exerting a great force and propelling an object at a most unusual speed.

We recognize the individual whose vibrations are of the highest order by the wide-awake, live, radiant impression she conveys. Those who are progressing at the usual rate, we speak of as "people" for they have not produced any special impression, while as for those who vibrate at the very lowest rate, I am sorry to say they are often classed by their associates as "dead ones."

In order that we may understand the principles of this vibratory influence, we must realize that all bodies are made of combination

of the various elements and all elements are composed of molecules.

A molecule has been defined as the smallest quantity of an element or compound that can exist separately.

Molecules are in turn composed of atoms and atoms are the smallest individual particles of matter.

Electrons of which atoms are composed are defined as atom corpuscles.

Yet small as the electrons are, so small we can hardly conceive of them at all, each one is controlled by its own intelligence. When two or more electrons are joined, these intelligences are fused into a third intelligence called sometimes a Master Mind and as these combinations continue to form, this constantly strengthening Master Mind exerts an influence or power that extends from the atoms to molecules to the elements, from the elements to the body, and from the body to other bodies, thus producing what is known as a strong character, a vivid personality or in other words, a leader.

And this same strong personality that has produced such a wonderful effect on the community or the world, depending on how the influence has been exerted, has always been fashioned out of the very same kind of electrons, atoms and molecules that you and I possess, but that we have before this time failed to develop.

Obviously then the sensible thing for each one of us is to find what sort of exercise is needed to develop the individual to the greatest extent.

And investigation shows us that it is nothing more or less than the habit of Constructive Thought.

The use, belief and practice of "I can" and "I will" and "I am" not only occasionally but every minute, every hour, every day is all that is necessary to stimulate the intelligence of the electrons into forming stronger and better Master Minds that will in turn produce the changes desired.

And, those of us who have been senseless enough to indulge in a mild form of envy, because some one else has had greater advantages than we, or because they are apparently more successful or more popular will straightway stop this waste of our energies and commence to say to ourselves, as Helen Wilmans said—

"He who dares assert the I, may calmly wait
While hurrying Fate, meets his demand with full supply."

We have also been told that the only way the habits of any elements can be changed in form or appearance is through the possession of the property of plasticity by which they will yield to outward force and inward tension in such a manner that the material will not be disrupted or separated back into its original constituents.

Now we must bear in mind that the inward tension necessary to produce any lasting change on any individual, must be brought about by the habit of positive thought, while the outward force must be brought about by inspiring talks, instruction, the reading of good books and the companionship of people who are making the same endeavor.

In asserting the I, it is also necessary to keep in mind that purpose is not to glorify the ego, but merely to show an appreciation of the divinity within, by refusing to place any limitations on the growth of the individual; hence the necessity of constant repetition until the "I am" and "I can" is manifested in every detail of life.

Another great reason for establishment of this habit of speech and thought is that by the recognition of the divinity within, there is lost that sense of separateness and one can work with a whole heart toward a speedier consummation of an idea.

When there is a real understanding of the oneness with Universal Life, the expressions "I can't afford," "I am always in hard luck," or "I never succeed," will be avoided as one would avoid the plague.

The recital of ailments or unfortunate experiences, or slanderous stories will be considered as the waste of so much valuable time, and instead all conversations will be constructive, all work will be done willingly and all results will come in direct proportion to the constructive attitude of the worker.

It is not, however, enough to think constructively. One's face should also show the effect of thought in an expression of cheerfulness and good will.

Some time ago I chanced to meet a very talented but discouraged young woman. She had always enjoyed a good earning capacity but as fast as she earned the demands of the family had eaten up her income. Finally she was left with an invalid mother, a decided

hypochondriac, who was selfish to the core, and who demanded of her daughter every minute of spare time.

The girl was tired out; she had no rest, and never got an opportunity at recreation.

Her face showed her state of mind and commenced to antagonize people.

We got into conversation one day and I persuaded her to read Constructive Thought. She rather objected to it at first as she declared she was a Baptist and felt it might interfere with her religion. But when she was told that nothing in those pages could interfere with any real religion she became interested and commenced to take a few minutes several times a day for deep breathing and the affirmations, "I am Harmony," "I am Success," "I am Health."

A few weeks later, she reported to me that her mother had become less exacting and was trying to practice Harmony.

Then I suggested that she let her face show the change that had been brought within and secured her promise to practice smiling before the mirror for five minutes morning and night and to smile every time she thought of it during the day.

The letter she wrote regarding her experience I have kept as an inspiration to others. She wrote:—

"The first morning I tried smiling I felt and looked just like 'Sis Hopkins' but I kept grimly at my grinning because I had promised to do so.

"The inconsistency of my inward disgust and my outward smile made me laugh as I left my bedroom and some of the laugh was still on my face when I sat down to breakfast. Everyone looked surprised and Mother said—"What is so funny?"

"I told her and she burst out laughing and so did cousins who were visiting us.

"As I left the house the postman was coming up the steps and as I gave him a smiling 'Good Morning' he smiled back and so I kept on until I got to the office where I found everyone seemed unusually glad to see me.

"Of course, I smiled all day and that night the practice was not so hard, though Mother insisted on watching me and laughing until her sides ached. Of course, that made me laugh for Mother has gone for weeks without a smile on her face.

"Each morning brought funny experiences but the most interesting one of all came the very last day of my smiling work, when I was called into the office of the President of our Company. He dictated steadily for two hours, found fault with everything I did, and I just kept on working and smiled every time I could think of it.

"That afternoon he sent for me again, went over my letters and burst into the most awful tirade. Again I listened and smiled outside and said, 'Very well, sir,' though inside I must confess I was beginning to feel just a little fussed.

"As I left the room, he called me back, shook hands with me, smiled and said, 'I have been watching you for weeks and had made up my mind you were not enough of a diplomat to act for me. Now that I have tried you and see that you refuse to lose your temper, even when you are unjustly reprimanded, I know you will do and I want you to act as my Private Secretary from this very day.

"Can you imagine my gratitude and happiness? Think of it! I am earning fifty dollars a month more than I did a year ago, I am happier, healthier and daily growing more harmonious and Mother is improving too, and yet all of it came because of changing my habit of thought. Use my story if you so desire, for I know there are many girls, just like me, who are looking for the 'something wonderful' that will change things—not realizing that that something must be from within, and must be worked for constantly."

The experience given by this young woman is not unusual, and every one who is willing to try, despite discouragements is bound to register some very pleasing proof of what may be accomplished in this manner.

The truth is—we all regard thinking as a sort of ordinary occupation not really worthy of special attention, and we carelessly allow anyone we meet to fill our brains with all sorts of destructive thoughts, not realizing the harm they produce on our business, our health and our dispositions.

Thought is really a mental state.

Our mental states determine our views of life.

Our views of life determine what we shall be.

Our past thoughts have made us what we are today, successes or failures, happy or unhappy, harmonious or inharmonious, blessed with plenty or afflicted with lack.

Our present thoughts will determine our tomorrows. Can we then spend too much time in weeding out every objectionable and destructive thought, and planting in its place a thought that will produce good results?

One writer has described the effect of thought in these words—

“We have been our own mental parents.

We shall be our own mental grandchildren.”

Let us then send out positive thoughts, thoughts that will neutralize evil and that will bring to us positive results.

RESUME.

The matter of careless thinking may be corrected by the use of the will.

The brain is in reality the servant of the will.

No human being can really control anything but his own brain and but few people are truly capable of performing that action correctly.

Substance cannot change but the form of substance is constantly changing.

The difference between different forms of substance is merely the difference in their rate of vibration, for example, ice, water and steam, all different manifestations of the same substance.

All bodies are made of a combination of the various elements. All elements are composed of molecules. A molecule is the smallest quantity of an element that can exist independently.

Molecules are composed of atoms and atoms are the smallest indivisible portions of matter.

Atoms are in turn composed of electrons which are sometimes known as atom corpuscles.

Yet inconceivably small as electrons are, each one is controlled by its own intelligence. When two or more electrons are joined, they are fused into a third intelligence called the Master Mind and

as these electrons continue to grow and form new combinations, the continually strengthening Master Mind exerts an influence that extends from atoms to molecules, from molecules to elements, from elements to compound or bodies and from bodies to other bodies, thus resulting in the formation of a strong personality.

The development of the individual, therefore, depends upon the development of the electrons, atoms and molecules, as evidenced in the affirmations "I am," and "I can" and "I will."

Our past thought-habits have made us what we are. Our present thought-habits are shaping our futures.

CHAPTER V.

TEACHING THE NERVOUS SYSTEM TO OBEY

“Our nervous system grows to the mode in which it has been exercised.”—*James.*

“Ye are not bound! the Soul of Things is sweet,
The heart of being is celestial rest,
Stronger than Woe is Will, that which was good,
Passeth to Better—Best.”

—*Arnold.*

The positive qualities of the mind have often been likened to a magnet because of the result produced by this method of thinking. Now, of course, the home of the thought is the brain.

Most of us have a hazy idea about the brain and its action. We know that there are twelve pairs of cranial nerves leading from the brain conveying messages to every part of our body.

Scientists have proved conclusively that fear, anger, jealousy, envy and worry thoughts generate poisons that are most destructive in their influence on health and on business.

But they have not been sufficiently strong on the fact that happiness, faith, courage, love and consideration are strong enough to absolutely counteract the destructive conditions and produce most marvelous results.

The way in which the brain and spinal cord are protected from outside influences cannot be better described than by James who says—“they are shut up in a bony box composed of the skull and spinal column.

“They are floated in a fluid so that only the severest shock can give them a concussion, in short they are wrapped about and blanketed in an altogether exceptional way.

The only impression that can be made on them is through the blood on the one side and the sensory nerve roots on the other.”

Thus we see the whole plasticity of the brain sums itself up in a few words when we call it an organ in which currents pouring in, make with extreme facility, paths which do not easily disappear, and which become deeper each time they are used.

Thus even one thought makes an impression. The same thought repeated makes a deeper impression and so on until the groove produced by the constantly repeated thought must show itself in action.

In the nervous system, it has been found that many disorders, termed functional, seem to have been kept going just because they once commenced. Neuralgia, insomnia, fits of temper, hysteria are much easier to yield to a second time, and by the third or fourth occasion, the individual has come to believe that she is afflicted with an incurable disorder.

Yet cases of insomnia have been cured by arranging so that the patient must spend several nights without any effort to court sleep until finally the desire becomes so great that it will of necessity come.

It has been said that even under the most favorable conditions and when supplied with plenty of food, without worry or exertion animals cannot survive for longer than from five to eight days without sleep.

Yet the allied armies marched and fought for nine days in the retreat from Mons to Marne, with but little if any opportunity for sleep, excepting what they could snatch when halting. When finally the wounded were housed in Meaux, De Gros states that instead of the groans and moans ordinarily heard, there was instead nothing but a profound silence, and as the Red Cross workers sought out the victims, they found them lying with shattered limbs, abdomens and chests torn open, faces battered beyond hope of recognition, but still sleeping. In this condition all manner of major operations were performed and the patients continued to sleep on peacefully, not paying any attention to anything for several days, when with returning consciousness came the ordinary sensations of pain and discomfort.

This incident will ever be famous in history as a proof that under the spell of prolonged exhaustion all other habits of thought are utterly obliterated.

One of the great specialists in Nervous disorders traces the beginning of many of the functional diseases to a desire on the part of a child to escape some punishment or from young girls to be excused from school, or on the part of young wives to obtain sympathy until these cases of simulated illness really become true.

Thus deceptions that were first started without a vestige of justification, are soon recognized as established facts, and Mother's weekly sick headaches, sister's nervous attacks, brother's ugly temper, all are expected as a matter of course. And often we will see an entire family in abject fear of some one individual who will in the slightest provocation, fly into a violent fit of temper and proceed to hurl plates, break the furniture or indulge in some similar pastime, if they chance to be crossed in any way.

Now, while I do not mean to say that all neuralgias, headaches and functional disorders are habits brought about by the deliberate will or the carelessness of the individual, I do say that just as all pain or feeling of any kind was deadened by the desire to sleep on the part of the soldiers in their retreat, so any functional disorder or destructive habit of thought may be entirely obliterated by the desire on the part of the individual to improve and the ability to make a habit of optimistic, health-bringing, constructive thinking.

And, I further believe that until we learn to be honest with ourselves and to withhold sympathy where it is not deserved and to resolutely encourage each one to a point where illness will never be simulated as an excuse for anything, we shall have many of these very conditions to combat whenever we propose something different or something better.

Kindly, well-meaning, excuse-making mothers have ruined more children through the over-use of sympathy and the under-use of common sense than in any other way.

Whether it is your child or mine, your friend or mine, your sister or mine, let us help, not hinder in the formation of the right kind of habits.

Let us see in the habit of being ten minutes late or over-sleeping, or the getting out of doing something disagreeable, the failure to be considerate, the sullen look, the critical air—habits that may ruin the career and which should be abolished right now instead of being condoned, or over-looked.

Let us be strong enough to point out errors of this kind in those whom we employ, knowing as we do so, that we can help

these people to adopt the constructive attitude of mind that will keep their feelings from being hurt, when reproved.

In many places plans are being inaugurated for keeping people well instead of waiting for them to be sick before paying them any attention, with the result that not only has the health of all improved, but the efficiency has been greatly increased at the same time.

Some employers have also adopted the idea of a Stay Well Prize and instead of showering attentions on those who have broken some physical and many mental rules in being ill, they actually remember to reward those who have been applying all of these rules and have been at their posts constantly.

The best cures and those that have produced the greatest and most lasting effect may be called by a dozen different names but they are all based on the very same idea, that is, to changing the habit of thought.

The drunkard, who has been thinking "drink will brace me up," is persuaded to think and to know that drink is so much poison. The user of morphine and cocaine is taught that the use of the drug may bring temporary forgetfulness or inspiration but that the aftermath is failure and death. The chronic invalid who has consulted every doctor and visited every sanitarium is convinced that she can be healed and that her own faith is a stronger tonic than anything she can ever find in a bottle, and she begins to chant, "I am health, I am harmony, I am happiness."

And in the great majority of cases it has been proved that not a case has relapsed where the mental discipline has been thorough enough to establish the new habit firmly.

These same rules apply to all departments in life, and may be utilized for any purpose.

The more we delve into the reason why progress may only be made by following certain procedures, the more we realize that in order to produce any act of any kind, the brain must first receive a message before the action can follow and so we come to know that action is but a manifestation of thought, and that an intelligent knowledge of the marvelous mechanism known as the brain and the nervous system is necessary.

“Words are great forces in the realm of life,
Be careful of their use, who talks of hate,
Of poverty, of sickness, but sets rife,
These very elements to mar his fate,
When love, health, happiness and plenty hear
Their names repeated day by day,
They wing their way like answering fairies near,
Then nestle down within our home to stay.”

For many years men formed the habit of thinking that they were poor worms of the earth, miserable sinners, not worthy of recognition and consequently they took poverty and suffering and sickness as a matter of course.

Indeed at one time in the world's history, it was considered positively vulgar to be robust and people were taught that intellect and a good constitution were incompatible terms. The man or woman who asserted the “I” was criticized as being an egoist while the man or woman who declared that they worshipped God, but cared nothing for the I, was a saint.

After a long and most uncomfortable time, the thought commenced to dawn on some of the thinkers that the highest praise to be given the Great Spirit was to respect and reverence his handiwork, by recognizing in each individual the spark of divinity that by constant watching could be encouraged into a most astonishing flame.

Instead of the smug, self-satisfied complacency of the self-styled saints, and the sad and constantly self-belittled sinners, there grew a knowledge that after all there were no saints and sinners, but just men and women, some of them living constructive lives, and thus further along in life's lessons, others struggling with the destructive currents and thus retarded in their growth.

And as a result of this thought, man has come to know that there are three things desirable in all lives and that from these three things all other varieties may be made.

Health should be the inalienable birth-right of everyone, for between the mind and the body there is always action and re-action, and we are deficient in health if we are not always capable of employing the right view-point toward our fellow-men or indeed toward life itself.

Prosperity, meaning an abundance, allows freedom from care and thus opens the door to greater usefulness, so we should include prosperity as one of the essentials to a truly constructive life.

Harmony may be defined in its highest expression as Love, and Love is our most powerful aid because the vibrations are so powerful that when radiated in a constant stream they not only render harmless the lower vibrations of hatred, anger and jealousy, but also enable us to help others to find the truth.

RESUME.

Positive qualities of the mind have been compared to a magnet. Negative qualities of the mind are compared to a destructive, cell-demolishing influence.

Happiness, faith, love, courage, cheerfulness, perseverance, are positive qualities.

Fear, anger, jealousy, worry, indolence, are destructive qualities.

The only impression that may be made on the brain and spinal cord under ordinary conditions is through the blood or the sensory nerve roots.

Plasticity of the brain is described by explaining that "it is an organ in which currents pouring in make with extreme facility paths which do not easily disappear and which become deeper and deeper each time they are used."

Even one thought makes an impression. The same thought frequently repeated makes a much deeper impression each time showing itself in action.

Our nervous system grows to the mode in which it has been exercised, that is, our thoughts effect our nervous system.

Many functional diseases such as neuralgia, hysteria and other troubles seem to have been kept going just because they once commenced.

Thus the habit of simulating ill-health to escape punishment or to attract sympathy has often resulted in ill-health.

The habit of talking hard times and claiming to be poor has resulted in making people poor in reality as well as in spirit.

Excuse-making parents or teachers or friends hinder rather than help the progress of all those they excuse from doing their full duty.

All improvements, as indeed, all cures, must begin with a change in the thought habit.

The highest praise to be given to the divine spirit is the recognition and encouragement of the spark within each individual by the assertion "I am" and the belief in one's ability to overcome all obstacles.

CHAPTER VI.

THE VALUE OF POSITIVE THOUGHT.

Long, long years ago, so the story is told,
A maiden named Doubt, loved young Courage so bold.
Their marriage was blest by four children 'tis said,
And each parent named two, at least, so I've read.
The first was called Will and the second was Wont,
The third was named Do and the fourth one was Dont.
Like sturdy young plants they flourished and grew,
And astonished their friends by the things they would do.
Young Will was a wonder at work or at play,
He was busy as could be, while Wont sat all day.
Objecting, complaining, his face sad and long,
Declaring to his mind this world was all wrong.
Do pushed right ahead, leaving nothing undone,
But Dont was a mule and oft balked just for fun.
So they grew and developed until one fine day,
They attempted to find what the world had to say.
Do soon found an opening and rose to success,
Don't couldn't find work and thus failed to progress.
Will forged straight ahead and was known far and wide,
Wont kept right on balking and balked till he died.
The moral is plain for those who can see,
It consists in the warning to heed carefully,
The names that you use and the names that you wear,
If you wish to succeed and escape from the snare
Of failure and poverty, sickness and woe,
And be sure of enjoyment wherever you go.
Know thought is your guide, while your name merely proves
What kind of ideas have lodged in the grooves
Of your mind, the one place you should ever be sure,
To keep peaceful, harmonious, joyous and pure.

To build for the permanent possession of desirable qualities of mind, means beginning right now, this minute, to use every constructive faculty we have and to check carelessness in speech as well as in thought, for in fact, we could not express ourselves at all unless the brain first gave the signal.

The woman who lives in the "can't afford" residence must change her abiding place to the neighborhood of Abundance, where she may secure the things she desires, not because someone else will give them to her, but because she has created them in her own mind, and they will come to her naturally as a result of her work.

When every plan has been brushed aside, every expressed hope apparently crushed and everyone out of sympathy, that is just the time to be stronger and firmer than ever, knowing that it is only by feats of strength the physical muscles are developed and by tests and trials such as this, that the quality of the mind may be ascertained.

This is the time that the "I will" and "I am" must be repeated, not only once but many times and the thought of Harmony made stronger than ever.

In short it will mean the possession of a faith strong enough to keep one working on, no matter what the immediate present may seem to be, filled with belief in the power so well described in these lines—

"Unseen it helpeth ye with faithful hands,
Unheard it speaketh louder than the storm."

A few tests of this description will do wonders toward developing a personality and will soon brush from the vocabulary the "buts" "ifs", "maybe's" and "possibly's" so frequently used.

Then we will find that the condition known as trouble is merely a something that vibrated at a rate so different from our own vibrations that it produced a discord, and we will commence to treat trouble as we would any other discord, only instead of losing our temper or our grit, we will just tune up our own minds and by our positive attitude will soon so change the vibrations, that in a short time the trouble will have resolved itself into a problem, the solution of which will really prove to be a beneficial experience.

Grief and it's bearing on life is well described by Emerson when he said "the only thing grief has taught me, is to know how shallow it is."

Moreover, as we continue to analyze our thought processes and the effects they produce we shall come to see that the large number of people who declare they have practiced right thinking for years

without results are not really untruthful, but instead are mistaken in their conception of what the Constructive Thought habit actually means.

And usually an investigation will prove that those discouraged individuals have perhaps affirmed health, wealth and harmony night and morning and perhaps during the day, but between times their minds have been so filled with self-pity, worry, fear, condemnation and criticism that naturally the Destructive Thoughts had been gradually controlling the individuals instead of being so under the dominion of their wills that they could never have gained a foothold.

One young woman who had made very excellent progress when she first took up this study but who later did not seem to be forging ahead, complained to me one day that she did not think there was much in Constructive Thinking anyway.

"Do you practice it constantly?" I asked.

"Yes, indeed," she replied with enthusiasm, "whenever I think there is going to be trouble, I get just as Harmonious as I can be."

And yet, though I did my best to explain her lack of Constructive Thinking, to this day the young woman cannot understand how, if she has been really harmonious, she could not have even surmised there might be trouble in her neighborhood.

A business woman who was discussing the benefits of Thought, also made a peculiar application of the idea. "I have been desiring and planning to go into a certain business in New Orleans," she said. "And I have worked at the subject constantly. If I don't go there I am through with Constructive Thought."

"You want Success, do you not?" I asked. "Why certainly," she said.

"Well, then, why not think Success and Abundance constantly and when you are ready, take the location that promises you the best results, instead of selecting the location and insisting that there alone can you succeed."

The advice was not exactly what she expected, but she followed it and really did succeed, but she did not go to New Orleans as that particular city was overcrowded.

Another young woman came to me one day declaring that though she had practiced faithfully, she was in just the same condition as

before, and that now when she wanted and needed a new spring suit, she could not get it, because if she did, she could not take a summer vacation.

"But you have the money for the new spring suit?" I asked.

"Yes, but that will take nearly all I have."

"Never mind," I said, "if you must have that spring suit, get it, but don't get it grudgingly, spend every cent gladly and know that through abundant supply, you will have everything you need, no matter if you are earning a nominal sum each week."

And once more I explained how that one term "can't afford" shut off the supply of abundance just as effectually as the turning off of the switch would shut off the electric light in the room, even though it might be ready for use.

Well, the young woman bought her suit, paid even more than she intended and paid it gladly, declaring to me that she knew she was right and that her supply would not be diminished.

Just four weeks later, this young woman received a letter from an Aunt she had not seen in ten years, with a check for her traveling expenses, inviting her to spend the month of July at the Lake with her. She accepted and when she came back bronzed, and fairly radiating with happiness, she waved a check for \$100.00 at me and cried, "See what my belief in abundance did for me. I had my suit, and vacation and am actually money ahead."

Another young woman who was studying those same truths, came to me in great bewilderment, because she could help others and not herself.

"Why," she said, "I helped one girl pass her examinations and got her so encouraged she started for Madison. I encouraged another young man to get a splendid position that his destructive thought had kept him from obtaining. I persuaded a friend of mine to make money in her business instead of losing it, and yet if I demonstrated a trip to New York for myself, I probably would have to walk back from Cleveland."

And I told her she undoubtedly would have to walk back from Cleveland not only now but the rest of her life, until she could get rid of the personal fear and apply these truths to herself.

The great difficulty in the way of getting all people to indulge in the habit of Constructive Thinking is that many of them seem

to think it savors of the supernatural, or some form of queer religion and that it is almost blasphemous to assert that, within any ordinary human being can reside the spark of the divine, yet these same people will calmly read from the scriptures "In the beginning God created Heaven and Earth and all that is thereon."

People of this type also seem to feel that any good fortune should come to them labeled and ready to be digested, but absolutely without effort on their part.

Tell them as I am telling you that every one of us have within us the self-same qualities that all great people have and that all they need for development is positive thought, and they merely smile politely.

In fact the average man or woman dislikes intensively this idea of personal responsibility. It is so much easier to blame someone else for failure when things go wrong, or to explain how in this individual case conditions fairly invited failure.

Indeed many people approach every question from the negative side. They will ask the very person they are trying to interest, in such a negative way that the path is barricaded from the beginning.

For example, one will hear the clerk say, "There *isn't* anything more you would like to see to-day Madame, is there?"

Naturally the answer is "No."

Or you will hear someone declare, "I don't suppose I can interest you in anything of this kind"—and he cannot do so.

Or you will listen to some woman who longs for something in the shop window sigh, "There is no use wishing for those things, they are beyond me." Or the girl who wishes to go to college will sigh, "what's the use of trying. Father will never consent," or the housewife will approach her husband something in this way, "of course you will say "No," but really I think Arthur should change his position."

Maybe there is money to be paid out. There again comes the negative thought. Instead of dreading the paying of bills and groaning as the money leaves your hands, remember that you get back what you give out. You want that money and much more to return to you. Then pay it out cheerfully, fairly shake hands with it and say mentally, if not aloud, "Good-bye, I am glad I can use

you and I hope that you will take comfort wherever you go and come back to me when the time is ripe, with a host of companions."

Supposing prices are high, be glad you can pay them and rejoice in your ability to make more money. People have always complained of prices anyway, and always in some district, calamity howlers have said, "hard times." One old lady who listened to the wails of her children and grandchildren in regard to prices, said calmly one day. "Children, I am seventy-eight, and I have lived every minute of that time in comfort, and yet many, many times I have heard people say that we would have no coal or no wheat or could not earn money enough to pay our bills, but we did and we have and we always will have, if we but spend one-half as much time in working and believing as we do in complaining and disturbing."

And indeed, if more of us could but see that we are only penniless as long as we hold that feeling of lack, if we could only stop feeling that "in our city things are different," and that the people with whom we come in contact have no money, if we could but realize and develop the habit of thinking positive, prosperous thoughts instead of the negative ones of lack, we would be able to develop the riches of a Croesus and the powers of a Jupiter whenever we decided to work in the right way.

Instead of waking every morning with the memory of yesterday's troubles and tribulations and lack, we would wake with the desire and determination to breathe in health, harmony, prosperity and happiness, we would know that our brain substance had wonderful recuperative power and we would deliberately send positive thoughts of good and prosperity and success into it, until a well defined groove had been established. We would banish the age and limitations thought by declaring youth and progress and thus by our positive will convert ourselves into magnets strong enough to attract to us all that we desired.

A few days of practice might be necessary it is true, in order to eliminate the old habits, but the results would well warrant the investment of time; while the development of the individual would be so rapid, that no slipping back into the old thought-habits would ever occur, for positive-thought-habits show themselves surely in permanent improvement, clearness of vision and confidence in the outcome of all effort rightly expended.

RESUME.

The value of any thought to the individual consists not only in the clearness with which it is experienced but also in the positive manner in which it is expressed.

To think positively for one hour and negatively for two hours so weakens the positive that results must naturally be far from satisfactory.

To be certain that only positive thoughts have been used during the day, the method of self analysis will be found most helpful as it will instantly detect a negative idea, and thus enable the student to use energy in the most beneficial manner.

The positive habit of thinking when constantly practised will so magnetize the brain cells that greater powers of attraction for desirable qualities will be manifested all of the time.

It is well for the beginner to associate as much as possible with positive people who are thinking and living in these same currents, and who therefore may aid by their own example.

Negative people frequently depress, discourage and dishearten those who are not sufficiently positive to repel their suggestions.

Arguments are equally futile, hence, the wisdom of progressing with the least possible friction until the habit of positive thinking has been fully established.

CHAPTER VII.

OTHER PEOPLE

"He will be Immortal who liveth to be stoned by one without fault."

"Advice is seldom welcome. Those like it least, who need it most."

"Seek not to pour the world into thy little mold,
Each as its nature is, its being must unfold,
Thou art but a string in life's vast sounding board,
And other strings as sweet will not with thine accord."

When one realizes that to attain even a partial control over one's own thoughts is a wonderful achievement, while complete self-mastery savors on the miraculous, the absurdity of trying to regulate the conduct of others is made so plain that none can evade admitting it.

Action has been defined as the manifestation of thought. Imagination then may be said to be the pictured thought, while personality is the materialization of Imagination.

The more active the imagination, the more ingenuity is required to guide it into constructive paths and away from those that lead to criticism and condemnation of others whose conduct does not happen to meet with our approval, or whose example we fear may not be quite what it should be for somebody else.

Nervous people are particularly prone to imagine the wrong things, and the moment their duties are finished and they lie down at night, they commence to magnify and elaborate on the disagreeable events of the day, living over every trying moment, knowing that things will go even worse to-morrow, and feeling that they are showing a conscientious regard for their family, their household or their business by this process which they term "thinking things over."

Insulted when told they are not even managing their own lives, they keep resolutely at their task of at least mentally managing everyone else, by suggesting to them what horrible things may happen and by magnifying every fault they have ever observed.

They fairly think negative conditions into existence and often act as a barrier to the progress of those associated with them, because of the forceful manner with which they insist upon regulating not only the habits but the thoughts of all those with whom they associate.

Not until such people learn that it will take all of the energy and ability they possess to manage their own lives will they learn to stop putting their hands on others and either pushing or dragging them where they see fit to have them go.

A well-known actress who had by the exercise of her own will cured herself of the drug habit told me that the work of controlling her own thought world afterwards was the hardest work she had ever done, while to learn the lesson of not interfering with other people's lives was almost as difficult.

Finally one night, she made up her mind to stop fussing about others and try perfecting herself, resolving never to give any advice or suggestions unless she was requested to do so, and in sending out thoughts to send only those that were filled with courage and faith and confidence.

Each night she imagined herself bathed in the golden light of Love as she floated on the current of Harmony, and this practice she claimed meant more to her than any tonic ever invented.

As a consequence, in one year, she looked ten years younger and was more magnetic, while her success was phenomenal.

All who are brought into contact with her realize that in some way she is possessed of something extraordinary, and so grateful is she for her own uplifting that she uses her time and advice graciously and gratuitously for all who seem to need aid in their manner of thinking.

As an example of the simple methods that she finds effective, I will quote from an experience given by one of the members of her company who had been ill for a week and was complaining of the fact that she had been unable to work, ending by saying—"Why, even the sun doesn't shine half the time."

Miss J. listened calmly, then going to the window she pointed to a plant with its leaves turned toward the light, waiting to catch every stray sun-beam. As she stood there, the sun did come out for a few moments and bathed the plant in a great flood of radiance,

while the young invalid, lounging in a chair at the other end of the room failed to catch even a vestige of it.

Then she said quietly, "All plants seem to have a heaven-born desire to make use of what nature provides for them. You see this one was ready and thus profited by the occasional glimpse of the sun, while you sulked in the corner."

The next day the little plant looked so fresh and healthy that the patient ashamed of her own indolence, got up to the window, caught a few sun-beams herself and decided to get well, and better still, while she was gaining strength made use of her spare time to study and read and make an effort to acquire the right thought habit, thus dispelling her despondent moods.

Those who allow tramp thoughts to come swarming into their brain just because they are too indolent or too weary to resist them, should be awakened to the harm these visitors may do.

Every image of disease, poverty, lack, unhappiness, anger, or grief that is allowed to remain for any time at all commences telegraphing its presence to the other atoms in the body. Soon a correspondence is established that will surely manifest itself in some physical or mental disturbance.

That is why it is so imperative that every seeking soul be impressed with the importance of practicing the right thought just as religiously as one would practice a new piece of music until it finally becomes an automatic affair to think as one should no matter what may happen, and an inharmonious thought won't dare to put in an appearance.

Conscious imaging is a most wonderful assistant in the work of Thought Building.

By this is meant the constant filling of the mind with the image of what we desire, and living no matter what the condition may seem to be in a state of oneness with our desires.

Are we disappointed in someone? Or have we been led into an argument that has resulted in a misunderstanding, or perhaps a rupture of our relations?

We shall spend no time in recriminations, regrets or sorrows, neither will we think of the other person as wrong, for she expressed herself as she saw the subject. Instead, we shall in thinking of

her, see with her best qualities and her finest attributes, remembering always that truth will always be manifested in due time.

Blaming others for being as they are, for not seeing things as we do, liking the things that we like, and having our moods instead of their own, is so utterly inconsistent with common-sense, that one wonders how anyone can do it.

Yet, it is, indeed, rare that two or more people engage in conversation without "wondering why on earth Jane married that man, when she could have done so much better," or "why George insists upon living beyond his income and spending so much money on his cars," or "what Mrs. Jones can mean by allowing her young daughters to associate with the Graham children," or perhaps they will descend to the kitchen and proceed to elaborate on the faults of the cook or maybe the chauffeur may engage their attention, or the bad service of the Elevated, or the Subway. Always the topic seems to turn to what is wrong, and but little time is wasted on the many right things that one meets.

Few, however, have any philosophy when the faults of their friends or their immediate family are concerned, and they spend as a consequence, a great deal of their energy and much of their time, explaining these very evident errors to all who will listen.

Is Mary untidy? She is reminded of it so many times a day that she either becomes callous or thinks "Well, I am untidy, what's the use of denying it?"

Is John thoughtless? He is told on every occasion how remiss he is until finally he, too, decides to slide through life, with a half deprecating grin as he explains: "I really can't think of things, you know, though I would be glad to do them if some one suggested them."

Is Katherine worn and tired? She is told in so many words that she looks as old as the hills and ready for the hospital, and the good work is kept up until she feels older than she looks and acts sicker than she is.

So these well-meaning but unthinking souls keep insisting on the negative phases of life, criticising, condemning, excusing and emphasizing, but none of the time realizing that by this habit of constant nagging they are helping to make the other person's thought habit more destructive than ever.

To succeed in life, one must have a definite aim. To rise above the masses one must have *high* aspirations. So to really help or improve our friends, associates or family, let us steadily look for their good qualities, dwell upon them, mention them frequently, and then when the time seems ripe for mentioning the *seeming* errors let us be able to say and to say truthfully, "I have seen so much improvement in the one direction, that I am sure you are growing better and stronger thought-habits every day."

In all of the work in the human gardens, we must ever bear in mind that the gardener who concentrated his entire attention on getting rid of weeds would have no time to plant the good seed or to take care of the desirable crops.

And in our endeavors, let us encourage the growth of the good, by watering it with human kindness and sympathetic understanding, removing the weeds in the manner that seems least conspicuous, and seeing always the ideal toward which we are striving rather than the material we are endeavoring to develop.

This ability to see what other people need is so well marked, that rarely is there a good passage read aloud or a good thought uttered that someone in the company does not mention, "I certainly wish Miss — could hear that. She certainly needs it."

Now Miss — may need it, but it should be given to her with the thought that it will help her grow a better consciousness, not with the feeling that it will make her see where she has been entirely wrong.

Occasionally one finds people so well trained that they never express blame. No, indeed, they would not be so vulgar. They just *feel* it and *think* it and keep it corked up inside, never dreaming that every act and every look is showing their state of mind just as well as any words they can use and is making others quite as uncomfortable.

A philosopher, who had mastered many problems of life and was noted for his poise, was one day asked why he paid no attention to either flattery or ridicule. "Because," he answered, "a *man* can neither be praised or insulted. He knows what he is, and he does not allow the opinion of others to affect him."

When asked how he managed to get so much good out of life, and to find so many fine qualities in others, he said: "I have been

trained since early youth to look upon human beings as I would on the animals in the forest. Each may be perfect of its kind though utterly unlike some other animal. Consequently I do not expect the hare to have the courage of the lion, or the fox to be like the deer, or the bear to be as the marmoset. In the farm yards, I know the cow gives milk and is useful for that reason. The oxen have great strength and do their share by hauling heavy loads, while the horses carry us about in comfort. So among my friends I see each has his sphere of usefulness and each is developing according to his capabilities and not according to what I might think or advise, and I am content."

In considering the habits of my friends, I neither praise nor condemn, for I do not know what their needs may be, so I copy the guide of a wiser man than I, who wrote these words nearly two thousand years ago:

"Does a man bathe quickly? Do not say he bathed badly, but that he bathes quickly.

Does a man drink much wine? Do not say he drinks badly but he drinks much.

For before you shall have determined the opinion, how do you know whether he is acting wrong?"

By heeding the advice of these wise men, we may many of us be saved errors if not regret, while we may learn that "every day proves to each soul she is either a little stronger or a little weaker, a little nobler or more inclined to notice petty actions, a little happier or more discontented, more of a tonic to others or more depressing than she was the day before."

RESUME

People with vivid imaginations often find their thought-world filled with the wrong images and are perplexed to tell from where they came.

Unless they have formed the habit of self-analysis they may even declare they "can't help feeling a certain way."

Thus one learns the necessity for watchfulness in the recognition of destructive thoughts and energy in eliminating them at once.

To absolutely avoid this condition, it is merely necessary to maintain a feeling of Oneness with the Universal Spirit.

When, then, one has failed to maintain this connection, it is necessary to recognize that every thought of depression, worry, dread, lack, poverty or unhappiness are destructive and should be replaced at once by thoughts of peace, power, harmony, love, courage and abundance.

Constant imaging of good is of great assistance in building the right thought-habits.

Blame unexpressed is quite as destructive as when expressed for it corrodes and destroys.

Few people develop themselves beyond the point where they do not occasionally succumb to the influence of destructive thoughts. It is said not one person in one hundred thousand has attained even a partial control over his own mind and emotions. Realizing this truth, one can at once see the futility of attempting to control others and the senselessness of judging them.

CHAPTER VIII

GROWING NERVES THE RIGHT WAY

"Our nervous system grows to the mode in which it has been exercised."—*James.*

"Strange is it, yet 'tis true,
Man's fate is not ruled by a star,
For whatever we think, we are,
And whatever we are, we do."

The necessity for right thinking may be impressed upon the mind of all much more readily when a general idea of the remarkable reconstructive ability of the brain is recognized.

We have learned that "sensations or thoughts, frequently repeated, make with extreme facility paths that do not readily disappear." And we must also learn how we may best go about remedying past mistakes of mind, repairing the good roads and making them easier to travel, while at the same time we seek to obliterate every vestige of the undesirable paths.

The average layman speaks of any injury to the nervous system or any form of brain trouble with hushed breath, as though it were something incurable, and as a consequence, all sorts of excuses are made for people because "their nerves are so bad," or "their nervous systems are so delicate," or "every member of that family is nervous."

But authorities unite in declaring that the brain has wonderful recuperative powers, and Dr. Carpenter even declares: "There is no part of the organism of man in which the reconstructive activity is so great during the whole period of life as in the ganglionic substance of the brain. This is indicated by the enormous quantities of blood it receives."

Read that statement carefully, you who looked with such fear on nervous afflictions and realize that great as we know the recuperative qualities of the rest of the system to be, that of the brain leads the list.

Dr. Carpenter goes on to explain: "It is a matter of great significance that the nerve substance is particularly distinguished by its

recuperative power. For while injuries to tissues such as the muscular are repaired by a substance of lower or less specialized type, those of the Nervous Substance are repaired by a complete reproduction of the normal tissue, as is evidenced in the sensibility of the newly forming skin which is closing over an open wound, or in the recovery of the sensibility of a piece of transplanted skin, which has had for some time been rendered insensible by the complete interruption of the continuity of its nerves."

Of course, we have all read of cases in which bits of skin have been cheerfully given by any number of people for the benefit of some one to whom a certain number of inches of new skin was absolutely necessary, but I don't think many of us have realized until some man like Dr. Carpenter brings the truth home to us, just how powerful it is to have the sensibility appear in that piece of grafted skin, showing that the nervous system has actually persevered until the sensation felt in the new skin proves what has taken place.

Brown Sequard has also contributed some very interesting facts on the nervous system and he even declares that "In some instances after a complete division of the spinal cord, there has been a gradual restoration of the functional activity, indicating rather a reproduction of that part, than a mere re-union of divided surfaces."

He also states that "what is so clearly true of the nervous apparatus of animal life, can hardly be otherwise than true of that which ministers to the automatic activity of the brain."

All authorities agree that there are uniformities of mental action so closely allied to those of bodily action as to indicate their intimate relationship to a mechanism of thought and feeling.

Thus, we find ourselves inclined automatically to feel and act the way we have acted under similar conditions without any real reason for our doing any of these things except that we felt impelled to do so.

And there is no reason for believing that the brain is any exception to the rule that—any part of any organism tends to form itself in accordance with the way in which it has been exercised.

This tendency should be particularly strong in the nervous system because of the incessant regeneration which is the very condition of its functional activity.

Two boys of the same age, weight and height may be placed in entirely different occupations.

The one will be confined to his desk eight hours out of the twenty-four at some occupation that will develop his reasoning faculties, the other will be out of doors for the same number of hours, perhaps, driving a car.

Reverse the occupation and for the first week, each boy will be mentally, as well as physically, fatigued, because their nervous systems have been exercised in an entirely different manner, and these new occupations require conscious attention all of the time.

At the end of one week return them to their respective positions, and for the first few hours each will feel awkward, showing how quickly the nervous system can adapt itself to a change of this kind.

The strength of early association may thus easily be explained. What one has been trained to know and accept as truth in his youth will usually cling to him all the years of his life, unless some far stronger, desire compelling, influence is brought to bear.

"Habit is Nature," said the Duke of Wellington. "Habit is ten times Nature!"

Thus we come to a realization that in addition to remembering the fact that our nervous system possesses the greatest reparative power of any tissue in the body, we must also bear in mind constantly that habit proves to us we must use every effort to prevent ourselves from producing the wrong impression upon this system, for we find that it grows in the mode to which it has been exercised, and that even the occasional repetition of a harmful act may bring in its train most objectionable and harmful reactions.

If words could only be strong enough to impress these facts on every faltering, sighing, despondent human being, what a different world we would soon have.

We all know that without a nervous system we could neither see, smell, taste, hear, move, feel, talk, or even breathe, but we have become so accustomed to doing these things that we lose sight of the marvelous mechanism that permits us to do them.

We listen just as you are listening now, to the truths as proved by the greatest scientists that this nervous system of ours possesses the greatest reparative and reproductive power of any system in the body.

We nod our heads agreeably as we hear it grows to the mode in which it is exercised.

We admit politely that each one should take great care to avoid forming harmful habits.

But which one of us is wise enough, brave enough or energetic enough to stop right here, do a bit of self analysis, and then as a result proceed to alter his or her own modes of thought or expression by resolutely training his or her own nervous systems to grow in the most practical and beneficial way?

'Way out in California, Burbank dreamed of teaching plants and vegetables new habits.

Wisecracks laughed at him, but Burbank persisted, and as a consequence the world knows what wonders have been accomplished, not only in changing the size and appearance of berries, apples, pears, tomatoes, and indeed any other thing he happened to use as an experiment, but also in some instances the quality of flavor was marvelously improved.

Then, as a final test of what could be accomplished, this progressive man displayed to the world a tree upon which oranges, lemons and grape-fruit were growing at the same time, each one retaining the same characteristics that it would have had if grown on its own kind of a tree.

Yet what Burbank has done in the vegetable world is not one-tenth part so wonderful as the feats that may be accomplished with human beings, if they would but aid their nervous systems into new ways of working, better ways of thinking and best ways of accomplishing.

The mere fact that you do not feel inclined to make this attempt is no sign that you shouldn't make the effort, but only a proof that you are so saturated with the old habits, your poor old nervous system naturally rebels against following anything that means a re-adjustment.

That you dislike certain work, or certain hours, or certain things, is no reason that you will continue to dislike these same things or conditions after you once get to working with your nervous system.

Why, even though you have a disinclination to place much stress on these facts, it is no indication that the information is not

worth while and for your good, but is merely another proof that you are disregarding an opportunity for accomplishing more by trying the new methods now instead of next week, next month or next year.

Everything we attempt is a little strange, just a bit different and often a deal more different at first. That is probably one great reason why frail human nature has a natural inclination to balk at doing new things and to stick to the old methods for as long as possible.

Force of habit is, indeed, a mighty force, and it will keep us down just as long as we allow it to do so.

Hence, very early in any work of reformation we must resolutely decide to keep at anything we start and keep on keeping at it, no matter how discouraging it seems, until we finally have made some headway.

And as we do so, we find that habit simplifies the movements required to achieve a given result, makes them more accurate and less susceptible to fatigue.

The infant's first efforts to stand erect or walk are shown in exhaustion after the first attempt, but gradually the act becomes less and less difficult, until finally walking is an accepted fact.

Driving a car is a serious and nerve-racking business the first time it is tried, and every post or obstruction in the street seems to be an objective point, for try as one may the car seems to make right for the thing it shouldn't go near. Practice for a day or so, and presto! the car is under control, doing as the driver desires and driving right by those self-same obstacles.

So with dancing, rowing, golf, tennis, or indeed, dozens of other recreations. The nervous system must first be educated and then the body will respond as a matter of course.

RESUME

Every thought entering the brain makes a track. Oft repeated, this path becomes a groove.

But although the brain substance is extremely sensitive, authorities unite in declaring it has the most wonderful reconstructive ac-

tivity of any part of the organism owing to the tremendous quantities of blood it receives.

As an example of the reproductive power of the nervous system, it will be noted in bits of transplanted skin, or in newly forming skin, complete sensibility is speedily evinced, even though there has been some time in which this portion has been insensible.

Brown Sequard even contributes some interesting data regarding the restoration of functional activity after a division of the spinal cord.

Owing to the tendency of the nervous system to repeat acts performed before we find ourselves automatically inclined to feel and act as we have acted under similar conditions other times, without any real reason for this inclination, the power of habit is made manifest.

Instances of this kind further impress upon us the necessity for producing the right impression upon the nervous system so that the right actions may be automatic.

What Burbank has done with the vegetable kingdom is not one-tenth part as wonderful as what man may do in his mental kingdom, by using his will to build the right thought habits.

Habit quickly simplifies motion required to produce a desired result and minimizes fatigue, hence the necessity for commencing every task the right way, though it may seem the more difficult at first.

All effort is difficult at first but habit soon makes it easy.

CHAPTER IX

SETTING ASIDE LIMITATIONS

"Have confidence in yourself. Believe in your ability to do big things. Only by having faith in yourself, can you compel others to have faith in you. Think big thoughts and back them up with big deeds. You can if you will. You will."—*Thomas Dreier.*

"Many a little seed has longed to develop and send a little shoot up toward the sunshine. But growth has always been delayed until suddenly, the outer wall that limited its growth has been burst asunder! Many lives are in the same condition, the wall of thought that limits them must be burst before real growth can commence."—*Johnson.*

The one great infallible rule to be learned when you desire to think constructively, is that the conditions you desire to demonstrate will exist for you in just the proportion that you are capable of developing your own natural powers.

If you persist in drawing a line of demarcation between yourself and that which you desire, or if you feel that some certain person is responsible for what you are to obtain, or that a certain condition dependent on other people is necessary for your development, then just so long will you be kept from making the progress you should.

To say feebly, "I surely wish I could make something of myself, but Mother will never allow me to attempt anything," is no excuse; it is merely a statement that shows lack of true desire.

To weep bitterly, "I always wanted to be independent but not one of my family would allow me to work," shows again lack of determination.

To explain, "Yes, indeed, I was full of enthusiasm when I started in the work, but one thing after another went wrong until I just thought I would stop trying and get out while I could," shows that the backbone of the speaker has never been developed at all; otherwise every obstacle would have spurred him on to greater effort.

Most of the disappointments in life come because we are not only limited in our ability but also in our vision of what will bring to us the greatest happiness.

To desire a definite thing, is the way most people begin to prove their ability to obtain, but often after this ability has been proved the thing itself does not always prove what one anticipated, and disappointment results.

Now, nothing was wrong with the rule or the wish, but the worker did not realize the wisdom of working for a condition rather than a specific object.

For example, instead of feeling that to love and be loved by a certain person will make one happy, it is wiser to desire happiness and feel, even though the individual may disappoint one, happiness will come in its own way.

To desire a condition and then become upset and discouraged because every plan is changed, retards the progress of many until we learn that often what seems like a cruel disappointment is merely the opening of a better way to obtain results.

A well known specialist on the Pacific Coast who is now using Psychology to a great extent in his practice tells his own experience as an illustration of the necessity for keeping one's faith in the ultimate outcome, no matter how dark things may look.

He had just purchased a beautiful home in one of our large eastern cities, established a lucrative practice and received the appointment of Professor of Medicine at one of the best colleges.

One day it occurred to him to try one of his own tests on himself, and he found himself afflicted with tuberculosis. He describes himself as being utterly crushed, both mentally and physically, for the first few days.

Finally he rallied and determined to win success in spite of poor health, loss of income and the sacrifice of his home.

In ten years he had a splendid practice and his health had been completely restored. In fifteen years he was independently wealthy, and to quote from his own words: "Had I remained in what seemed to me such a desirable condition, I would have made a bare existence. As it was, when I recovered from the shock I determined to make good in this new country. Instead of the limited income of a college professor, I determined to become a specialist capable of earning large sums of money. I seemed to make money the moment I entered the town and I spent it as readily as I made it. I felt my supply was unlimited, and so it has proved."

The God that controls the Universe, or if one prefers to describe this power as Universal Supply, is never limited. We are blessed with a profusion of everything and yet we fail to take advantage of our blessings.

With the sunshine pouring down, many people shiver and walk on the shady side of the street.

With air laden with health-giving Oxygen, many others sleep at night with the windows down, walk with their shoulders bent, and obstinately refuse to breathe deeply enough to give their lungs enough of Nature's remedy to purify and invigorate the blood that is pumped into them for this very purpose.

Nature is always lavish.

Man alone imposes limitations to health, wealth, harmony and happiness.

Hundreds, yes thousands, of people are every day ignorantly worshipping a God of Limitations instead of a God of Abundance. They are not really worshipping the God that *does* exist, but the God that they *think* exists, and they excuse their own failure to accomplish by explaining: "If God really wanted me to have this or that or the other, he would give it to me."

The farmer might as well say: "If God wants me to have a good harvest He will send the showers the crops need, and just the right amount of sunshine and He will stop the weeds from growing, and when the time is ripe and the grain is ready, I will gather it in and send it to the market."

The merchant could say: "I won't take that trip to look over new things, I am sure God will send me just the right articles and my patrons will be just as well satisfied."

And so one might go on down the line until in every department of life we could well imagine every one sitting down lazily and explaining, "God will provide."

And God does provide, but He provides in proportion to the intelligence with which demands are made; energy with which the work is prosecuted, and ability in organizing one's thought, habits and efforts.

Those who worship the God of Limitations may be known by one very common trait. They are always "going to do something,"

and they are always waiting for the proper time in which to begin their efforts.

If they want to continue a study, they will wait until the time when there shall be no interruptions and so they never commence that study. If they intend to pay a visit they will wait until the time is just right for that trip and often times that particular trip is never taken.

They admire and recognize ability in others and often desire feebly to imitate them, but always their vision of their self-created God of Limitations interposes and they hear, "It may be all very well for those others but you know you have not the strength, not the ability to attempt anything of the kind," so back they sink again not realizing they lacked will rather than ability.

Ask people of this type if they enjoyed a play or a book or an outing, and the answer will be, "Oh yes, it was very nice, but," and that "but" speaks volumes.

This limitation thought extends to all their acquaintances and naturally their servants, while their children are fairly steeped in it.

We barely enter their homes until we learn that the youngest child has a very weak throat and the second one is unable to attend school all day, while the oldest has been having trouble with the eyes.

During the meal, we note by the raised eyebrows and air of discontent that the maid waits on the table wretchedly, and after dinner has been served we hear every detail of her inefficiency.

Even the neighbors are limited and we grow to think of "poor Mrs. Jenkin's bad heart" and "Mr. Brown's game leg," though we may never have seen them.

Try to mention constructive thought, and that too is used the other way about. For instance, instead of saying, "I am happy, I will be happy" the soul with the limited vision declares "I will not be depressed." The one is affirmation, the other negation.

Instead of directing the servant to dust the new statuary carefully, she is warned not to break it. Instead of saying, "try to get home a little earlier so you may get a good night's rest," she is invited "not to stay out till morning because she has work to do the next day." Instead of saying, "serve the coffee in the living room after dinner," she is told, "don't forget and serve the coffee at the table but always bring it in the living room."

Children are requested not to be bad instead of reminding them that it is easy to be good. They are told not to be late at school instead of suggesting that they be on time. They are warned not to get their feet wet instead of requested to keep their feet dry.

All small matters—yes, but they show the trend of thought.

Right here some one will ask, "what is the difference any way?"

The difference is this. By telling some one to do the right thing the right way you prevent the thought of doing any thing the wrong way from entering the mind.

Always suggest what you desire accomplished, not what you wish avoided.

Always affirm what you desire to accomplish, never explain why it is impossible for you or all people to accomplish it.

"Don't you believe in *any* limitation," I am asked.

And I answer by a quotation, "Impossible, there's no such word."

No one can *see* the other side of the ocean, yet every day thousands embark filled with the faith that they shall reach the other side safely and they do.

The beginning of the history of civilization in our own country as we learned it in school is one of the best illustrations we have as to the futility of limitations.

Poverty, contempt, ridicule, all were tried on Columbus without avail.

He persevered until finally the Queen herself pawned her jewels to aid him. Yet Columbus had never *seen* America, nor had the Queen any definite ideas on the subject.

And then when he did depart, it was in a vessel that no sane man would embark in today.

But Columbus, why Columbus didn't dream of a limit, what he was longing for was a new country and he found it.

Who knows, if he had not persevered you might not be reading these lines and I might not be writing them?

And so, we who would succeed and progress each day must learn that the only limitation we have in life is the one we acknowledge ourselves. The *opinion* of the other man or woman can not hinder our growth unless we acknowledge its power.

The room that is wired with electricity remains unlighted until

the switch is turned on and even then the amount of illumination depends upon the number and size of the lamps. The very same wire conveys enough current for all the light we need, it is *the way* we use it that really counts.

Within every life is the vital current that acts to the individual exactly the same as the electric light does to the home, with this exception, there may be trouble along the line that will cut off the supply of the electric light, while with the individual nothing can cut off or diminish his supply of light but himself. The amount that he gets being always determined by his desires and his ability to use it wisely.

The "I am" and the "I know I can" individual has learned the first lesson in the use of this current.

Finally, we repeat by recognizing our oneness with the Universal Supply, and working firmly toward our goal without regard to the apparent obstacles, or fear of the future, we are daily building up a consciousness that is crowding out every vestige of limitation and thus making it possible for us to work toward the success we desire.

RESUME.

"You will never find time for anything. If you want time you must make it now and here."—*Buxton*.

Man-made limitations to progress must be resolutely swept aside before the first step toward development can be made. As one writer has so aptly said, "The man who insists on being carried soon forgets how to walk and, naturally, loses the ability to use his own limbs."

So in the use of the mind, the only success you can obtain is the one that you can visualize. The only hindrances to that success are the limitations you recognize.

To limit yourself, your friend and your household, by the thought of weakness, ill-health, lack of training, lack of knowledge, or for any other reason that may be expressed, is merely building the wall of limitation higher every moment.

To banish the feeling of limitation it is necessary to make the positive affirmation, "I can accomplish" without explaining what stands in your path.

You made your own limitations and you may destroy them if you will but use your will for that purpose.

CHAPTER X.

SUGGESTIONS AS TO COMPANIONS AND AFFIRMATIONS.

“To be angry with another is to punish ourselves for his fault.”

“If we could see into the heart of the man we dislike,
We would instantly sympathize with and understand him,
His likeness to ourselves would be so extraordinary.”

“In men whom men condemn as ill,
I find so much of goodness still,
In men whom men pronounce divine,
I find so much of sin and blot,
I hesitate to draw a line between the two
Where God does not.”

—*Joaquin Miller.*

Beginners at the work of Constructive Thinking are always wonderfully enthusiastic at first and especially after they have demonstrated what can be done by this habit of thought.

But along comes a day when everything seems to go wrong, people who are breaking every law seem to succeed, and they are classed as utter, abject failures.

Discouragement becomes evident. Worry wanders in and commences to upset things. Fear assumes charge, and behold! the structure of maybe months of work seems and is, indeed, in danger of tumbling unless some other force can be brought to bear. If these students have been practicing the law of Harmony and have learned the lesson of affirming their possessions all the harder when things go wrong, the storm soon blows over and they will be all the stronger for the experience.

Otherwise, an explosion of some kind is sure to occur and after comparative calm has been restored one will hear as an explanation of this occurrence, “Really, I was getting along splendidly until Mrs. _____ came along and made so many insulting remarks that I just flared up and told her what I thought of her.”

Now, remarks of this kind are apt to be made to people who are indulging in Destructive Thought Habits and who therefore agree

that the young woman could do nothing but explode. From that time on, she finds excuses for all she does and finally one bright day she wakes up to the failures she has made and announces very convincingly, "My dear, there is nothing in that Constructive Thought, I tried it for months and I think I ought to know."

"How foolish!" some of you will remark who are perhaps better poised or who have a better understanding of these principles. Foolish from your viewpoint and your degrees of enlightenment—Yes, but not from that of the young woman who is really honest in her feeling and who will have to keep on in this wrong thought until she is taught the error of her ways.

The example quoted is only one of many that might be cited to prove how many people *think* they are right, when they are really entirely wrong in their practice of the same laws that have brought success to others when properly obeyed.

And it is only after observing many such examples that we awaken to the utter absurdity of condemning anyone for anything they may happen to do.

Now this state of mind does not mean we uphold them, but it does mean we withhold our opinion because we have no possible way of ascertaining the state of mind of those whom we are attempting to judge, and hence, we could not possibly be just, for we would be gauging them from our own view-point.

To excuse ourselves because of the influence of others is the weakest reason we could possibly offer. Far better would be the truth in admitting our own lack of will power in resisting the temptation to say or do that which we should not.

Blaming some one else, is the favorite pastime of all slackers, shirkers and scandal-mongers.

Acknowledging the truth is one of the finest expressions of a truly courageous spirit and is the first step toward forming the constructive habit of fearlessness.

Some one once wrote, "Tell me how may I select the best associates while I am endeavoring to put into practice some of these truths? I know I am not strong enough to stand alone as yet and I want to do all in my power to avoid associates who may act as a detriment."

And I answered, "Select all the optimistic people you can find and

spend most of your time with them, remembering that one of the best definitions of an optimist is "one who is successful in remembering what things to forget." Absolutely refuse to associate with people who spend their time bemoaning their sad fate, telling how poor they are, how much trouble they have had, and how many people have slighted them, for people of that type are always in hot water and are not content unless they get you in their frame of mind."

A little time after this I received another letter from the same woman saying, "I have moved to another town and I don't know anyone here. How shall I tell which people are best?"

And I answered, "Select the people who have the corners of their mouths turned up, who look happy when it is pouring down rain and who can hang onto a strap in the street-car without looking as though they would like to murder the people occupying seats."

A general rule that may be followed by all who are troubled as this young woman was in the beginning of her studies, is to note the general trend of the conversation about you.

Once in a while one will find the wolf in sheep's clothing in the shape of the oily diplomat, but nine times out of ten the habit of conversation points to the habit of thought.

The woman who is habitually happy and harmonious, inevitably enjoys a few clouds just for the pleasure it gives her to find the silver linings to which she also manages to impart a rosy tint.

Women of this type are benefactors and should be regarded with admiration and respect, for they have conquered their minds as well as their tongues and act as examples to hundreds of others who have not yet achieved that distinction.

Many people who are studying this subject feel that they need definite forms of affirmations and although they use those that have been suggested, they feel they would accomplish more if they could follow a certain prescribed form each night and morning as well as the claims they are making for their individual wants.

To such I can do no better than to recommend a prescription that fell into my hands by chance through the reading of a dog-eared book found in a mountain cabin. The rats had destroyed the binding and the pages were black with huge finger marks, but on the page containing the prescription was written in red ink: "This dope

helped me clean up enough to go back to civilization and live like a white man. I am leaving it for the next fellow that may need it."

Moved by the notation, I copied the "dope" and left the book for the next person that might come along, first, however, putting it in a tin box so that it might be preserved.

The driver was interested in the procedure and he wanted a copy. Several others in the party expressed themselves as wanting to try the same prescription, so copies were handed around and the agreement was made that every one, whether a believer or not, should repeat the words every night before retiring. Every morning before rising they were to repeat only the words, "I am well, strong and vital, I am beautiful, pure and good, I am on the road to eternal youth, I am opulent, happy and free. I am living in harmony with all my associates."

For ten days, this rule was followed and ten happier days it would be hard to imagine for everyone seemed to fairly radiate the spirit of harmony.

Since that time the copies of this prescription have been sent broadcast and every little time I hear some report of what it has done for some one who was utterly discouraged until she commenced to make use of it. I quote it just as I found it in the book, with the exception of suggestion to relax, and I advise those who have nothing better to make use of it, though I would suggest the addition of this procedure as well.

PRESCRIPTION FOR HEALTH, WEALTH, AND HAPPINESS.

Every night before retiring relax the body completely and resolutely banish every unpleasant memory or tinge of worry, criticism, anger or complaint.

Then breathe slowly and rhythmically several times until you feel your breathing can be practiced without strain and repeat as you inhale your breath, "I am Harmony, I am Harmony, I am Harmony," until your body fairly glows and your nerves tingle and you *know* you are harmonious. Then repeat either mentally or aloud:

"I am health, strength, peace, happiness and prosperity and everything that goes to make for good.

"Pure, good, rich blood is flowing through my veins removing all obstructions and bringing peace, health and harmony.

"I am well, strong and vital.

"I am beautiful, pure and good.

"I am on the road to eternal youth.

"I am opulent, happy and free.

"I will arise in the morning with unusual energy and radiance and power of accomplishment."

Dr. Carney who prescribes these affirmations adds, "All I ask is that you do not dictate the way these things shall or may come, and I will guarantee them to cure anything from poverty to rheumatism."

RESUME.

"To avenge one's self on a wrong done, is to enter the same class."

"To avenge one's self on a wrong done, is to enter the same class."

If Harmony is constantly maintained no outside influence can possibly dislodge it.

To excuse an outburst of temper, fretfulness or irritability by blaming some other person or complaining about environment is not only useless but unscientific.

Disliking, criticizing, condemning or blaming others for their lives or expressions is most destructive and every word so uttered acts as a boomerang rebounding against the one who express such.

To attribute to any one else the power of influencing us for evil, is but a weak form of evasion, for unless we yield or have the desire no one can possibly cause us to do anything distasteful.

When one feels the necessity of congenial and helpful companionship, especially when beginning the work of Constructive Thinking, it is well to select optimistic, whole-hearted, enthusiasts who believe in their own power to build good futures.

The woman habitually happy and harmonious is truly a benefactor to the world and gives real benefit to all of her friends, her family and her associates.

Those who feel the need of definite affirmations will do well to use the form suggested, changing it to suit their own needs, but always

using it night and morning and when ever the occasion arises to make a strong thought necessary.

As a suggestion to those not accustomed to such work, I would recommend writing these affirmations for several days and then repeating them slowly until each word has been impressed on the consciousness. Explaining your own interpretation of each sentence to others who are similarly interested is another excellent method of obtaining a decided effect—but most important of all is to keep constantly at it.

CHAPTER XI.

WHEN THINGS GO WRONG.

“Our strength grows out of our weakness. The indignation which arms itself with secret forces does not awaken until we are pricked and stung and sorely assailed.”—*Emerson*.

“In general every evil to which we do not succumb is a benefactor. As the Sandwich Islander believes that the strength and the valor of the enemy he has killed passes into himself so we gain the strength of the temptation we resist.”—*Emerson*.

“If thou faintest in the day of adversity, thy strength is small.”—*Proverbs*.

If ever the true merit of the habit of thought is placed to a test, it is when things go so wrong that there is apparently no way to turn, and no solution to our difficulty.

Try as we may, we can find no reasonable excuse for the happening. Once in awhile we may be placed in the trying position of not being able to blame any one for our plight, and, as we think things over, we are forced to admit that were circumstances to be again arranged as they had been, we would do the same things all over again.

Then, perhaps, we grow a little sorry for ourselves and we say—beneath our breaths it is true—but, still audibly enough so that we *know* we are saying it, “What is the use of trying. Here we have been just as good as could be for days and weeks and then this awful thing had to happen without any reason at all.”

Next, maybe we get angry or possibly we become disgusted or anyway we get fussy and just in proportion to our own state of mind so does the outlook continue to look worse and worse until soon dull despair settles down in great chunks of gloom.

“What remedy?” you ask.

There is only one to be used in cases of this description and that is absolute Faith in the ultimate outcome, no matter how bad everything looks, and the realization that nothing that happens to us at any time is an accident but is what we need to show of what ma-

terial we are composed. Resistance, resentment, anger and blame only mean that we shall continue to have more tribulations of a similar nature until our lessons have been learned and we find—out of every evil, good will come.

In the mental world as well as the physical any one who breaks a law is punished not always in the way we may recognize, but just so surely the punishment comes. Hence, to resist and resent the lesson that every incident should teach, merely means that we will keep living those experiences over and over again until our consciousness has been so developed that we may progress beyond trials of that description.

One young woman who always arranged her day's work ahead told me that the very hardest lesson she had to learn was having her plans disturbed. She said she used to get so angry when she was not allowed to accomplish as she had planned that she would have a sick headache for days.

Finally, one day, when things were just commencing to go the wrong way (according to her point of view) she caught sight of a little phrase—"If you don't like the outlook try the uplook." It was so very apt she laughed aloud and as she did so the Manager of her department passed through and asked, "What are you laughing at?"

The young woman candidly explained her frame of mind and her method of reasoning, and the Manager said wonderingly, "And that is the reason you have been held back. Why you poor girl! I have been watching you for months and didn't realize that your lack of progress was merely due to an old-maidish desire to do things a certain way.

"Don't you know that the truest test of efficiency is to be able to act in emergencies and that the only way we can ever act at such a time is to become accustomed to the doing of things we don't like at times that are very inconvenient to us. For example, look at our armies. As a general rule, though, of course, we admit exceptions, the privates have their planning done by the officers a little higher who in turn depend upon the Lieutenants and Lieutenants on the Captains and so on until the Generals are the men ready for any emergency who know how to act when things go wrong, instead of wondering what in the world they will do next."

The young woman listened with interest and commenced to see her work in a different light.

A few days afterward the Manager handed her a slip of paper on which was written the words, "These Thoughts have helped me. Use them and pass them on to someone else."

"This problem has been presented to me to solve. If I ignore it or run away, it merely means I shall have it to face again at some future day. I know that I cannot if I will escape any lesson of life, hence, I shall confidently put forth every effort, knowing that this very test is making me stronger and better and more capable of handling difficult situations. I am strong, fearless and certain I shall succeed in my endeavors."

That little slip of paper proved to be the one thing needful in the task of learning to adjust herself to emergencies. She did not succeed all at once, but, slowly and surely she progressed until one day she was promoted to the head of her department. Then she became Assistant Manager and today she is half owner, for she married the Owner of the business.

Another success that came, in spite of obstacles, because the right Thought was used, was told me the other day by a little widow. She was left absolutely destitute with three children to rear. She decided to learn a profession and after mastering the details of her chosen work, she was sent to a small town to take a position for a few weeks. Nothing was as represented, everyone was disagreeable, and, losing her head completely, the little widow did her work poorly, and blamed everyone for her unhappy plight. Utterly disgusted she was about to return to her home town when as she was walking back to her lodgings from work, she saw two newsboys fighting. The smaller one was beaten unmercifully, but struggling to his feet, he looked up and said tearfully, "I got de nerve alright, but, me muscle is punk. Next year this time I'll lick that fellow hands down. You see, Missis, it's up to me to show him what I can do."

The incident impressed the discouraged little widow, and, as she walked on, she commenced to wonder if maybe "It was up to her to show the people what she could do." By morning she was convinced that she should do that very thing, so, instead of giving up, she did

stay, improved in her work and found just what profit there could be in a business of that size.

In two years she has saved enough money to start in a small way and today she is in comfortable circumstances, her children have received a good education and their motto, like their mother's, reads, "It's up to me."

A brilliant lawyer whose reputation is, indeed, an enviable one, contributed his share to the recommendation of Constructive Thought in telling of his first experience in a position.

Left the sole support of a family of four, when he was sixteen years of age, he was obliged to leave High School before his last year was finished and take a position that was most objectionable, but which provided him with a better salary than anything else he could find at that time.

For a time he fairly dreaded the appearance of morning and the beginning of a new day. He lost his appetite, his strength commenced to fail and it looked as though a serious illness were staring him in the face, when one day his teacher met him, looked him over shrewdly, and asked: "What's the matter, James?"

The boy told him.

"Nothing better in sight?" the teacher inquired.

"Nothing better in town," groaned the boy.

"Well, well," said the teacher, as long as we can't change the position, we will have to change the boy. Now, young man, you are going to like this work because if you are worth bothering with, it will develop you so that in your after life you can accomplish anything. Stop your self-pity. Be glad you have two legs and two arms and your eyesight and hearing and every morning of your life say this:

"My work is a wonderful work and I love every part of it. Each day as I develop more and more I am attracting to me more harmonious forces that help me to do bigger better things.

"This day, no matter how it commences or what trials it contains, will be the best day I have ever spent in this work, and from it results are sure to come.

"I am a successful worker and my work shall be crowned with Success."

"But," objected the boy, and stopped.

"You were going to say it wasn't true?" asked the teacher.

The boy nodded.

"Don't worry about that," smiled the teacher. "*Make it true.*"

"And," laughed the lawyer, as he told of his experience, "I did."

"What about sickness and death?" some one asks. "Can philosophy be used there?"

Yes, it can, though it is hard to apply any philosophy in cases where death seems so cruel; but, to use my own words would be futile when Emerson in his essay on Compensation describes the philosophy for such trials so beautifully.

"And yet the compensations of calamity are made apparent to the understanding also, after long intervals of time. A fever, a mutilation, a cruel disappointment, a loss of wealth, a loss of friends, seems at the time unpaid loss, and unpayable. But the sure years reveal the deep remedial force that underlies all facts. The death of a dear friend, wife, brother, lover, which seemed nothing but privation, somewhat later assumes the role of a guide or genius; for it commonly operates revolutions in our way of life, breaks up an epoch of infancy or of youth which was waiting to be closed, breaks up a wonted occupation or a household, or style of living, and allows the formation of new ones more friendly to the growth of character. It permits or constrains the formation of new acquaintances and the reception of new influences that prove of the first importance to the coming years; and the man or woman who would have remained a sunny garden flower, with no rooms for its roots and too much sunshine for its head, by the falling of the walls and the neglect of the gardener is made the banian of the forest yielding shade and fruits to wide neighborhoods of men."

RESUME

"Seek not that things that happen should happen as you wish, but wish that things which happen to be as they are, and so you shall have a tranquil flow of life."—*Epictetus*.

To desire improvement is the part of wisdom, but to insist on that improvement coming to us in just that way our intelligence dictates is not even good sense.

The athlete desires strong muscles. He first has to *desire strength*, then start in his *work*, and then use his *will constantly* to keep at his

work until the required development is reached. This process is often called by the college boys "punishment," for it means going without certain sorts of food, keeping regular hours and working despite the aching and tired muscles.

The student of Constructive Thinking should realize that in developing mental muscles there must be many hours of what may be called punishment, time must be spent in getting over what seems like a disappointment, and a constant effort made to find the good in everything, no matter how difficult the condition.

Many times the entire method of living must be changed. Often it means giving up a home, or a sweetheart, or it may even mean losing a position or perhaps suffering a loss of money, but always the lesson is there, the reward will come if we can but have the strength to forge ahead with faith in the future and the knowledge that "God's in his heaven; all's well with the world."

CHAPTER XII.

LETTING GO.

"Serene I fold my hands and wait,
Nor care for wind nor tide nor sea,
I rave no more 'gainst tide and fate,
For lo! my own shall come to me."

* * * * *

"The stars come nightly to the sky,
The tidal wave unto the sea,
Nor time nor space nor deep nor high,
Can keep my own away from me."

—*John Burroughs.*

Quite as necessary as the cultivation of the right desire are the qualities of calm resolution and patience.

To think I am Success, I am Health and I am Harmony is but the beginning. These thoughts must be made so much a part of the individual that the thoughts, "I wonder when I shall get what I want," or "I am afraid I am not progressing as I should," or, "Dear me, there is some one else getting ahead of me," or, "I work from morning till night and see no results," should never have an opportunity for even an entering wedge in the mind.

Even to hold the right thought but hold it under strain retards the fulfillment of desire.

The old fable of the monkey who was so ambitious to get all of the preserves out of the jar that he absolutely refused to let go of even a few of them, and was then compelled to yield both jar and preserves to some one else, is a very good illustration of the man or woman who is unwilling to let go of the small things so that they may get the big ones.

No better example of the trait can be found than among those who are extremely parsimonious and who hang on to their money to the extent of paying their bills at the last possible moment of grace, and then paying them unwillingly, holding back money that is due others, refusing to extend a helping hand to any one, and always desiring more money as their ideal of perfect happiness.

People of this type forget the mandate "Give and ye shall receive," and they need to be reminded constantly of the modern expression, "Nothing can be placed in the closed hand."

Selfishness of this description may result in hoarding money, but the hoarders are so poor in spirit that they suffer all the pangs of poverty every time they are obliged to part with one cent, and all because they have never learned the lesson of "letting go."

"Bottling up one's wrath" is another form of tenseness very commonly observed.

While guests are present, Sister is on her good behavior, Brother is angelic, and Mother is sweetly solicitous for the welfare of all.

The moment the door is closed on the visitors the storm breaks with all the more severity because of the repression and the results of the outburst are often shown for weeks in the bitter feeling that exists, while the very atmosphere is tense.

"Getting one's feelings hurt" on every possible occasion, and walking about with the sad expression of a martyr is another very usual expression of tenseness, for instead of relieving the situation by an explanation the grieved ones take a positive melancholy pleasure in keeping their reasons to themselves and in making a very obvious effort to be distantly nice to the offenders, or as one bright woman expressed it, being so "nasty nice" as to make everyone uncomfortable.

Anxiety to get a certain amount of work done in a certain time produces another form of tenseness that tires the worker twice as much as working without an idea of time limit.

An intense desire to satisfy others with work performed is another commonly observed trait and one that often induces the anxious one to make the very worst sort of an impression.

Now, "to desire" and "to let go" may seem contradictory, so before I go further, let us see that to desire is the beginning, the affirmation, "I am" or "I have" starts the seed growing, and anxiety or tenseness is therefore a contradiction to the affirmation and can do nothing but retard the growth.

A very simple explanation and one that all can understand and apply, is that the art of letting go merely means learning how to live without strain, worry or forebodings of trouble.

It means sitting calmly without clinching the hands when attend-

ing a movie, taking a ride in an automobile, the elevator or the street car.

It means sitting back comfortably in the chair instead of perched on the edge as though about to fly.

It means the ability to breathe rhythmically and affirm harmony no matter what that disturbance seems to be.

It means spending the necessary time in shopping without acting as though at a bargain sale in competition with people who intended to take away every desirable article.

It means letting the day's work take care of itself whether it be house-cleaning time, moving, or taking the inventory and going to bed each night feeling as did Good King Hassan who said, "When anything went wrong or doubt assailed, Tomorrow, friend, will bring another day, and in that faith he slept and so prevailed."

It means hearing the noise made by children in the neighborhood or in the home without allowing every nerve in the body to get on edge and a feeling of intolerance to enter the heart.

In short, it means tolerance of everything and everybody including one's self.

Very few people who read these lines care to admit they are tense, but a few observations will convince them that they really have been exerting a lot of energy unconsciously in this manner every day, and that by watching themselves they can make relaxation just as automatic as the tense feeling has been in the past.

A very excellent test of tenseness may be tried by looking into the mirror occasionally. If the eyes have a tired expression, the jaws are set and the lips firmly closed, that individual is tense. If the corners of the mouth droop and there is a frown to be seen, the tenseness is occasioned by discontent or unhappiness. If the face is deeply and prematurely lined, the tenseness is occasioned by nervousness.

Now if one will take the time in making the facial expression convey the idea of repose, and will do this several times a day at the same time working with the mind too, an improvement will be manifest in a very short time.

Occasionally, one will find the face serene, but the hands will show the tense condition for they will be found tightly clenched instead of lying open and relaxed, or the fingers will tap on the table.

And once in a while one will see people who have so conquered

their expression that not a trace of tenseness is shown excepting in a certain irritability of manner or impatience unless they are waited upon at once and every attention showered upon them.

Their invariable expression is, "Remember, I can't be kept waiting." Just why these people are the only ones in the world immune from the general law that every one must wait some times, no one seems to know, but at any rate, they feel that is their privilege.

People of this type are furious if their meals are late or if any one misses an appointment. They get down to the train ahead of time, and hop off the train ahead of the other passengers, so that they may get the first cab.

On their arrival anywhere, whether in the city or country, at the home of a friend or in a hotel, nothing is exactly what they expected or wanted.

The bed is different, food isn't seasoned the same, there is either not enough entertainment or too much, while the people, well, of course, "other people are decidedly queer."

To let people of this type go through life making others uncomfortable is a mistake for they should learn in common with all others who are tense, the law referred to in other sections—"To make our nervous system our ally and not our enemy we must make automatic and habitual as many useful actions as we can."

And in order to do this, we must learn the method of "letting go" of every disturbing thought the moment it appears, instead of welcoming it and giving it space in our minds.

We must take things as they happen and make the best of them, knowing that if everything happened just as we wanted it to do, some one else might suffer some discomfort, so we can't expect to have our way all of the time.

Above all, let us take the time at least once or twice during the day to "let go" of everything—care, responsibility or anxiety, relax every muscle and feel that we are drawing in a fresh supply of energy from the always full reservoir of Abundant Supply.

Every night let us practice the same thing, remembering as we do so, that we can make the hours of rest before us again as valuable if we again "let go" of every disturbing memory of any kind, and after relaxing completely fill our minds and our hearts and our bodies with Love, Harmony and Peace from the same Universal Supply that is always ready to give us what we ask for and need.

RESUME.

To hold on to one's resolution and still let go of everything that seems like exertion sounds a bit inconsistent, but it isn't.

The moment a resolution is made and the will has been asserted, it is like a seed planted in the ground that is growing for sometime before the tiny green tendrils may be observed.

Anxiety as to the outcome of the desire, worry as to how obstacles are to be overcome, the tenseness of expecting a speedy demonstration, anger at others, recitals of wrongs that have been done, injured feelings, are all conditions of mind that retard growth.

Hence, the necessity of letting go completely and just floating about in a sea of content, feeling that "whatever is, is right."

When all the plans have been upset and everything has seemed to go dead wrong and nothing is as planned, again "just let go." Instead of struggling till you get right out in the stream where your head will be bumped and your muscles strained, float along until you see a good safe landing place, then drift toward it, and rested and refreshed you will be ready for whatever may come up.

One of the hardest things to let go, and yet it should be one of the easiest, is the memory of a wrong or a hurt. Drop these memories that only sear the brain softly and surely in the sea of forgetfulness, and as you let them go, realize that you are casting off the last chain that has bound you to an unhappy past.

CHAPTER XIII.

PRACTICAL CONCENTRATION.

“Thought is a magnet and the longed for pleasure,
Or boon or aim or object is the steel,
And its attainment hangs but on the measure,
Of what the soul can feel.”

—*Ella Wheeler Wilcox.*

“The world wants people who make good, not those who make good excuses.”

To write about Constructive Thought Habits without mentioning Concentration would make the subject incomplete, for the word is inseparably connected with every system of thought.

Strangely enough, however, to many people Concentration means a spooky sort of performance, a getting away from every one and everything, a sitting with the eyes closed or else fixing them on a spot on the wall, or a picture, or a motto, and so the very thought of the procedure impresses the beginner as hingeing on the supernatural.

To others Concentration means a form of willing some one else to do as the person who is concentrating desires.

Now, it is true that many people do use these procedures, but they are not the ones recommended by the average teacher of Constructive Thinking, while to use your will to compel any one to do anything is quite as dishonorable as to put your hand in that other person's pocket and take away his money.

To sit alone in a quiet room free from any disturbing element with the mind fixed on some one of the truths taught in Constructive Thinking is sometimes called “Going into the Silence.”

For those who have mastered their minds and who can keep a positive thought uppermost all of the time the process may be very excellent, but to the beginner it is not only wearisome, but often dangerous, for unless very careful they may get into the destructive vibrations of other minds by endeavoring to get into a receptive condition.

Many people, too, indulge in what they term “meditation,” thinking they are drinking in great truths, but in reality they are indulging

in nothing more than aimless day dreaming, a process that brings them nothing, but fritters away their energies.

Concentration is really nothing but fixing the conscious attention intently on a subject. It is practiced every day and most of the time by everyone who is engaged in any occupation, and it may be practiced any time, any place, by anybody.

To apply Concentration to the process of learning how to Think Constructively, simply means that one thinks intently, frequently and without intermission of the things they want, rather than on the things they don't want.

The conversation of any individual shows you what he is concentrating upon although he may not know it. If he tells you of what a hard life he has had and how many troubles he has experienced and how hard it is for a young man to get ahead, he is concentrating on trouble, not success, and he will accumulate more trouble as the days go by.

The business man who sighs when he sees that the day's receipts are low and who murmurs, "Business is bad and I am losing money," is doing the same thing, though he does not realize it.

The wife who sees all of her husband's faults and who dwells on them constantly "in order to help him," is merely making them deeper and more obvious.

The employer who finds fault with his employees constantly, is concentrating on poor service.

The woman who talks economy and hard times is concentrating on lack.

The ugly girl who says, "I am certainly the homeliest girl in the world" is concentrating on being unattractive.

The fact is, half the world seems to use their time and their energies concentrating on all that they *do not want*, instead of using their time for what they *do want*.

Often times one will hear this expression; "There is no use in talking, I cannot concentrate."

You look at the speaker in amazement. He is clothed, uses good English, and has been able to find his way to your office. Then it occurs to you that the poor fellow does not realize that *conscious attention to any act is concentration*, and that without possessing this quality, he could never have mastered his primer, learned how to

count, dressed himself, passed through grammar school or have learned how to find his way to the various places of business.

What is bothering him is the task of concentrating on a single thought, such as "God is love," "Harmony is within me," or "I am Health." For the moment after he has completed the sentence his mind has flitted to something else and so it keeps on flitting until he is convinced that he is indeed a hopeless case.

That is where his knowledge of the fact that "The nervous system grows in the mode to which it has been exercised," helps him to keep at the work of trying not once but again and again until the nerve cells become accustomed to the practice. Each day he will see that the work is less difficult until finally he is able at will to thrust an unpleasing or discordant thought out of his mind and fill its place with a helpful one.

Knowing the value of habitual thought the student of Concentration as a necessary part of Constructive Thought, never allows a day to pass without reading some helpful passage, committing something that is inspiring to memory, or in some way working out a demonstration of the great laws he is studying.

It may be nothing more important than controlling his temper at a time when he would have ordinarily lost it, or of keeping back words of criticism or blame that he would under other conditions have uttered, he can see the value of the training and in addition to making a mental record of the victory he remembers that "Every molecule among the nerve cells is registering the result," and so he concentrates his mind on greater strength and a more perfect exhibition of harmony.

Occasionally one finds people who have very excellent minds, splendid memories and much will who still admit that the matter of concentrating on an abstract thought seems to them useless, and they do not seem able to persuade themselves out of that belief.

For such people it is well until their habit of concentration at will has been developed, to make it a rule to memorize inspiring passages and repeat them frequently.

Many students have told me that the repetition of this one verse has invariably helped them when they found their minds dwelling on the wrong phases of life:

“Out of the night that covers me
 Black as the pit from pole to pole,
 I thank what ever gods may be
 For my unconquerable soul.”

Others have suggested the advisability of a process they term “convincing themselves” by making a statement or an affirmation, asking the question “Why” and then answering the question.

All this work is to be written at first and later when more strength is acquired it may be done mentally. I give the statements and answers given me by a man who used this method to begin with, and who has by means of Constructive Thinking risen from comparative poverty to affluence and a position of great influence.

Reared under peculiar religious influences that have always depressed him he said that at first the affirmation “I am all powerful” seemed sacrilegious and so he used this way to prove it to himself.

EXAMPLE OF CONCENTRATED PRACTICE.

“I am one with Universal Spirit.”

Why?

“Because in the beginning God created heaven and earth and *all* there is thereon, hence Spirit must be manifest in everything.”

“I am Health, Harmony and Abundance.”

Why?

“Because Spirit is Harmony, in proportion to my recognition of my oneness with Spirit I am harmonious.

Because Spirit knows no limitation, in proportion to my recognition of my oneness with Spirit I shall manifest Abundance.”

“I am successful in all my undertakings.”

Why?

Because I have such consciousness of my oneness with Spirit that no circumstance can stand in the way of my ultimate Success, no matter if there may be a seeming delay or disappointment.

Now it is true that these simple measures may not meet with the approval of those who have progressed to greater heights, but for the beginners who need crutches until they are able to walk alone, or for those who feel that writing statements out fully means a great help, these exercises have proved wonderfully beneficial. They can hurt no one, and they have helped so many, that their efficacy has been proved.

RESUME.

Concentration merely means thinking intently of a subject.

To speak without thinking is impossible. Consequently the speech of our associates shows us beyond a doubt just what use they are making of their thoughts.

The woman who *thinks* success and abundance can not possibly *talk* lack or failure.

The woman who thinks love can not talk hate.

The woman who is true to her friends can not *talk* of their faults.

The man who *thinks* of business success has no time to worry about competition.

The man who *thinks* health can not talk about that last sick spell when ever the occasion arises.

The man who *thinks* pure thoughts cannot express evil ones.

To concentrate successfully it is merely necessary to analyze one's habit of thought, then weed out everything that is objectionable, keeping at that process until finally by constant use of the will, the mind is trained to dwell only on that which is productive of good.

A half hour's conversation with anyone will usually betray their real method of concentration and the reason why they have never made more convincing demonstrations.

If you would be what you desire, think it, will it, persevere in it, and just as surely you will accomplish it.

CHAPTER XIV.

MAKING USEFUL HABITS AUTOMATIC.

"To make our nervous system our ally, we must make automatic and habitual as many useful actions as we can."—*James*.

"We first make our habits and then our habits make us."

Dr. Maudsley has remarked, "If a habit becomes no easier after having been done several times, so that each time the thing is done the entire consciousness needs to be directed toward it, then a man might easily spend a whole day dressing and undressing himself and he would be as exhausted after this effort, as when a child he tried the same thing.

For, while automatic acts are accomplished with comparatively little weariness, the conscious efforts of the will soon produce exhaustion.

A spinal cord without a memory would therefore be merely an idiotic spinal cord.

Indeed, it is absolutely impossible for us to realize how much we owe to automatic action until we note how disease or some accident has impaired some of the bodily functions.

Then, sitting up in bed becomes a luxury. To breathe without pain is a heavenly experience, and when one becomes able to turn on one side and stretch the feet out full length, there is a positive feeling of gratitude.

Should the illness be prolonged, or should anything preclude a person from returning to a wonted exercise or a bit of work, how wearisome the first few days are when one does get back. In fact, it is almost like learning all over again for in the meantime the nervous system has grown rusty, by lack of exercise, and needs once more to be put into the harness. And in a few days, all of a sudden just when one least expects it, the old time skill returns and affairs move on as they did before.

Musicians know they must keep in constant practice or suffer the consequences. Athletes, who are out of training never attempt any great feat of strength. Mechanics noted for accurate and speedy records, can only keep their reputation by keeping constantly at work.

After a time, all of these acts become so automatic that the performers go through the motions automatically.

Even in everyday life we see many evidences of this automatic action.

Grandma's glasses frequently are found resting comfortably on her head just after she has persuaded the entire family to conduct a search for them. Father's keys are the bane of many a household for they are invariably lost and always found just where he put them. Rings, well, rings are always being removed and left in the trains, or in the hotel bath room and then are not missed for hours afterwards.

Indeed, the average woman would never be able to tell how she commences to dress in the morning, which articles are picked up first and yet nine times out of ten they go through the same motions mechanically, in getting out of the same side of the bed, sitting in the same chair, arranging the hair, powdering the face, selecting a handkerchief and making ready for the street.

Knitting, too, is one of the automatic acts, for after it is started it seems fairly to do itself, though at first close attention is necessary to see that the needles are held properly and that the stitches stay where they are put.

Habit, then we see, whether conscious or automatic, is one of the most tremendous forces of life, in fact, we can truthfully call it *the* tremendous force in life.

It is habit that makes us dislike anything that takes us away from our wonted paths of thought or work, that makes us resist any change or suggestion of doing things a different way, that makes us fussy, fretful, disagreeable, sarcastic, kind, agreeable, sympathetic and amenable to suggestions. It makes us cowards or heroes self assertive or timid self-reliant or timid, failures or successes.

Consequently, the great thing in all of our education is to adopt the suggestion given by William James to "make our nervous system our ally and not our enemy."

We should hand over to the custodian of the automatic department many of the details of our daily life.

For, as our writer remarks, "There is no more depressing or uninteresting human being than he who makes a deliberate act of the lighting of a cigar, the opening of the morning paper, the exact

minute of rising and retiring and the beginning of every bit of work.

People of this type usually accomplish nothing but the small details and never seem to have decision enough to do the big things. Hence, the importance of starting the daily duties in such a manner that they almost carry themselves along and leave the mind free to develop on other lines.

Should you desire to acquire a new habit, waste no time in weeping over your past loss of time or what you have not done, but fix the idea firmly in your mind and then get to work with all the initiative possible.

The woman who weeps, "I have never been able to adapt myself to circumstances," will not only be apt to weep oftener and longer as the years go by, but she will also never be able to understand why she does not make a success of her life.

To develop means to find what habits are necessary for success and then go at the work systematically, bracing up the resolution with every prop that can be found, never speaking or thinking of old conditions, but instead, living in the immediate present with its new viewpoint.

Another excellent plan is to so arrange that for days ahead everything will be so planned, that there will be no opportunity for relapsing into old habits and in that way enough momentum may be gathered to keep on the path long enough to develop strength sufficient to resist the temptation to relapse when it does come.

Perhaps the greatest drawback to the formation of really Constructive habits comes because all people naturally seem to object to routine.

They desire to improve. Yes, indeed, but they don't care to have that improvement involve them in a lot of study or work or mental exercise, especially if that work is to be kept up.

Yet the man or woman who really progresses in building Thought Habits, should realize right at the beginning that no matter how busy any day is, there is always an opportunity for a few minutes of reading or study or meditation on some excellent passages you have read.

If you are truly so crowded for time that you can not get your hands on a book for an entire day, an occurrence that, I am positive, is

very seldom the case, call to mind the various quotations that have helped you and repeat them not once but several times.

When you feel inclined to be weary or nervous or irritable because the demands on your time and patience have been greater than you anticipated, bear in mind that every such thought shuts off the flow of strength from the Universal supply, so instead of working tensely, just relax and feel as you work you are being slowly recharged with motive power.

Make it a rule to do your work easily and you will find that no matter how long the hours may be, if you have avoided friction during the day, you will be able to look forward with pleasurable anticipation to an evening spent in some entirely different way.

Avoid listening to the commiserations of your family or your friends, because through circumstances you may spend more hours in your occupation than does someone else. Take the constructive way and those hours will count for you in increased skill.

Become acquainted with the best authors. Read them not once, but again and again. No matter if your book shelf is limited at this time, it will have room for Emerson, Browning, Epictetus and Marcus Aurelius.

Then as you progress, add to this list until finally you will find you are enjoying the very best literature and forming your own style of expression by what you have read.

Do not, however, in your enthusiasm at being able to develop your own brain try to force your opinion or your method on others, or enter into arguments with them.

If any one asks and needs your help, give it gladly and willingly. Otherwise, it is better to so perfect yourself that you will be an example others will be glad to follow.

Just bear in mind Constructive Thinking is not a religion nor does it interfere with any religion or creed. It is merely a form of mental exercise that will show its best results in mental and physical improvement.

CHAPTER XV.

THE INTERESTING TASK THAT IS NEVER COMPLETED.

Put all the enthusiasm of which you are capable in the acquiring of your new habits and in this way you will sweep many of the obstacles from your path.

"To train yourself for prompt action in emergencies, make an effort to do some gratuitous work every day or two in the shape of some task you ordinarily dislike. Persevere until you have attained some degree of proficiency and you will find in time of strain you will rise to the occasion.

"Never suffer an exception to occur in the practice of a new habit until it is securely rooted in your life. Continuity in training is the great means of making the nervous system act infallibly right."—*James*.

No exception to new plans for improvement should be allowed until the better habits have become fully established in your life. Strength comes from temptation resisted, not from agreeing just for the sake of good fellowship "not to count this time."

Constant keeping at it, is the only method that will keep the nervous system growing in the right direction and repairing old errors.

Another important aid is to seize the first possible opportunity for action on a new resolution.

If the road to the lower regions is as the good people say, paved with good intentions, the sign-post on that road surely has on it in large letters the words, SOME-TIME BOULEVARD.

That letter we intended writing, that present we promised to buy, the flowers we fully intended to send, the book that would have interested some one so much, all of them are stranded on "Some-Time Boulevard" on the road of "Good Intentions."

Those who affably agree "why certainly you are right and sometime we will try it," belong to the club of procrastinators and will conduct every enterprise in life after the same plan, or otherwise the answer would come loud and strong, "Certainly, today, this minute I will begin."

To wait until the time is ripe and everything ready and easy for a certain mode to be practiced means to wait forever. The perfectly convenient day will never arrive for it has never been found in any age in any country.

Mills says, "A character is a perfectly fashioned will."

By this is meant the ability and desire to act in a firm, prompt, efficient manner in any of the emergencies of life.

This tendency to act, however, only produces an effect when the action really occurs.

And it is a positive fact that every time one allows a good resolution to die without bearing the fruit of action, a detrimental effect has been produced for that path will be just so much easier to follow another time.

"He meant well," or the "girl who always intended to do the right thing," are usually the members of the family that seem to be in the most trouble for their good emotions are invariably expended in promises rather than performance.

Thus we see the necessity for cultivating the will and using it to manifest in actions the results of Constructive Thinking, remembering as we do, that any act oft repeated, forms a habit, and that habit allowed, steadily gathers strength.

At first this habit may be like a spider's web made of gossamer thread easily broken through and destroyed, but if persisted in, it becomes as chains of iron, proving the truth of the adage—"the chains of habit are usually too weak to be felt until they are too strong to be broken."

It is for this reason that one of the great specialists in nervous disorders has made it a rule that in his own family and among his immediate friends each one is to do every day or at least every two or three days something that is quite distasteful. As soon as the task has been finished something else is selected, the more distasteful and more difficult it is, the greater the glory.

He gives as a reason the fact that each one who followed this plan found as a result that in times of emergency or strain, they were able to fill in an emergency with an ease not possible to one who had failed to gain the experience of doing disagreeable tasks well.

Thus the man or woman who has strength enough to practice daily concentrated attention, energetic effort and self-denial, will pass

safely through the very same experiences that have proved fatal to others.

So though we look at Success as being able to do what one wants to do when one cares to do it, we may look at Perfection as being able to do what one does not care to do as well as though it were an agreeable task.

And, we by a recognition of these truths may not only help ourselves, but will by this very knowledge often help others to escape the earthly hells they would otherwise be building toward daily, by growing the wrong habits and fashioning their characters in the wrong way.

The sooner we realize that we are nothing but walking, talking, animated bundles of habits, the more heed will we give to the mechanism that produces those habits and the stronger will be our desire to care for that mechanism in the way that will show the best effects.

The sooner we learn that we alone can remedy what is wrong in our lives, our homes, or our business, the sooner we shall learn that we must keep faithfully busy every hour in the day with a mind alert to note every tendency to slip into faults of various kinds.

The sooner we find that knowledge must be paid for by actual mental exertion and that in order to be well informed we must keep at our work constantly even though it means utilizing but a few moments each day, the sooner we shall awaken to find ourselves among the competent ones of this generation.

It is not alone sufficient to accept the truth of Constructive Thinking and practice Thought Building until a certain degree of proficiency has been attained.

This work is never finished. It must be kept at constantly, not only by cultivating the will and studying great truths as they have been given us by the great minds of the world, but by living in the atmosphere that makes for Harmony, Peace and Power.

When circumstances arise that seem to prevent reading or studying, it is well to repeat to yourself inspiring verses or selections that you have found helpful and that have an uplifting effect. Sometimes when things seem to be just a bit more depressing than you really fancy, it is well to write out the words, thus impressing them even more firmly on your mind.

Another wonderful aid in development is the practice of giving

to somebody every day an uplifting thought, a cheerful smile, or a hearty hand-shake, remembering—

“If any little word of ours can make one life the brighter,
If any little song of ours can make one heart the lighter,
God help us speak that little word, and take our bit of singing,
And drop it in some lonely vale and set the echoes ringing.”

The man or woman who has been sufficiently inspired to try this method of thinking and who works consistently and with enthusiasm is sure to see results in the daily life, though of course some few tribulations will occur too, owing to the causes set in force before this work was taken up.

Therefore, instead of becoming discouraged “when everything goes dead wrong,” it is well to remember that one is only paying up for past carelessness and that the greater the fortitude with which this trial is borne, the less danger there is of setting in force more causes that will be reaped in the future.

As Emerson has so truly written, “Always pay; for *first* or *last* you *must pay your entire debt*. Persons and events may stand between you and justice but it is only a postponement. * * * In the order of the universe we cannot render benefits to those from whom we receive them or only seldom. But the benefit we receive must be rendered again, line for line, deed for deed, cent for cent, to somebody. Beware of too much good staying in your hand. It will fast corrupt and worm worms. Pay it quickly in some sort.”

And when we see some one suffering all sorts of tribulations we shall know that person is paying the penalty for conscious or unconscious disobedience of the great law, and will continue to suffer until the necessary lessons have been learned.

Thus, although we work and think constructively we neither expect nor demand that every day shall bring us nothing but happiness and harmony. We may desire it, yes! And we know that our Constructive Thinking will help us bring Harmony out of discord; but we know deep down in our hearts, that just as our todays are making our tomorrows, so too in our todays we are paying for our yesterdays, and in that knowledge we put forth even a greater effort to make our tomorrows what they should be in every detail.

And, in presenting to others a new suggestion or a new plan for work or even a request we shall know better than to become impa-

tient because they do not get our ideas readily, or if they do get them, do not agree quickly. We shall not attempt to brow-beat or force them to take this new path, but instead will explain carefully and patiently and often if need be, what this change means, and what may be accomplished, even though at first it may seem difficult because the brain cells need to be trained into any new form of exercise. Thus we may fan the desire for accomplishment into a real fire of determination to do just what we have suggested, and the results accomplished by this union of mental and physical action will be far better than could be obtained by any other method.

Better still, owing to our understanding of the subject we shall be able to hold before others the inspiring picture of that faithful working partner, the Nervous System, with its wonderful reparative and reproductive powers, ready, willing and sure to register every thought, every act, every emotion in the cerebrum; a System that registers the secret thoughts just as surely as those that are expressed in words; a system waiting to receive our orders as to whether it is to work willingly for health, happiness, abundance and harmony, or just as willingly for poverty, sickness and failure, according to our own will in creating thoughts and growing habits that will benefit rather than injure; a system whose method of work can not be better described than by these lines:

“It knows not wrath nor pardon, utter true its measures meet,
 its faultless balance weighs,
 Time is as naught. Tomorrow will it judge or after many
 many days.

“Such is the law that moves to righteousness, which none of
 us can turn aside or stay,
 The heart of love it is. The end of it, is Peace and Consum-
 mation sweet—Obey.”

—Arnold.

RESUME.

Allow no exception to your resolutions of working for improvement.

Act on every good resolution at the first opportunity. Otherwise the habit of procrastination, by which the individual contents himself with *thinking* not *doing*, will be made even more pronounced.

So cultivate the Will that the Constructive Thought may be manifest in every Action.

Make it a rule to resolutely perform some disagreeable or distasteful task every few days thus developing the ability to act in any emergency in life that may occur. The person who does just what he pleases is successful. He who does what is best for him and masters the distasteful approaches nearer to Perfection.

The work of Constructive Thought Building is never finished but must be practiced hourly, studied daily and every effort made, to live in the atmosphere of Harmony, Peace and Power.

Disagreeable experiences that occur from time to time even after one has mastered many of these laws are merely the results of conscious or unconscious breaking of the law in other years. Our attitude toward these occurrences will determine our future.

Our understanding of the changes required to alter the established thought habits of others induces us to persevere in our undertakings for we know that before action may be performed the brain cells must first be exercised in the new method of thinking.

Always we shall hold before us the picture of our faithful partner—the Nervous System—a System that registers methodically and surely both the spoken and the unspoken thought, willing and ready to work with us for Health, Harmony and Success or just as willing for Doubt, Despair and Failure, depending entirely upon our own Will, Thought-Habits and Actions.

CHAPTER XVI.

CULTIVATING THE WILL TO DO

"He who has a firm will molds the world to himself."—*Goethe*.
"Great souls have wills. Feeble ones have wishes."—*Chinese Proverb*.

"To bring the best human qualities to perfection, to fill them with the sweet juices of courtesy and charity, prosperity is required, or at any rate a moderate amount of it, just as sunshine is required for the ripening of peaches. To secure this condition but one thing is necessary—a will—for where that is found the way will be plain."—*Anon*.

Many difficult and complicated treatises have been written on the subject of the will, and as a consequence many an earnest seeker for information staggering under the load of directions of "what not to do" has retired into his shell with a very strong feeling that there is no use in making the attempt unless every other form of work may be put aside until this tremendous task has been accomplished.

In reality, cultivating the will is one of the simplest of mental exercises ever practiced by anybody, and one trial made as directed will be enough to stimulate to further endeavors.

It merely means the use of calm determination and the use of the words "I will" instead of "I wish," followed by the description of what one desires to use the will upon, with the belief that this announcement must be followed by success.

Whenever possible the experiments should be made after a light evening meal and just before going to sleep. Then as proficiency is attained, the results may be obtained at any time by quietly going over in one's mind the things to be accomplished.

For example, supposing tomorrow has in store some distasteful or difficult task or perhaps some people have proved very trying and they are to return tomorrow, and that today has been full to the brim of annoyances.

Remembering that "a smooth sea never made a skillful mariner," sit down quietly and analyze the day, finding wherein you failed to

show self-control, patience and poise. At first you may need to say to yourself, "I will waste no time in regret, recrimination or thoughts of getting even. I will forget every feeling of injury or hurt and I will fill my brain and soul and body with the thoughts of courage that will make me equal to any task, and Harmony that will make me impervious to any disturbance."

The more positive method is not to mention the disturbance and merely affirm your possession of Courage and Harmony.

At any rate, however, after you have affirmed Harmony, until you feel that every portion of your brain has been bathed in its rays say to yourself with quiet determination and conviction "I will myself to be absolutely harmonious tomorrow no matter what happens," and continue this exercise until you fall to sleep.

Supposing that tomorrow is not quite perfect. Rarely are our first efforts productive of all we desire. Still at night you will find, on continuing your self-analysis that you really fared better than the day before, so again sweep out every thought with the broom of Courage, thus making room for more Harmony and again as you go to sleep repeat "I will myself to be absolutely harmonious tomorrow no matter what happens." Now every time this assertion must be made with due regard to its importance, not carelessly as though it were a matter of form.

Then after a test or two have proved the fact that the will can, and does control the thought world and that by your self analysis you may detect and weed out your weak qualities you may continue this process indefinitely by calmly, firmly and faithfully willing yourself each night to be just what you desire the next day.

You may wish to gain the main points from a lecture or a lesson, retain what you may see or hear, feel cheerful, happy, brave, work through the day without feeling exhausted, be ready for any emergency, get the most out of your studies, avoid irritability, repress your appetite to what you need, rather than what you like, in short no matter what you may desire to accomplish you may, by constant practice produce a really profitable day.

This form of willing should, too, go hand in hand with any other work you may be doing, for of course, you desire to progress, so this will therefore be one of the best methods to employ.

It may be employed with great success for health, for self-analysis will enable you to detect your own misdeeds and thus enable you not to repeat them, while your will properly employed will enable you to control nearly every functional trouble and make less distressing many of the organic conditions.

One young woman who had been studying for years and who made her affirmations faithfully, still had the custom of going to bed with a half-expressed dread of the next day and her "irritable boss," as she expressed it.

Many times she would succumb to a nervous headache after one of his outbreaks and it took a long time for her to see or admit, that his ungovernable temper was not responsible for her condition. Finally she determined to cultivate her will and full of enthusiasm she started in one night to will herself to be harmonious and self-controlled all the next day.

To her utter astonishment after a tolerantly successful morning she broke down entirely in the afternoon and commenced to cry.

Utterly disgusted, she telephoned the failure of her effort.

"But is it a failure?" I asked. "Didn't you go through the morning better than the day before?"

"Yes, I did," she responded reluctantly.

"I can tell from your voice you haven't a headache tonight and this is the first time after an outburst that you have not suffered from one, is it not?"

"Why, yes, it is," she admitted in a surprised tone.

"Well, then, you have met with a degree of success. Now go out to some amusing movie—mind no melodrama. Then go home. Analyze the day. Fill your mind with Harmony and when you will for tomorrow, do it calmly and without any feeling of tenseness and I will help you by holding the same thought."

The next evening a very triumphant little somebody fairly crowed over the telephone—"I won out today and he was worse than ever. He just tore things up."

"Keep up the work more faithfully than ever," I advised, "and report in a week."

Promptly in a week's time a surprised young woman walked into my office and said, "What do you think, *my Boss* has reformed. The other day he saw me studying my lesson and writing out my analy-

sis from yesterday and he asked me what it was and what it all meant. Of course it was the noon hour and my own time, but as he asked, I thought I would tell him. So I explained I was trying to improve myself and that I had finally conquered my headaches."

"Then somehow he asked me a question quickly about what I was doing all this for, and before I thought I blurted out, 'Your temper.'

"I thought he would explode for a minute. His face grew purple. Then he saw that I did not mean to be impertinent and he sat right down and asked me all about it in the nicest way and now he is trying too. I write out affirmations for him and he uses them."

The most interesting part of this story to me is that "the Boss" kept up the good work, used his really remarkable will to conquer his weakness of venting his ill-temper and impatience on all whom he met, and as a consequence cured himself of a nervous indigestion that had troubled him for years.

In connection with this subject of the *Right Thought Habit*, it is almost impossible to lay sufficient emphasis on the tremendous benefit the method of right thinking will be to everyone who will expend upon it the required amount of time and energy.

It is not easy work, nor is it always easy to keep at it, for human nature is frail and always there will be interposed the something that looks like a good reason for not making any special effort that time.

Yet in reality *nothing* in the whole life of man is so vitally important.

Indeed, writers and thinkers as well as philosophers of all ages have united in agreeing that the greatest hero of all is the man who has so conquered himself that he can think exactly as he pleases.

The matter of employing the Will with Thought is another important consideration neglected by most students who therefore content themselves with feebly *desiring* or *wishing* that something might happen. Now if anything by any chance should come as a result of such a thought it would be just as luke-warm and unsatisfactory as the wish itself.

An excellent comparison of what may be done to increase the effect of even so simple an act as ringing the door-bell, is given by Leland who, after telling what this habit of *willing* to think had done for him, suggests that if each person would, in sending out a thought, give

this extra impulse, the results would be so striking that never again would a feeble attempt be made.

He used the homely illustration of the man attempting to ring an old-fashioned door bell so as to produce the most sound, and for that reason pulling the handle back as far as it would go. Then he adds dryly, "But if he would, in letting go, simply give the handle a tap with the forefinger, it would actually redouble the noise."

And he compares this process to the deliberate yet keen action of the mind, before falling to sleep in *willing* that the next day shall be harmonious, or that some business problem may be solved, or some method of conduct decided upon.

For, as he sagely concludes, this process of willing the mind to work during sleep is just exactly what the best business men in the country, the wisest lawyers in the world, the greatest students and the best psychologists have ever practiced. Whenever a question seemed difficult of solution or where discussion merely made it more involved, they buried in their minds, refused to mention it, excepting to say they would sleep on it, and the next day the solution had usually been reached. Thus they were *unconsciously* following a principle.

This process he strongly urges us to follow consciously, explaining that our action in determining to will the mind to accomplish and the thoughts to obey is exactly on a parallel with the rap on the door-bell that redoubled the sound, for in each case when properly done, it will bring a quicker and better result than by any other method.

The simplicity certainly recommends it, and experiments have proved its efficacy, so there remains nothing more for the earnest student than to carefully follow this advise until a degree of proficiency has been attained.

The use of the will in making a memory is another important thing that many people overlook, for the average person with an undeveloped memory insists on discouraging it by constantly declaring: "I have such a poor memory, you know," or "I'd give anything if I could remember, but I just can't; there is no use in trying."

Indeed, many of them are like the little girl who defined her memory as "the thing I forget with."

In reality any one who can remember to go home to meals, and to go down to the office for work, and collect his salary, has the rudiments of memory. To develop it merely requires time and attention.

Begin with something very easy to retain—a nursery jingle, a proverb or a text. Read it carefully with sufficient attention. Then close the book and endeavor to repeat it. Keep on until you can repeat it. Then write it out, and as you write it out, *will* to remember it.

The next day before you attempt to memorize any thing else go back and repeat the verse or sentence. If you have forgotten any of it, repeat your work as before, again willing yourself to remember it.

If you have remembered it, add another, and go through the same process. Always review your work from the beginning each day, and always add to your collection. Never be ashamed to make your work easy at first, and always remember that this method is infallibly successful.

After a few weeks of work you will find that you will be able to practice verbal memorizing—that, by having the text repeated to you, you will be able to repeat and remember it—and in from ten to twelve months you will be able to repeat whole lectures or sermons, or at least the pith of them.

Age does not debar one from starting this work; for one of the best memories known is owned by a man of 78 who did not commence to memorize until he was past seventy.

So we must remember that the formula for a good memory is a mixture of will and perseverance.

When difficult names or definitions or tabulations are to be memorized, it is often well to study them attentively; write them out carefully; study from the written list and then write them from memory, willing as you write, to remember them. As a consequence of this practice the mention of one name will often cause the entire tabulation to flash before the mind.

As a great aid in this process of committing to memory it should be remembered that it is always difficult to use the mind to advantage after a heavy meal or in a poorly ventilated room.

If studying is to be done at night and the dinner has been unusually plentiful, it will be well to wait for at least two hours before beginning the memory exercises, if possible taking a brisk walk of a few blocks in the meantime.

In addition to the walk, it is always advisable to fill the room with fresh air, and from time to time to walk to the window, throw the

shoulders back and drink in through the nostrils copious drafts of air, feeling as you do so that you are taking in Nature's tonic in the shape of Oxygen.

In one class I remember five students who made themselves and all their associates miserable by constantly complaining: "I just can't remember those hard names."

"But you *can* remember them," I explained.

"How?" one of them wailed.

"By treating your memory kindly, first of all," I explained. "Here for weeks you have been abusing it. Now stop and say to it, 'I am going to pay some special attention to you from now on, and I know you will do what I ask of you.'"

"At night, eat a light meal, have a good laugh if you can, then get away by yourself, analyze the day without a critical thought toward anyone, but just looking in your own heart to see what *your* mistakes have been, then fill your heart with courage, your lungs with Oxygen, and your mind with Harmony."

"Next sit down with your dictionary and your books. Resolutely find the meaning and pronunciation of every word yourself. Write it out from the book, then from memory, and then *will* yourself to remember. Keep this up until your lesson is finished. Before you go to sleep that night *will* yourself to say your lessons well, and to go through your day's work better than ever before. No matter what comes up the next day, make up your mind to take an interest in it, and in less than a week you will see a marvelous change."

Each girl promised me to try and agreed to report by letter in two weeks.

As a consequence I received five enthusiastic letters, each one saying before the first week had passed the difficulties had flown and study had become indeed a pleasure.

Willing to remember is not alone effective when used as described, but after some proficiency has been attained it may be used any time during the day, for any subject or errand or number, by saying decisively: "I *will* to remember this number, or name, or errand, at a certain time."

Thus getting up in the morning, writing letters, and even paying bills, will occur to the person promptly as suggested.

Even past events on which the method of willing has not been tried

may be recalled by saying, "Just a moment, please," to your questioner, and then saying quietly but firmly to yourself, "I will to remember that name or event."

An easier, more practical or more easily tested method has never been devised. Given sufficient time, earnestness and attention, it is the one infallible process by which anybody's memory may be trained at any time.

RESUME.

"For knowledge is to wisdom what his realm
Is to a monarch,—that o'er which he rules;
And he who hath the Will can ever win
Such empire to himself. Will can do all."

To use the will for the purpose of thinking constructively, as, for instance, to be calm, well poised, observant, happy, free from pain or worry or anxiety, pleasant to all, and able to handle any situation that may arise in the following day, the following exercises are necessary.

First, analyze the day dispassionately, without regret or recrimination; recognize your own errors (for no one can hurt you unless you allow it), and plan calmly what you think should be done the next day to improve yourself and your attitude toward others.

Then affirm courage and harmony, and when you feel that every part of your brain is filled with harmony, say slowly, firmly and with faith in the ultimate outcome: "I will that tomorrow I shall be able to meet any emergency with fortitude and ability to turn all to good," or use any other phrase that seems apropos, until you go to sleep.

Should the first attempt not meet with complete success, do not lose heart but continue your efforts until you see an improvement, and then keep at this same work more faithfully than ever until finally, as your ability and power increase, you may will yourself to do whatever you desire.

To fix anything in the memory, it is best to wait until after the process of digestion has been finished, then, after analyzing the day, filling the heart with courage and the mind with harmony, *will* that certain words or phrases or lessons shall be remembered. Sometimes it is necessary to begin with the simplest words and easiest jingles, repeating the next day and adding more, and so going on until a degree of success has been met.

Ordinarily, though, anyone who has had the desire to read through these pages will have progressed beyond that stage, and hence it will only be necessary to read the words, write them out, then write them again from memory, and then *will* to remember them.

Deep breathing and working in a well aired room are also necessary to the best work.

By this process, used not only at night before sleeping but during the day, for names, numbers, errands or other items, the *will* may be trained to bring these matters before one at the necessary time just as the alarm clock sounds its signal in the morning.

This practice should never be omitted for a single day if the right progress is to be made. After proficiency is attained, it may be used at any time anywhere.

CHAPTER XVII.

THINKING FOR ABUNDANCE.

“Do you wish to become rich? You may become so if you desire it in no half-way but thoroughly. Do you wish to master any accomplishment of science? Give yourself to it thoroughly and it lies beneath your feet. The world is given as a prize to the man who is in earnest.”—*Robertson*.

“There are three kinds of people in this world, the wills, the wonts and the cants. The first accomplish everything, the second oppose everything and the third fail in everything. You alone are responsible for the class in which you are placed.”—*Anon.*

“Hoarding always brings loss in one way or the other. Using—wisely using brings an ever increasing gain.”—*Trine*.

As the great majority of people desire to obtain success through the possession of money, or by a better earning capacity, or a larger business, no better example can be given than by showing the steps that must be taken before attaining this desire.

At the same time it must be impressed upon everyone that it is positively necessary to have a large vision and a generous spirit. Many succeed in demonstrating money and even riches but forgetting that the principle they have proved may be used again and again, they spend so much time in worrying over increased living expenses, that they often become poorer than they were before they commenced working for bigger things.

To understand this condition, let us first of all consider money—what it is—and what it does.

Money is but a medium of exchange, useful only when in circulation, useless unless it is put to work. Beginners sometimes find it necessary to concentrate on a certain sum of money, and do demonstrate it, but have to continue working on increasingly larger sums until they have courage to work for something bigger and better, and then they say, “We desire riches.” In the meantime, if they would acquire greater power, they must let their money go with just as great willingness as they watched it come, feeling that in its work it is taking comfort and help to many others who also need and desire it.

Riches then will be the next step, but riches are always relative in value according to the vision of the one who is working for them. For instance, what may be riches to the poor man, may be poverty to the rich man, and but a small sum to the multi-millionaire. Hence to desire riches is in a way an acknowledgment of limited thought vision, though, as mentioned before, some students prefer to work in that way. Riches attained, they wake up to find that still they can not obtain all they want, and so they go on to the next and highest step in their work for this special purpose and they desire abundance.

Abundance is enough for all needs and a surplus. It makes no difference how small that surplus, if for one day one has obtained all that he or she truly desired and there remains a surplus, abundance has been demonstrated, and the student has proved relationship with unlimited supply, a relationship that may be continued just so long as the student continues to work in the right thought currents, faith endures, and recognition continues.

The steps to the demonstration of abundance are as follows, and should be carefully noted, for every failure may be traced back to a neglect of one or more of these principles.

FIRST—Recognition of the Oneness of Unlimited Supply *now* and *here*, no matter what the present condition may be.

SECOND—Desire to obtain.

THIRD—Belief that this desire will be granted.

FOURTH—Will to overcome all obstacles.

FIFTH—Ability to think constructively at all times and under all conditions.

SIXTH—Application of these principles to everything in daily life.

SEVENTH—Demonstration by realization of the desire.

Anybody anywhere may apply these principles and may reap the reward of their endeavors, the length of time needed depending entirely upon their own development and the strength of their ability to believe, desire and obtain.

In every community one finds many who have unconsciously lived up to these ideas all their lives, and others who deny any possibility of accomplishment under such conditions.

In every class there will be a number who respond to the ideas and profit, others who deny and refuse to be convinced. In any case no one should be persuaded to believe, for if the thought is sufficiently constructive he will "be still and *know*."

As an illustration of the difference in pupils, let me give an experience that illustrates very clearly the reason why so many people fail to succeed.

In one class there were twenty pupils, ten of whom had progressed to an encouraging degree.

After a talk on 'Abundance' one day, one of the young women, whom we shall call Miss C., said, half sneeringly, "Here I am with only a dollar in my pocket for the rest of the week, yet I have been studying this stuff for ten days. I would say my work was a complete failure and I don't believe I will ever succeed."

I said: "My dear Miss C., your own expressions show why you do not demonstrate more prosperity, for you have just told us that you have not recognized your oneness with the Universal Supply, and you say now you don't believe. Demonstration is only possible to those who have faith. It must come from within, and is nothing I can give you."

She shrugged her shoulders in a superior sort of way, entirely unconvinced, when next to her Miss H. said, "I have only been working for ten days too, and I have just ten cents in my pocket, for car-fare and lunch money, but I know that I shall obtain what I desire even though I go hungry while I wait. Last night with only bread and water for my supper I took the rest of the money for stamps and wrote letters asking several people who owed me money to please send me a little today, and I asked one of the women to come to this lecture too. Now I may not hear from any of those people today but I shall keep on until I do succeed, and if any one offered me \$100.00 in place of what you have told us today I would not take it, for I know you have helped me learn truth that will earn for me more than \$1,000.00."

A third woman, not so young but well dressed, then said, "May be my own experience may help the class for from a time when I was reduced to one meal a day I have demonstrated Abundance by following just these steps and the day I commenced to study I had

but twenty-five cents in my pocket and was hesitating between the lake and going back to the room where I owed for two weeks rent.

"As I looked at the lake and thought, 'there at least is rest,' my thoughts recurred to the verse I heard at my mother's knee: 'The Lord is my Shepherd and I shall not want,' and I remembered that I had forgotten to rely on the Lord and that instead of Faith I had filled my heart with doubt and grief and fear, and right there on the lake front, regardless of those who saw me, I got down on my knees, and said, 'Oh Lord, I do believe you will care for me. I thank You for Your guiding hand that has today brought me back into the path from which I have strayed for so many years.'

"I rose from my knees and with a feeling of exaltation impossible to describe I started for my room. Looking neither to left nor right I walked on and directly in front of a huge touring car. When I reached my senses I found myself in a luxuriously furnished room with a kindly face leaning over me and asking anxiously if I felt any pain.

"I shook my head, closed my eyes and went to sleep. Later, after being given some refreshments, I told my story, and as a result I obtained a position paying me \$12.00 a week. From this I progressed until now I have charge of the office in which I started and may say I use my experiences nearly every day for the benefit of others I meet who are struggling with the same problems that nearly cost me my life."

The lesson was finished, and, as we all walked toward the door, it was opened hurriedly by a woman who rushed up to Miss H., kissed her and with tears in her eyes exclaimed, "You brave little thing, your letter was a blessing for we had lost your address. Here is your money and twenty-five dollars more. Call on me for any thing that you need at any time."

Naturally the class was stimulated as well as elated at the success so clearly demonstrated—all but Miss C. She continued to shrug her shoulders and walk away, for as she had stated before she just *knew* she couldn't accomplish things and she didn't.

I give these examples for the purpose of showing that the demonstration of money, riches or abundance does not necessarily follow at once, or indeed, even a short time after commencing a new method of thinking.

The old, destructive thought-habits have produced the effects seen today, and often it takes not only days but weeks and months and sometimes years to get into the right current and manifest abundance.

Often too, it would seem that the very attempt to get out of the old way of thinking and into the new brings upon the head of the one who is attempting it, so much ridicule and objection, that a lot of energy becomes wasted in explaining and defending the principles under which the student is working.

A word of caution may not be amiss here.

Every one who is freed from the bondage of the old ideas is naturally so much elated that he desires to give to others the same happiness, only to find his efforts received with a lack of enthusiasm that is too often extremely depressing, in fact, so much so that they often lose in one or two conversations of this kind much of the faith they have been acquiring in weeks of work.

It is therefore wise to bear in mind that efforts of this kind should never be made excepting for those who are *eager* to be helped.

To force your ideas on others, or insist in arguing with those of contrary views, does nothing for them and often retards your own progress, hence it is wiser to let your life demonstrate the progress you are making than to resort to your words as a method of persuading others to partake of your belief.

If you are really sincere and are truly working as you should, although you may not know it, scores of others are observing you and will be only too glad to work with you for the same kind of results.

Occasionally too, your words will seem to fail to produce any effect on those who have expressed their anxiety to learn. Try as you will, and try as they will, only a certain degree of progress will be made. For a time the matter may puzzle you, but go back to your first principles and you will see that one of the seven has not been practiced.

A very good example of this kind of progress came under my observation a short time ago.

The young woman had evolved from a shrinking, diffident, self-depreciating sort of a person into one with a degree of self-confidence and a very good presence, but still she did not seem to manifest any

great degree of progress and although she kept holding the thought of getting ahead she always felt that her advancement was really in the hands of some one else and that sooner or later she would be recognized. Now she persisted in that feeling although at that very time she was at the head of a department, and was allowed unlimited liberty in planning for future gain.

She had attended lectures, read, studied, and to a limited extent demonstrated the truth of her belief, but always way back in her mind lurked that feeling that she had done all she could and that now it was some one else's work to crown her efforts with the abundance she desired.

In her department the sales were always small, although she was in one of our largest cities and had patrons who spent hundreds elsewhere. Finally she realized that her own ideas were small, that she had been practicing petty economies and thus was attracting just that class of people.

She commenced on herself, stopped talking or thinking or living economy and her sales increased accordingly.

Then one day she heard a lecture. During his talk it seemed as though the lecturer looked straight at this young woman and pointed at her as he cried emphatically, "No matter what you want or where you want to be, it's up to *YOU to accomplish*. Remember it's up to *YOU*."

And, right then and there that young woman woke up and found what had been the matter with her, although she thought that she had been studying and working in the right direction for seven years before this time.

The seed that had been scattered in this case was not lost. It was merely a case of sowing it on ground that was not sufficiently fertile to allow it to grow quickly.

Seven years seems like a long time, but at any rate it was seven years of progress and development, although it was slow and some times just a trifle discouraging.

Others with a more developed consciousness might have accomplished the same development in seven weeks or seven months, but this young woman was obliged to develop her consciousness as she went along and keep repeating her belief in the "Oneness of Universal Supply."

So with each one of us, we never know how long it may take the seed we sow to take root and shoot up where we can see results; but we may know that no seed is ever lost. It just waits until the ground has been made fertile.

And when we see the many seeming exceptions to the law if we will always go back to the steps we need to follow we will invariably find that some where, some how along that line some thing had been omitted or slighted or not given all the attention it needed.

The Law never fails. It remains for us to live up to the requirements, no matter how steep the path may seem or how many obstacles confront us, if we believe and persevere we shall just so surely attain.

The same faith that enables the pilot to guide the vessels safely amid the sharpest rocks and worst shoals through the blackest nights will do as much for us in our journey through life, if we will but recognize its power.

RESUME.

The abundance of supply has never been denied by the Universal Spirit, but on the contrary, everywhere is the evidence of more than man needs.

The Universal Spirit is the God of Abundance saying to all "Knock and it shall be opened, Ask, and it shall be given to you."

Man has made limitation to his own progress and from this vision has created a God of Limitations, allowing him to progress so far and no farther.

Until man can realize his absolute oneness with the Universal Substance, just so long will his demonstration of abundance be limited, not by condition but by his own development.

The steps to the demonstration of Abundance are as follows:

First—The Recognition of the Oneness of Unlimited Supply *now* and here, no matter what the present outlook may be.

Second—Desire to obtain.

Third—Belief that desire will be granted.

Fourth—Will to overcome all obstacles.

Fifth—Ability to think constructively at all times and under all conditions.

Sixth—Application of these principles to everything in daily life.

Seventh—Demonstration by a realization of the desire.

CHAPTER XVIII.

SUCCESS.

"I am Success, though hungry, cold, ill-clad,
I wander for awhile, I smile and say,
It is but for a time, I shall be glad,
Tomorrow, for good fortune comes my way,
God is my father, he has wealth untold,
His wealth is mine, health, happiness and gold."

—*Ella Wheeler Wilcox.*

A combination of the conditions most desirable to the individual is usually the most satisfactory definition of success to one who is working for certain results.

In general, however, success has been well defined by F. W. Sears who describes it as the condition in which "one does that which one desires to do when one desires to do it and for as long a time as one pleases."

Naturally for the writer success means something very different than it would for the business man or for the artist or for the farmer or for the manufacturer. Yet the same general law underlies every form of success and it is within the power of every living being to demonstrate right here and now, that by a recognition of his own ability he can day by day improve his condition and advance toward the desired goal.

The time that it requires depends entirely upon the faith of the individual as united with enthusiasm and persistent application of the principles involved.

And, here is where the stumbling block occurs for many. The principle is so very simple, that they refuse to recognize it and insist on looking for something more difficult, something that may be purchased, or obtained as a gift, or received as advice.

The truth that makes for Success consists simply and solely in knowing that there is but one Universal Spirit in the universe, and that everything, both animate and inanimate, contains that spirit, and that human beings progress and evolve in direct proportion to their recognition of the Spirit within themselves.

Thus when one asserts the I, it does not mean the individual, but the spirit within the I, and the statement "I can" or "I will" merely

means that the individual recognizes and believes in the power of the Spirit within to accomplish.

The moment that fear or lack or confidence or worry as to the outcome of a venture is admitted, just that moment the Universal Supply is either shut off entirely or made insufficient, and this deprivation comes from an act on the part of the individual not from the Universal Spirit.

To use a homely and well worn illustration, just as the seed planted in the ground needs a fertile soil, and plenty of water and sunshine, so the Spirit within each individual needs the soil of faith, and the water and sunshine of enthusiasm and persistent effort.

Thus we may obtain anything we want providing we pay the price for it. In Universal Law, nothing is either bad nor good, its effect being determined entirely by the use to which it is put.

The great thing of course is to know what we want.

In every fairy tale there is a wishing ring or an Aladdin's lamp that brings to the person everything desired, and always those who made selfish wishes failed to prosper while the generous were rewarded.

Those who desire wealth alone should remember King Midas and his plight, for when he was given permission to be granted one wish, and he desired that everything he touched would turn to gold, he little imagined that this magic touch would affect his food and his drink, and when the bread hardened in his hand and the liquid turned to molten gold, there he was surrounded by gold and starving. Even when told to expiate his fault by bathing in a certain river, his very body turned the sands to gold, and so when his wish was taken from him he longed but for one thing, life in the country, where gold was not a necessity and simple pleasures sufficed.

The story of this King is but an illustration of the way in which some people choose to prove the working out of this Law. They may obtain that which they work for, but it brings them no pleasure for there was a selfish element connected with it.

Therefore, when one desires to achieve success it is always well to remember that under the Universal Law it is as easy to work for several things as for one, and hence in general it will be found that the chief constituents of real Success will be found in obtaining Health, because to be happy without health is difficult, Harmony, be-

cause when one is harmonious all is well in the world, and Abundance, because then one has enough for everything necessary and a surplus.

In order to obtain these results the application of the Universal Law is necessary in the constant affirmations not only once, but many times a day, always before retiring as well as the first thing on rising, of "I am Health," "I am Harmony," "I am Abundance," and "I am Success."

Now these affirmations are not to be smiled at, even though they may be made by a bed-ridden invalid, a pauper, or the inmate of a jail, for if the desire is there and the belief in the Universal Law of the presence of Universal Spirit in every one and everything, each person can and will improve according to the persistence with which he makes these affirmations and carries out in conversation and actions his belief in really securing his desires.

By living in this consciousness of our oneness with whatever we desire, we so breathe, think, feel and radiate this belief that every atom in our physical body is impregnated with the strength of our desires and we attract to ourselves from formless energy other atoms necessary for our success.

We forget what some one else might do or think or advise. We lose sight of what others in business are saying or doing. We are only concerned with our own growth and belief and faith and we never falter in our efforts, for we realize that every day of this constructive thinking is building within us constructive habits that must result for good.

Soon we see the external world immediately about us shaping itself in accordance with our thought power so that our desires come to us through natural channels, not through some special individual whom we have tried to influence, or through the use of our minds over those of others.

Our work has been to create within ourselves a magnet powerful enough to attract what we need just as the ordinary magnet attracts bits of steel filings. The same Universal Law rules our minds and the ordinary magnet.

To attract is not difficult for those who work under the law of Harmony, for thus they only attract what is really theirs. To retain what one has attracted for as long as one desires, merely means

that the recognition of the one life with all life must never for one moment be forgotten and that the Constructive Habit must ever be foremost in one's thoughts.

True, many large fortunes and apparent successes are secured through entirely different means by those who are using the law of force, as well as those who work under the law of competition. Sometimes these fortunes are kept from one generation to another, at other times they are swept away. But in any event, those who accumulate by following the law of force will inevitably pay the penalty in some way or other, hence, those who are really sincere will work under the law of Harmonious attraction, knowing that from such efforts there can come no aftermath of sorrow or repentance.

Success is not determined by hard, unremitting, soul-trying, body-racking work, but by effort wisely planned, harmoniously performed and quietly accomplished.

Many people work hard but they exert so much force and work so unwillingly that everything they attempt turns to failure. They are always complaining and experience bad luck, but their bad luck comes from the worry centers within, not from without.

The human being who has so little brain power as to plan no time for reading, no time for recreation, no time for anything but work in one direction, soon, degenerates into a machine, not because necessity compels this degeneration but because the desire and thought habits have not been sufficiently well formed to make conditions different.

Merciful and charitable impulses often persuade us to stoop down and endeavor to lift others up to some sphere of usefulness. Not until time after time of failure do we see that in putting our hands on another's life, we do not help the individual while we often harm ourselves in the endeavor to *make* them see the light.

To associate with those who persist in living in the failure atmosphere, dealing always with negatives, thinking nothing but destructive thoughts, blaming every one and everything for the condition in which they have been found, helps no one.

If, however, these same failures express a desire to improve, realize that the fault is from within and not from without, and are willing to work for results, effort is, indeed well expended.

Thus when one is advised to associate himself with successful people and to surround himself with positive rather than negative influences, the advice is based on scientific principles and is not founded on heartless reasoning. The "I am" and "I can" partners are the ones necessary in every successful business enterprise, otherwise, energy will need to be expended in persuading negative characters of what may be accomplished, instead of going right to work and accomplishing.

The individual who knows he can succeed, who recognizes the one Universal Spirit and his oneness with it, and who pushes on no matter how difficult the way may seem, can never know failure for he has formed the habit of success.

Within every life there is a vital power which transcends all negative condition and lack. This power we develop by our habit of thought and demonstrate by our actions.

Success we must, therefore, understand is always a matter of individual choice and development rather than a term that may be used generally to describe the attainments of our acquaintances or friends.

Oftentime, the manifestations presented by others may not seem to the casual observer as anything remarkable, because he is unable to realize that the development of consciousness in these particular lives has been much slower than in his own case. Yet, in reality, the growth may have been quite out of the ordinary.

Many people who are on the road to Success fail to realize it because they cannot understand why the process should take them so long while others seem to have acquired all that they have desired in a comparatively short time.

For this reason, it may be well to consider the various phases of development as they may be manifested.

First of all, of course, we must have the desire to succeed. Then the belief that we can win success. Next, must come the realization that we must *pay* for everything we obtain, that nothing comes to us by accident but always as a result of our own effort rightly expended. Obstacles, disappointments, discouragements or in short all things that seems to go wrong will lose their power to disturb us in our next step because we shall see in them nothing but problems for us to solve, an exercise for our mental muscles.

Finally, we arrive at the point where we can find each day's work something we may look forward to with pleasure instead of the feeling that it is drudgery. We seek and find a lesson in everything. We do our work easily without tension or the feeling of being driven. We know that to develop ourselves still more, we must use our best efforts constantly instead of slighting the smaller details.

It is at this point we are most apt to become a little discouraged, for often although we have taken each step as described, we see no material proof in the way of a greater earning capacity, better hours, or a more agreeable environment. If, however, we know we are growing mentally, this is the time to put forth more effort than ever, knowing that the reward must come, if from nothing more than our own ability to show greater efficiency than ever before. Here we must remember that just as the caterpillar has to remain in the cocoon until it is ready to burst forth a radiant and beautiful butterfly, so sometimes our work in building thought-habits is done in such a manner that not until everything is in readiness shall we emerge into bigger, better things. The *time* consumed in this process may be days, weeks, months or years, depending solely on our own development and enthusiastic effort. One person may accomplish in one week what took years for another.

At last it dawns on us, that notwithstanding our faithful following of directions we have failed in realizing constantly the truth of our Oneness with the Universal Supply. The moment we can make the assertion with full belief and the absolute absence of any trace of doubt, just that instant every bond that has deterred our progress will be loosened and shall emerge as glorious examples of the best and most lasting as well as most satisfactory form of Success, and from that moment we have but to determine in which phase of life we shall find the truest development for we have mastered the truth and demonstrated that there is an Abundance for all who desire, believe and work.

RESUME.

"If you want to succeed in the world you must make your own opportunities as you go on. The man who waits for some seventh wave to toss him on dry land will find that wave a long time coming. You can commit no greater folly than to wait for some one else to ask you to ride with him to wealth and affluence."

Success means something different to each individual, but in its truest sense should mean to all the possession of Health, Harmony

and Abundance, the manifestation of each being varied to suit the varied requirements.

Fear, Lack of Confidence, Worry, Selfishness, Anger and Tense-ness shut off the supply of power from the Universal Spirit. Faith, Love, Will, Effort and Constant Recognition are needed for its mani-festation.

Hard, soul-trying, body-racking work, united with careful econ-omy never spells success but usually means failure.

Development may be greatly aided by the habit of reading, study and meditation each day and the allowance of a certain amount of time for recreation.

Constant effort is necessary if one is to keep in the right thought-currents.

To associate with those who persist in living in the failure cur-rent, affirming lack, and insisting on their inability to accomplish, and attempting to discourage us at the same time, is to get out of the best thought currents and into destructive ones.

To be able to work with enjoyment, allowing nothing to disturb one's Harmony and seeing in disagreeable occurrences only problems to be solved and in disagreeable people only those of an undeveloped consciousness shows that we are progressing.

Oftentimes, work must be continued for a long period of time before there is a material manifestation of growth, but the ability to accomplish shows that this growth is actually occurring.

Within every life there is a vital spark. The moment that the life recognizes its Oneness with Universal Supply and that no one but the individual can or will shut off that supply the truth has been learned and the manifestation of Success is assured in just the degree that the individual is capable of demonstrating it.

Steps In Attaining Success.

First—Clear-cut picture of what we desire.

Second—Realization that we must pay for what we obtain.

Third—Faith in our oneness with Universal Supply.

Fourth—Will to overcome all obstacles.

Fifth—Unvarying enthusiasm in regard to our undertaking.

Sixth—Recognition of truth that right effort brings reward, re-gardless of time consumed.

Seventh—Demonstration.

FINIS.

Those of you who have read carefully and thought deeply, will, I am sure, be convinced of the great improvement possible to all who will look within, and from within, commence to build Thought-Habits Constructively.

And in this connection let me urge each reader to Will, rather than Wish and to act promptly on every good resolution, keeping at the same time in the current of Harmony not only for the comfort it bestows, but also because of the Mental, Physical, Material and Spiritual benefit that is sure to result.

By resolutely Willing to Do, every limitation in your path is certain to vanish whether you now see the way clear or not. Therefore Will your desire to be right and to be used in the right direction and it will manifest itself in the right way.

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