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SUCCESS

AND HOW TO WIN IT

A Lecture and Course
of Twenty-four *o o*

Success Lessons

Given by Dr. Austin to
his Summer Classes
and thru the pages of
"REASON", his
Monthly Magazine *o o*

BY B. F. AUSTIN, B. A., D. D.

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LESSONS

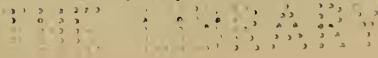

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S U C C E S S AND HOW TO WIN IT

Substance of a Lecture given in First
Spiritual Church, Buffalo, May 9th, 1904,
and published by request.

BY B. F. AUSTIN.

What is Success?

Many will doubtless consider the discussion of a theme like this on Sunday as a desecration of religious service. Religion—so-called—has so long been considered by the preacher and the theologian as a “preparation for death” rather than for life, as having to do with man’s soul and its salvation rather than with the body and its needs, as consisting in belief of hair-splitting metaphysics rather than the practice of justice, mercy, truth and sterling common sense, that practical questions in the pulpit have been ignored in behalf of a theology that has been dead for half a century and should be buried out of sight.

Today men submit religion to a practical test and when asked to embrace it and support it they naturally inquire, “What benefit will it bring me if I do?” Unless religion can give men something of strength in weakness, help in difficulty, comfort in sorrow, guidance in perplexity—unless it can help to make life successful, men will throw it entirely overboard as a useless encumbrance from the past.

This, then, is one of the many practical and pertinent questions that should be discussed in a truly

religious service, and if all pulpits and rostrums had able and intelligent exponents of the problem, "How to Live Aright this Present Life," there would be fewer objections to religion as a theme having no relation to practical life and connected only with death and eternity.

Before entering upon the practical question, "How to Win Success," it will be well for us to form definite and correct views of what constitutes a successful life.

It is quite evident that a life may be successful from one standpoint and a failure from another. A life may be a financial success and an educational failure. A woman may be a social success, a leader of fashion, and may fail in developing a lofty and noble character. A young man may have success in teaching or in the fine arts, and fail in business. As a rule, however, ability in any one line proves ability for other lines of activity if equal effort and determination be exerted, and success in any line of endeavor is more or less a qualification for success in other fields of activity.

There are three things men generally associate in their thoughts with a successful life. They are *achievement, power and triumph*. The life of great achievement is accounted a successful life—the life that includes *the doing of great deeds*. Then the life that manifests great power and force—the life that results in strong, symmetrical and beautiful character, constituting its possessor *a leader of men, a magnet* which attracts and holds men and directs and shapes the lives of others, we account a successful life.

Again, a life is successful that triumphs over difficulties through the possession of the passive virtues. Many lives are truly great and successful in their pow-

ers of resistance of the forces that would seemingly destroy them. In the ability to be peaceful and calm and patient amid the vicissitudes of life, to suffer and endure affliction and calamity and yet maintain one's faith and courage, there is real success, though it may not be so apparent to the world.

The man who builds a pyramid, or a Colossus of Rhodes, or a Temple of Diana, or a St. Peter's of Rome, is counted successful through achievement. Every man who produces something useful or beautiful and generally desired by his fellows, is counted successful. If he can paint like Titian, or compose like Mozart, or dramatize like Shakespeare, or give forth "thoughts that breathe in words that burn," like Tennyson, or outline a new social structure like Henry George, or invent like Edison, he is surely counted successful. Ofttimes a single work of utility entitles a man to the claim of success, though his life in general may appear unfruitful. He who invented the sewing machine, the telegraph, the steam-boat, the bicycle, the phonograph; the man who wrote, "Home, Sweet Home," "The Star Spangled Banner," "The Marseillaise," "Jesus Lover of My Soul," and similar productions, which have benefitted and cheered humanity, may well be counted successful.

A life may be—often is—truly successful which does not boast of any great achievements. Opportunity does not come to all lives on this plane of existence to put forth the flower and fruitage of great achievements. Men and women are like trees in the nursery in different stages of growth and advancement. Some trees are retarded by the nurseryman—not allowed to come into real flower and fruit. Some lives, yes many, become truly successful in the way of internal growth

and development but not in the way of achievement or outward expression.

Nature evidently intends this earthly life as a preparatory stage of growth, enlargement and development for the grander achievements of the next stage of existence.

If this is true, no one ought to repine or despair if his life is not rich in great achievements. He ought not to be discouraged if the world generally does not count him a success. Perhaps in growth of intellectuality, spirituality and strength of character his life has been grandly successful.

Indeed there is no real success without this inner development, this strength and beauty of character. The lives that are counted successful through achievements are, in fact, successful not through the achievements, but through the strength and wisdom and virtue of character that made the achievements possible. Achievements are the fruits, the proofs, the outward demonstration of that true success that always implies some attributes of lofty character.

Real success, we maintain then, always implies development, growth, wisdom, patience, faith and love—the unfolding of the divine attributes of the soul—and where this evolution of our nature has taken place we need not despair if great achievements have not been made.

If the statement of the Bible be correct that the man who rules his own spirit is greater than he who takes a city, who shall say that the possession and retention of faith, hope, patience and love amidst life's trying scenes, is not as great an achievement as the building of the lofty pyramid. May there not be a ma-

jestic structure of character as well as of bricks and granite?

Let all our young friends then note the true standard of success. Let them seek especially the growth and development of their own powers, not despising great achievements, not unduly valuing achievements which the world calls great, but looking on them as in truth no more, at best, than proofs of that spiritual unfoldment in which life's true success must always be found.

How is Success Won?

One great secret of success is found in *Concentration*. This consists in centering our thoughts upon a single object and holding this object in the mind's eye persistently. The thoughts, purposes, will power, effort and resources of every life should be united in some single great object. A life unified, united, concentrated, dominated by one great purpose, becomes mighty, while a life with a thousand diverging purposes must necessarily be weak. Gunpowder exploded in the open air is comparatively ineffective and harmless because the energy let loose takes a thousand different directions. So with the inherent energies of any life. Divide them and you weaken them. Unite them into one purpose, as the energy of gunpowder is united in the rifle barrel, and the effect is mighty.

A little stream falling over the cliffs alone is weakness illustrated. Let it unite with a few hundred others and it cuts its way through the rocks and digs out a channel through the valley and sweeps resistlessly to the sea. A single sun ray injures nothing—not even the sensitive optic nerve. United with thousands of others in the burning glass and it sets fire to the edifice.

A single strand of flax is easily broken but united with a hundred others it makes a cable to hold the ship.

Most lives are weak and unsuccessful because they are devoid of great purpose, of some lofty ambition. Multitudes of men and women have no worthy purpose in life. They are the creatures of circumstances, not the creators of circumstances. They are the driftwood of human society.

Another essential element of success is *self-respect* and *self-reliance*. The successful man believes in himself, and knows that what has been done can be again accomplished, and that greater achievements are to come in the future than have ever occurred in the past. Until a man reaches the possession of a great purpose and comes to think of himself as able to achieve it *he has not even prepared himself for success*. "Yoke your wagon to a star," said Emerson. Yoke your life to an exalted purpose and believe in your own powers.

Still another essential is a *Strong Will*. Napoleon was accustomed to say to men who had failed, "You have not half enough will power." When anyone declared in his presence a thing impossible, he was accustomed to say, "There is no such word in the language as *impossible*. It is a word only found in the dictionary of fools." When told that the Alps stood in the way of his victorious march into Italy he said: "There shall be no Alps." The Simplon Pass was the result. Will power concentrates the efforts of a life and gives energy to all a man's actions. Most lives are not devoid of effort, but the efforts are too weak to accomplish what we wish. We strike the rock of difficulty but through our weak wills our striking is like the blows of a tack hammer. What we need is a will power so developed, so persistent, so omnipotent that

our blows shall become like those of the sledge-hammer that pulverizes the rock. A strong will makes a life otherwise weak strong in its achievements. A tall candle can be driven through a board by giving it sufficient velocity. So a character inherently weak in other respects becomes mighty through the velocity and momentum which a strong will imparts.

Another thing essential to us if we would win success is that we learn the lesson of *Economy*. This applies particularly to the right disposal of our time, our energies and our money.

What wonders can be accomplished in the ordinary life by economizing one's time and devoting it to a good purpose with persistency.

It is said that Henry Kirke White made himself master of the Greek grammar by studying it on his trips between his house and his office.

Elihu Burritt, the learned blacksmith, worked eight hours a day, slept eight hours a day and studied eight hours a day. He mastered eighteen languages and numerous dialects.

The hours wasted by multitudes in idle conversation, useless reading and dissipation, if improved in study or work, would open a pathway of advancement and success.

The money squandered in trifles during a lifetime would make a most desirable fortune for old age. A young man smokes a ten-cent cigar daily. "Only \$36.50 per year," you say. Yet in twenty years it is \$730, and with compound interest, means the price of a farm. *Financial success is won more largely through persistent saving than through large earning.*

Then there is economy of effort. How much there is in most lives of fruitless endeavor, of useless effort, of wasted labor. How many things we do that are unnecessary, without any profit to ourselves or others. How much time and effort we lose because our plans are not laid out with care. And how much of life's energy is utterly wasted because we dissipate it in a thousand directions in place of concentrating in one. While our thoughts, purposes, efforts and resources are scattered upon a thousand objects we need look for no particular success with regard to any one of them.

Many other things are essential and valuable in winning success which I have pointed out in my "*Course of Success Lessons*" in "*The Sermon*" and in "*Reason*," but cannot, for lack of time, discuss here today. I will conclude, however, by giving a few general rules for winning success which I think of value to young and old.

1. Believe in the infinite possibilities of human nature, i. e., in man's inherent divinity. Recognize the fact that in man dwells potentially all of wisdom, power and goodness. Realize the fact that human nature is opened to the infinite and destined to the eternal. Set no bounds to human achievements.

2. Believe in yourself. Look upon the greatest of all human achievements—the works of the artist, the poet, the prophet, the genius—as only the out-croppings of that mine of power and wisdom and spirituality that lies within your own nature waiting development. All of human greatness that the page of human history has disclosed is but a faint indication of what is within thyself. Try to realize as applied to yourself this statement of the Nazarene, "All power is given unto me."

3. Cultivate a lofty ambition. Let its spurs sink into your flanks daily. Be contented and at the same time discontented. I mean be content with the plans and ordination of nature; never be content with your own progress and achievement, your motto being "*Excelsior.*"

4. Concentrate your thoughts, will, resources upon one great undertaking. Sweep all the little streams of influence and effort in your life into one mighty current of endeavor. Say with the great Apostle Paul, "This one thing I do," and *do it*, and do it *with your might, and do it well.*

5. Save the fragments of your life. Utilize those portions of time which many waste, to increase your knowledge or perfect your skill.

6. Believe in nature's co-operation. Remember that while you are seeking to do your best all nature's forces are working in harmony with you. The stars fight for you if you are aiming resolutely day by day to make the most and best of your life.

7. Have faith in your angel guides and helpers. They attend your steps. They are interested in your progress. They read your thoughts and are especially pleased and interested when your efforts are earnest, your purposes noble and your heart full of love and good will to humanity.

Let your thoughts and life be so pure and exalted that you will attract the higher intelligences to your aid.

Then summon all your awakened powers and calling to your aid all nature's forces and the assistance of your angel helpers, go forward to make life grandly successful.

SUCCESS LESSONS.

BY B. F. AUSTIN, B. A.

No. 1—Introduction.

All men desire, but few attain success. Yet success, along some lines at least, is a possibility in every life. The fact that some attain success despite their unfavorable early environment, their ill health, misfortune and friendless condition, proves that the way is open to all who will find the path and follow it. Success is the rightful heritage of every life, and while, doubtless, all cannot reap the same measure of success in precisely the same lines, there is no question but the *ninety-nine unsuccessful men in every hundred might find and pursue the path to power, peace and plenty.*

No one should give way to pessimism. Every one should form the mental habit of optimistic thought. There are many possibilities of success to every man, and especially to the young. The limitations of our lives are made by our ignorance, our fear and our self-distrust. Success, apparently limitless and surpassing all ordinary thought, is possible to the man who can overcome his ignorance, his fear and learn to trust in himself, awaken his own powers and harmonize himself with nature.

The vast majority of young people make the fatal mistake of judging life—their own and others—by environments, and of estimating their possibilities of success by their surroundings. This is a lamentable error and contrary to all true philosophy of life. *Successful lives grow from within outward.* They are endogens and not exogens. Every man is happy, rich, successful in *thought and purpose and desire and will* before he becomes so in the realities of his environment in every-

day life. Our lives are moulded by our thoughts. Our outer lives, including our physical environments and relationships, are all moulded by our inner lives of thought, desire and will.

False standards of success must be shunned as misleading lights upon a rocky shore. *There is, there can be, no true success that is not the natural outgrowth of mental and spiritual unfoldment.* The success that changes merely the outer environment of men and leaves the character unimproved, is fictitious. The beggar on horseback, the man of low tastes and mean spirit, whom some accident has lifted to wealth or position, is in no true sense successful. Only the man who has risen by his own efforts, who has found and utilized his own powers, and whose outward success is but a sign and proof of his inward growth, is entitled to be called successful. No one can honestly desire wealth he has not earned, a position for which he has not fitted himself, or any outward appearance of power and greatness which is not a true exponent of spiritual power and greatness within.

Then for securing this self-unfoldment we need, especially in this day, to be on guard against the charlatanism which has unfortunately entered the New Thought movement of our times. It is found in the extravagant advertising and glowing promises of many professed teachers who claim to do wonderful things in making your lives more successful. I do not dispute for a moment the help one honest, earnest soul can give to another in life's stern battle. We are made to help each other, and altruistic effort for the good of others is one of the supreme laws of our soul's growth. But all real help that another can give you will be given by directing your thought and will and effort

to self-help rather than reliance on any teacher or any system of teaching. Any help you can get from "vibrations" of others from "success circles," etc.—and I do not dispute, but frankly admit their value—will depend upon the awaking of the sleeping powers of your own soul. When you come, therefore, to realize that all true success is the natural outgrowth of mental and spiritual unfoldment and that for securing this soul growth we are to look to our own will, our own effort, our own awakened higher nature, to the God within, rather than to help from without, you have taken the first real step toward true success.

This is our first lesson.

No. 2—Self Help.

In our introductory lesson we showed that most unsuccessful men might become successful—that all should cherish the optimistic spirit—that successful lives grow from within outward—that there could be no true, lasting success in outward affairs that did not spring from inward growth and development—and that for this development of our thought and spirit power we were to depend on ourselves and not on others. We now proceed to show why and how we are to apply this SELF HELP.

Before we shall have the courage, will and inspiration to apply these principles of Self-development, we must come to recognize certain great truths:—

1. *Our present character and entire physical environments are the direct, natural and inevitable results of our own thoughts and those of others directly concerned with us, either in this or a previous state of existence.*

"As a man thinketh in his heart, so is he" is a great and pregnant truth not only in respect to his character but also in respect to his condition. Thought builds and shapes our character. Thought attracts to us our environment. Thought produces health and happiness or sickness and sorrow. Thought attracts to us poverty or riches. Our lives in the entirety, we repeat, are the outflow of our past thought and that of our parents and friends, as the stream is the outflow of the fountain. If a man thinks sickness he will become sick; if he thinks health he will become well, and so in respect to poverty and riches, happiness and misery. Of course we mean by "thinking" of these subjects something more than the mere idea of them passing through the mind. We mean "thinking" with such an intensity of desire, such an exertion of will power, such a power of faith and such a glow of hope or expectation that our interior soul forces are unlocked and begin to assert their magnetic power upon the material world and their creative power upon the spiritual realms around us. Thinking in this sense is the act of the whole being, not a mere exercise of the mentality. *Each soul is the builder of all its conditions.*

2. *We must understand our direct relationship with all the universe.*

The same atoms are found in the earth and stars and in man—and these atoms are but "magnetisms," "modes of motion," "retarded motion," perfectly fluid in character and controlled by an educated will. Man is thus directly and may be consciously connected with every object and being in the universe, and according to his knowledge and development may control and attract or repel what he pleases.

3. *We must learn that thought has a magnetic force and attracts to the thinker the good desired or the evil feared.* Volumes might be written without exhausting the subject upon the attractive power of thought, and men are just beginning to get a glimpse of the philosophy of those vibratory currents that go out from the reposeful center of our being and sweep into our environment what we most desire and what we fear most.

Deductions.

If the foregoing propositions be true we can readily see:

1. Our progress, safety, success depend upon a knowledge and utilization of our Thought Forces.

2. These "forces" all operate in strict accord with natural law. The more we learn of these "laws" the better we can control these "forces."

3. Every man must be his own Saviour—his own "Moses."

4. Limitless possibilities are before us when we learn these laws and develop these forces.

5. One must cultivate an infinite faith in the interior forces of his own being.

6. These interior forces generated by Thought may be rightly or wrongly directed, to our own good or hurt, as we cherish the best aims or ignoble purposes.

7. In no other department of human activity is there greater need of a settled purpose, fixed plan, and persistent aim than in the study and regulation of your "Thought Forces."

Suggestions.

1. Cultivate a reposeful content with Nature's order and operations, a perpetual discontent with your own

environment and work. Mount to higher purposes daily. Fan your desire to make the most and best of life to a glowing flame.

2. Cherish the hope of better days, greater power, grander opportunities and see in perpetual mental vision the brighter future before you.

3. Remember that as we cherish the noblest aims and purposes and unfold our own Thought Forces and Spirituality we attract to us spirit intelligences who work in sympathy with us and often open the door to larger fields and wider successes.

4. Watch, therefore, for new impressions, new impulses, new desires, which often come from the spirit realm to lead us "out" and "up" and "on" to nobler heights.

No. 3—Methods and Maxims of Thought Power.

BY B. F. AUSTIN, B. A.

To realize one's self is the first necessity of every life. Self knowledge is the road to power because it leads man into the channels of universal law.

When a man learns himself he has learned that he cannot live to and by himself but must come into harmonious relationship with his fellows and with natural law. He sees himself related to all the universe, and as each atom serves a universal end so he must learn to live for the universal good.

No selfish person ever reached the highest success. Broad aims, noble altruistic purposes and earnestness of spirit, bring a man into touch with all nature and cause streams of power to flow in upon his being from the four quarters of heaven.

1. Every soul should realize the pregnant truth that the greatest talent, power and possibility ever manifested in the greatest life recorded on history's pages lies awaiting development within himself. The difference between the weakest life and the strongest, between the most successful life and the greatest life failure, is largely the difference between awakened and dormant thought forces and powers of the soul.

Man's first effort must be, therefore, the awakening of himself. As the outer life is but an expression of the inner thought and spirit forces he must first set up the kingdom within. This setting up of the kingdom is the liberation, direction and use of the mighty forces of your own being in thought, desire and will. Just as men liberate the forces of heat, steam and electricity and direct them to useful ends so man must learn to free and utilize the greater powers within the soul.

These forces must be used for constructive not destructive purposes, for universal good and not for mere selfish aims.

2. Every soul must destroy its belief in its own limitations, expel its fears, banish its doubts and cultivate the mood of success. It is infinitely more important you should have faith in yourself than that all the world should have faith in you.

You must form the mental mood of success and make it permanent.

This permanent mood involving hope, faith, trust, desire and cheer will set magnetic currents vibrating which will, in time, affect the environment of your life.

Mightier are these vibrating currents generated by thought force under right moods and conditions than all bodily activity without them.

3. Cease all wasteful and injurious expenditures of thought power—such as hate, worry and anxiety. These weaken and poison the nature.

4. Cultivate the love element of your being. It is a magnetic force which will increase the soul's power and enrich your life with untold good. It is the soul's native atmosphere and sunshine. Love organizes and harmonizes the soul powers and calls them into constant exercise, leading to happiness as a natural and inevitable result.

5. Remember the time to be happy is now, the place here, and the duty and privilege belong to every soul.

6. Remember that nature's evident intention is the happiness of each soul and the success of each life. You have, therefore, a divine right to happiness and success. *Claim your heritage.*

7. The one thing to be conquered is ignorance. Cultivate an insatiable desire to know, especially to know all about yourself. As you grow in knowledge you grow toward omnipotence. Explore every part of your nature and find and remove every sham and falsity of your being for nothing is permanent and powerful and successful that is not true and good.

8. Remember that occult powers are born of calmness and repose. Keep, therefore, your inner nature unperturbed. From this calm center of reposeful power within you send forth the mighty forces of thought and desire which shall work your sovereign will.

9. High ideals are necessary to greatest success. Form, therefore, the highest possible ideals of what you would have your body, your home, your business, your influence, your friends, your entire environment become. Live, as far as practicable, this ideal life. Your thought

by constant cherishing of lofty ideals will form the moulds into which all the environments of your life will naturally shape themselves as molten metal takes shape from its surroundings.

No. 4—Financial Success.

BY B. F. AUSTIN, B. A.

CAUTION.—*Take with a large grain of salt the extravagant promises of sudden riches to be obtained by Success Vibrations of many Mental Scientists today.*

Be very careful not to mistake us here. We by no means deny but assert the possibility of telepathy which implies that the vibrations of health, hope, happiness, and faith can be conveyed from mind to mind through other than sensory channels.

We affirm that man may help his brother man to worldly success in this way—*but only as he helps the man himself.* Whatever increases your thought forces, strengthens your will, arouses desire, inflames zeal and assists you to formulate and execute your plans, will undoubtedly contribute to your worldly success. Instructions and treatment that effect these purposes are well worth your money. But to expect vibrations of others to be of advantage to you financially without first being of advantage to you spiritually, is as foolish as the hope of coining gold from the moon-beams on an iceberg. You are the magnet that attracts to you your environment. Anything that increases your magnetic power—be it knowledge, health, strength, will, hope, faith—is of inestimable value. There are two ways at least in which our Thought Forces may affect our finances advantageously. They are the Voluntary and Involuntary activities having to do with our knowledge,

plans, etc., and the strange power the mind has in its unconscious workings of translating a fixed idea of the conscious mind into a fact of experience. Just a few thoughts where volumes might be written.

1. *Our Thought Forces may be turned to good account in the attainment of financial success by*

(a) *Formation of practical plans of endeavor.* As a house cannot be built without a fully detailed plan and arranged methods of work, so a successful life on any line of attainment cannot be secured without careful and systematic plan. Lay out your work carefully, methodically along practical lines and then proceed to collect and fit the parts together. *Multitudes fail because their plans are imperfect.*

(b) *The infusion of zeal, industry and earnestness into your life work.* A tallow candle can be driven through a board if you give it velocity enough. The bullet is necessary but no more so than the powder. Put the explosive force of zeal and flame-hearted earnestness into your life.

(c) *By strengthening the will power.* Napoleon used to say to those who failed: "You have only half enough will power." "Impossible," said he, "is a word only found in the dictionary of fools." *Resolve to do, then do it.*

(d) *Making all the lesser aims and purposes in life tributary to the end in view.* Just as the majestic river sweeps into its own current the tributary streams so let your energies concentrate on the attainment of knowledge, wealth, position, etc., and you bring attainment nigh. *Don't dissipate your energies in a hundred lines.* Concentrate, concentrate.

2. Our Thought Forces work unconsciously but mightily toward the attainment of whatever object we hold in the mind as a fixed idea. There is a whole realm of operation here that is extremely wonderful and mysterious and but little is positively known save the bare fact that *a fixed idea in the mind tends to realize itself in the environments of life.*

Picture to yourself, therefore, fully what you would realize. Keep it hung before the mental vision. See yourself as clearly and as persistently as possible in possession of the desired good and you set into operation the creative forces of the mind that always tend to realization—sooner or later—in objective life.

No. 5—Ideals.

BY B. F. AUSTIN, B. A.

Most men fail from low ideals. Their ideal of the power and possibility inherent in humanity (in themselves) is too low. Their ideal of what constitutes success is too low. Until men realize that the ability to conceive of great results is a pledge and promise of the soul's power to achieve them, they will continue to fall below what should be their ideals and, consequently, to fail in achieving the possibilities of success before them.

Emerson's advice to "yoke one's wagon to a star" is truly philosophical in that the seemingly impossible is to a daring and resolute spirit, actually possible, and in that an attempt to reach the apparently unattainable will always result in a greater measure of success than the life without lofty and noble aspirations.

Many young people need in starting life a toning up of desires and ambitions and an elevation of their ideal ruling purpose in life. For this purpose I know of nothing better than the biography of great men and women. The stories of a Columbus, of an Abraham Lincoln, of a Joshua Slocum who built a vessel with his own hands and in it sailed around the world alone, are full of courage, hope, inspiration, and help to elevate the ideals and purposes of every one who reads them.

Young people are especially benefitted by the well-written and truthful biography of successful men and women.

High ideals in relation to character and achievement aid people in two ways—first, by arousing soul powers and energies that would never become active under the stimulation of ordinary ideals, and, secondly, by concentrating the life energies on a single great aim.

In every nature the reserve force is much greater than the active force. A lofty ambition, an exalted purpose, a pure and holy ideal, calls forth the hidden soul powers, and sets the whole nature on fire. The man who can waken his whole nature is sure of success. To do great deeds one must first think great thoughts. To be great in life one must first be great in desire, in purpose, in cherished ideals.

Discard then the preaching that warns you against too great ambition. Let your ambition mount skyward and your dream be of success never yet achieved by mortal—but don't be content with dreaming. It is the dream that stirs your soul to its center, it is the ambition that sets the brain vibrating, the heart throbbing, the hands working; it is the ideal that shines like a

blazing star over your upward pathway that will help you to success.

A lofty ideal will unite your nature. It will centralize your thoughts, your efforts and sweep all the tributary currents of your life into one majestic and irresistible tide bearing away all barriers.

Picture to your soul, then, the loftiest possible ideal. Let it stir the profoundest depths of your nature. Let it intensify thought and desire and lead you on to your chosen inheritance.

No. 6—Economy.

BY B. F. AUSTIN, B. A.

Economy is a much broader word than most people imagine. It applies to time, strength, talent, influence and effort, as well as to the prudent and saving use of money. The rule of life should be: *Avoid all waste.*

1. In the matter of *time* how unspeakably important it is that we should learn how to make the best use of "spare moments," "odds and ends" of our lives, and make them contribute their full share to life's grand purpose and attainment.

The hours squandered in idleness or senseless dissipation by many poor men and boys would, if systematically improved, lead them to increased *knowledge* and *skill*, and these qualities lift their possessor from poverty to comfort and independence.

The laboring man, whose time is worth but \$1.00 or \$2.00 per day, may, by attaining skill, experience and knowledge, command a much higher sum and soon better his material condition. The vast majority of men who have risen from obscurity to power, and from

power to affluence, have done so by *careful and systematic improvement of the spare moments of their lives.*

"Time is money," it is said. But this very inadequately expresses the truth. Time is infinitely more than money. Time is, when improved, education, knowledge, enjoyment, skill, talent, character. The way a boy spends his spare hours shows what the boy is.

Time, we say, improved, means education. *Many a man by persistent and systematic use of his spare moments in study has changed himself from the rustic into the scholar or the philosopher.*

Elihu Burritt, the learned blacksmith, worked eight hours daily, slept eight hours and studied eight hours. *Thus he mastered twenty-two languages and dialects.*

Henry Kirk White learned the Greek grammar on his trips to and from the lawyer's office. Many of the busiest men find time to master languages, learn music, practice art, and make themselves proficient in history and science by improving the "odds and ends" of their time.

2. *Economize your efforts* by (a) Avoiding needless work; (b) By doing your work in the right way, at the right time, under the best conditions; (c) By avoiding all worry and fret, and inharmonious mental conditions, *all of which sap and waste life's energies.* Cultivate cheerfulness and hopefulness which keep life's machinery so well oiled that friction and unnecessary wear are avoided.

3. Make it a rule *not to waste a penny, to save regularly a part of your income, however small,* and to increase the earning power of your own life.

We do not teach niggardliness, the miser's greedy hoarding of what should be spent for food and raiment.

Men may entirely avoid the miserly character and spirit, and may even be generous and liberal, who refuse positively to waste a penny.

Form the habit of laying aside systematically some part of your earnings. If you do not save something out of the small income, you will, in all probability, waste the whole of a larger income.

A young man smokes a ten cent cigar daily and when he has reached mature manhood has no idea that he has smoked up, in capital and interest, the price of a good farm, yet such is the case.

Many an old man in poverty today would be in comfort and comparative affluence if he had the wasted nickles and dimes he thoughtlessly passed over the bar during his lifetime for unnecessary drinks.

And what one loses by these trifling yet unnecessary expenditures is not merely their aggregate sum and interest compounded, but the larger sum of money which might have been possessed if these wasted sums had been saved and properly invested. Money makes money. If, therefore, you would avoid poverty and have means to dispense in charity, *waste nothing*, restrict your wants, save part of all your earnings and learn how to make every dollar expended serve you and your fellow men.

No. 7—Planning.

BY B. F. AUSTIN, B. A.

One great secret of success in life is careful, wise and prudent planning of our labors in advance. Perhaps in no one thing does the successful man surpass the unsuccessful more than in the ability to foresee the future, prepare and arrange his plans to meet its exigencies

and to so direct his labors to avoid loss of time, money and energy, and make all his work bear directly on the attainment of his great purpose in life.

All great generals—Cæsar, Hannibal, Napoleon, Wellington, Grant—have excelled in ability to lay out practical plans of campaign and, in a multitude of great battles the victory has been won more largely by skillful, bold and decisive planning than by the use of superior force.

What is the chief thing in *good Planning*? We answer that the first essential is *knowledge*. Take the general about to engage the enemy's forces in battle. What does he need especially for the formation of his plans of battle? Chiefly knowledge. He needs to know fully *the forces arrayed against him*; he needs to know accurately *the forces at his command*; he needs to know the *weak and strong points* of both armies; he needs to know every foot of the ground over which the battle may rage; and, in short, the more complete and accurate his knowledge, the better plan of battle can he lay out and the greater his prospect of success.

The architect before building must know the nature of the site, quality of material, figure out the cost, take into account the element of time and weather, and, in short, build his structure completely in mind before he builds it in mortar, as the successful general must fight out in the mental area his battle before he successfully fights the enemy.

So every young person in planning his life work needs, especially, *knowledge*. First, he needs to know himself, physically, intellectually and morally, his strength and weaknesses, his tastes, inclinations and special talents.

The next essential in successful planning is such a scheme as will recognize all the great facts and factors entering into the life. Every young man should study himself—know his own ability, find out his own talent and special inclinations, take into account the peculiar circumstances in his own life, and then lay out, as a general does his order of battle, as an architect does his building, his life plan.

A large class of young men seem to have formulated no plans, schemes, purposes, beyond the present and the immediate future.

Not long since I heard a distinguished man giving as one great reason for his success—and he had risen under very adverse influences from ignorance and poverty to wide knowledge and a position of great honor and power—in these words:

“When as a country lad I entered college in my 'teens, I laid out carefully in advance a course of five years in Arts and four following years in Theology. I was poor and had to earn my money during the vacations, by editorial work during the college year, and labored under great disadvantages in other respects. Yet my carefully matured plans I followed out through nine years without deviation, and if I have met with success in life it has been largely owing to my ability to plan my work carefully and then stick to my plans until I had completed them.”

No. 8—Attraction.

BY B. F. AUSTIN, B. A.

Attraction and repulsion are two great laws that rule in all nature's realms. Atoms attract and repel each

other; worlds attract and repel each other; men attract and repel each other.

Some men draw other men toward them and compel other men to follow their leadership just as a magnet attracts and rules the needle.

Some men attract to themselves power, property, influence and the good-will of their fellows. Other men repulse their fellows, dissipate their energies, and scatter their possessions.

Granted that by nature all men are not equally magnetic, it is certainly true that the man of one magnetic talent may by using it, and by learning the natural laws of its increase and development, surpass in success the man who has by birth five magnetic talents which he ignores and neglects.

Some people are endowed with an attractive personality, a magnetism of a physical nature, and others possess the mental and spiritual attraction—but whatever the kind or degree of magnetic endowment it is capable of large increase and, in fact, of unlimited growth according to our intelligence and environments.

Three things seem necessary for the person wishing to achieve success:—

1. A due recognition of the existence of personal magnetism and of its great importance in winning success. Unless we are impressed with this idea we shall give more attention to *doing* than to *being*, more thought to *what we do* than to *how we do it*, forgetting that the inner character of the doer goes into and becomes a part of everything done, and makes for success or failure.

Unless we are impressed with the necessity of having and exerting this power we shall neglect the mightiest

element of success in life, which is the personal. This is the one great temptation of all young people, viz.: to put their thought, effort and will power on every other thing rather than the cultivation of strong and magnetic personality.

Not where we live, what we do, what Mrs. Grundy thinks—but *how* we live, *how* we do, *what we think of ourselves*, and above all, *what we are*—these are the great questions of life and most intimately connected with success.

2. We must avoid dissipation of our magnetic forces. Even the physical magnetism may be wasted by useless expenditures of bodily force—by care, sorrow, envy, hatred—and inharmonious surroundings. All our environments should be made to harmonize as far as possible with our natures, so that our life work should be easy, natural and pleasant, rather than difficult and irksome. Our life's work should be of such a character and in such environment that we feel like singing and, if we have learned the power of the human mind, *we can make it so*.

3. We must give time and effort and study to the development of

The Attractive Power of Thought.

Thought is the greatest force, the mightiest lever and the strongest magnet in the world. It deals with the silent yet mighty currents of power that roll on through the different realms, creating and moulding and fashioning all things in earth and heaven. It is a God-like power, dealing with nature's finer forces and working its way out from the finer realms of ether, through varying degrees of substance, into the material realms. Thought force does not come directly in touch with

material things—but it moulds and fashions that of which matter is the expression. We put before our students then a few

Practical Points.

1. Never forget that you are the largest factor in your life's success or failure.

2. Build daily a vigorous body, strong mentality and an attractive personality. Live so as to respect yourself.

3. Avoid all excesses: let the whole current of your life be directed toward your object.

4. Rule out all thoughts which injure you. Make your mental and spiritual kingdom harmonious.

5. Persistently see with your soul eyes the realization of your pure desires. Assert your divine right to rule material conditions.

No. 9—Courtesy, Kindness and Tact.

BY B. F. AUSTIN, B. A.

Chesterfield, the great authority upon manners in his day, in his letters to his son, wrote: "A man might better return a dropped fan genteely than to give £10,000 awkwardly." This extreme statement serves to show the importance attached to courtesy and gentility as a means of winning social favor and the good-will of our fellow men upon which so much depends in the battle of life. While one's method of treating his fellows in the home and in society is not the all-important thing in life, there can be no doubt that next to character and ability a courteous manner and a kind and tactful way of conducting one's self in society is one of the greatest aids to success. It is not too much to say that

the chances of success of any young man possessed of genuine courtesy and pleasing manners is fifty per cent. better than that of another young man of equal ability and equally good character, who is devoid of these efficient aids.

Of course it is presumed in this article that the courtesy and kindness and tact which we recommend, are not solely or chiefly the result of prudent consideration of one's own welfare, a mere matter of policy or craft, but the outflow from a fountain of kindness and good-will within our nature which leads us to sincerely desire the good of all and to make constant effort to please our fellows and make their lives happy and enjoyable.

The true source of genuine courtesy is a deep and abiding interest in the happiness and welfare of our fellow men. This should be assiduously cultivated by us—not only as the true method of developing the graces of politeness, courtesy and gentility—but the more especially for the development of our own characters.

The politeness and affected kindness that is only outward, or to use an expressive phrase, skin-deep, that is in fact a mere matter of worldly policy, has a deteriorating effect upon our own character and is in constant danger of detection.

In this age in which men and women are growing rapidly in sensitiveness and in which telepathy is rapidly becoming a conscious experience with many, it is becoming more and more difficult to use language as a means of concealing thought and feeling.

The number of people possessing intuitive perception of character and that sensitiveness of soul that enables

them to see the real thought and feeling of the speaker behind his deceptive words and conduct, is rapidly increasing and all men and women everywhere despise hypocrisy.

1. Fight against selfishness, narrowness of view and purpose that would make your lives a mere struggle for self upon the animal plane of existence.

2. Remember that the cultivation of a real interest in the welfare of others will enlarge and ennoble your own life and become the fruitful source of all those graces in character and conduct which win the love and favor of your fellow men.

This interest in others will make it easy to be courteous, kind and polite and good manners will become "second nature."

3. Having thus laid a good foundation it is next in order to become thoroughly conversant with the approved forms of good society and live up to them.

4. Make it a rule *never to offend*. The particular views entertained by others, whether right or wrong, wise or foolish, upon business, politics, religion, etc., are all right and, in a sense, necessary, to the people who entertain them at the time. Yours may be more advanced but you should ever recognize the sacred rights of individual opinion and *avoid offense*.

Among the advantages to be reaped we note:

1. Courtesy, kindness and tact often open the door to new fields of labor and usefulness.

2. They add weight and emphasis to one's words and deeds.

3. They often win the favor of individuals through whom advancement and increased emoluments are secured.

4. They add largely to one's own self-respect and enjoyment.

No. 10—Angelic Help.

BY B. F. AUSTIN, B. A.

In this series of lessons we have constantly used the word success in its deeper, truer sense as implying growth in knowledge, development of character, the acquisition of wisdom and the beautifying adornment of life with all the virtues and graces—rather than in the limited worldly sense of material success. Financial success is but a fraction—and the smallest too—of that great integer, Success, which implies growth, unfoldment, strength, wisdom, grace and the fulfillment of life's real mission.

In all ages and among all nations men have sought the help of heaven in bearing life's burdens and trials and accomplishing their purposes, and who dare say—in view of the psychic revelations of today and the wonderful work of Marconi—that men have sought and prayed in vain for angelic help? The man who *believes* in the existence and sympathetic help of the angel world is certainly stronger for life's battles by the possession of that belief. The man who has by patient investigation *proved* to himself that there are unseen powers—intelligent and loving—operating beneficently upon his life, has acquired an inspiration, a courage, a strength that can come to human hearts no other way.

If, therefore, Dear Pupils, you "have but faith" in the existence and aid of the angel world, do not say with Tennyson, "we cannot know," but as the New Testament exhorts, "add to your faith knowledge." Trans-

late your wavering faith by patient plodding and earnest investigation into certain knowledge of angelic guidance and help, and you will find added courage and strength in life's battle.

Three questions may engage our attention briefly: *Is it right to seek the aid of angels in winning success? How do the angels help us? How may we secure their help?*

1. Is it right to ask angelic guidance and help? Most assuredly it is. It is not only right but in every sense it is fitting and proper to ask the aid of angel friends in any work or enterprise where we would properly seek the aid of wise and loving friends still in the body. The younger should seek wisdom from the older, the ignorant from the wise, the junior scholar from the more advanced. Of course all this implies that we are living on the moral plane of right and truth—for we cannot expect good and loving spirits to assist in any base designs or nefarious practices. Of course it is implied, too, in our intercourse with the angel world we will not waste our own or their time upon trivialities, but invoke their aid and assistance in worthy objects and for weighty purposes.

2. The angels help us in a vast variety of ways—but chiefly as unseen, loving guides they seek to impress us with such thoughts and sentiments as will lead us safely and securely through the tangled mazes of our earth life and develop the spiritual in our characters. The angel world is not deeply concerned with our material conditions, our financial success or failure, but only as these affect our happiness, our growth and our spirituality. From the standpoint of the spirit realm it does not matter very much whether a man owns an acre or a continent, a cottage or a palace, but

it does matter much whether he is unfolding his spiritual nature and being prepared for the destiny before him. I cannot conceive that the angels would be interested in a man's wealth or poverty any farther than these affected his own soul growth and the spread of truth among men. If a man with pure and holy motive sought wealth as a means of spreading truth and doing good I think he might expect the sympathy and aid of all his angel guides and helpers in the work.

3. We may obtain angelic help and guidance (a) By purifying our own thoughts, purposes and desires so that the best and strongest guides and helpers may come near to us.

(b) By cultivating a constant sense of dependence upon and trust in the aid of these blessed heavenly helpers. Our habitual moods and attitudes of mind have much to do with enabling the angels to come near to us and assist us. It is a good rule every morning and evening to send out thoughts and desires strongly unto our angel friends and say in the depth of our being, with a realizing sense of its truth: "We are partners, Oh, Ye Blessed Angels, in the work of Life."

(c) Wait regularly in silence of soul, in reverence, in faith and hope, upon the angel world.

(d) Follow your impressions along the line of truth, right and love.

No. 11—The Right Use of Difficulties.

BY B. F. AUSTIN, B. A.

There is no better test of character than a man's treatment of difficulties. The coward shuns them; the lazy man tries to go around them; the idler daw-

dles in front of them, waiting like Micawber for something to turn up or some miracle to remove them; the baby-man waits for some friend to lift him over them; but the manly man surmounts them.

There are two important questions for young men: *How are we to think about our difficulties? How are we to treat our difficulties?*

I. How are we to think about the difficulties we meet in life? This is a question of vast importance, for upon its correct solution depends largely our happiness and our success.

We should never look upon difficulties as misfortunes. They are often, and when rightly used always, among our greatest blessings. Difficulties encountered start the mind to active enterprise, develop the inventive genius, spur us to exertion, summon our resources and exercise them for growth and enlargement.

Difficulties are to young people what the wind is to the young oak—nature's method of causing us to lay hold more deeply on her strength and grow stronger fibre in our mental and moral being. Difficulties furnish us our grandest opportunities—becoming, as they do, the great incentive and inspiration to our undeveloped forces. They call forth our reserve power. They are Heaven-ordained instrumentalities for awakening the slumbering powers within us to life and activity.

A young man with many difficulties in his way ought to thank God and take courage. He should spell the word d-i-f-f-i-c-u-l-t-i-e-s, but should always pronounce it OPPORTUNITIES.

2. How are we to treat our difficulties?

First, we must *face them squarely*. Many of life's difficulties are more imaginary than real. They dwindle to insignificance the moment we gaze resolutely upon them. *Study them as carefully* as you would an opponent in battle whom you are determined to conquer. Learn all you can from friend and foe about the difficulties you are encountering. Remember you are born to conquer, and resolve to be a victor. Let there be no shunning, no whining, no waiting, no sickly, babyish dependence on others. Your own right hand, your own strong heart, your own indomitable will—these can give you the victory.

Treat your difficulties as the athletes treat their hard and rigid training—with a welcome; *and remember each difficulty conquered means more manly strength.*

Read the history of the world's greatest men and see how they conquered poverty, prejudice, and opposition; how they triumphed over bodily weakness ("out of weakness were made strong"—through difficulties); how they overcame mental and moral deficiencies, and rose up giants from the contests and victors in the battle, and became men of whom the world was not worthy, *because they overcame difficulties.*

Conquer your difficulties and you have conquered the world.

No. 12—Fidelity in Small Things.

BY B. F. AUSTIN, B. A.

“Learn how to serve in order to know how to command.”

This summary of proverbial wisdom is worthy of the profound consideration of every man who would win success in life's battle-field. The soldier who knows how to render prompt, skillful and hearty obedience is the one who wins favor of his superiors, admiration of his friends, and who knows best, when the responsibilities come to him, how to command.

One of the great factors of success in life is, undoubtedly, the good will and commendation of those in superior position. The favor of the manager, the good will of the captain, the approval of the principal often open the door of opportunity to the clerk, the soldier and the junior teacher. And nothing wins the favor of one's superiors more frequently and certainly than *fidelity in small things*. A great Teacher has declared: “He that is faithful in that which is least is faithful also in much,” and this is unquestionably true. The clerk who can be trusted to handle small sums carefully and with strict honesty, gives the best possible guarantee of his trustworthiness in greater matters. On the other hand, the young man or woman who is not strictly careful, accurate, and honest in small accounts, shows traits of character that throw a cloud of suspicion over his whole conduct. The return of a few cents to the drawer, the careful accounting for every cent of expenditure on some mission to which he has been sent, the return of the exact amount of change in every transaction, has often given a clerk

a reputation for care and fidelity that has paved his way to future promotion and success. "*A straw best shows how the wind blows.*" And why? Because it yields most readily and offers least resistance to the current. Little things are better tests of character than big things—simply because we act more spontaneously and naturally, and show forth, therefore, more clearly *just what we are* in the smaller actions of life. The more important actions of life summon up our caution and bring greater motives to act with regard to the opinions of others and, consequently, are not as good tests of real character as the seemingly trifling acts of our lives.

Not only is this true in money matters. It applies also to every class of actions in which we engage. The secretary who is careful and painstaking in carrying out the instructions and wishes of his employer, the clerk whose books and papers are kept with promptness, neatness, order, and with strict regard for his employer's interests and wishes, the teacher whose care, and patience, and fidelity in the minutest details of her work are most apparent upon strictest examination—these are the ones who may look for success and promotion, as a rule.

There may be, and doubtless are, cases where the least worthy are promoted, but the rule holds good that *fidelity in small things* brings a certain reward. But another consideration even more important than promotion and financial success is the good effect such fidelity in small things will have upon one's own character. This brings in the larger question of the *highest success* in life which always includes the growth and perfection of our own character.

In respect to this, no action of our lives may be considered trifling or unimportant. We should guard against temptations to trifling dishonesties—no matter how much custom may sanction them—since they will, like the unseen worm which destroys the heart of the tree, rob us of that strict principle of honor and our own self-respect, the loss of which no worldly success can compensate.

No. 13—Attraction.

BY B. F. AUSTIN, B. A.

Planets attract each other directly in proportion to mass and inversely in proportion to the square of the distance. Men attract each other directly in proportion to soul powers, and directly also in proportion to affinity. There is in psychic matters practically no such thing as distance.

Other things being equal, a man's power of attraction is the measure of his success. As all the heavenly bodies may be roughly divided into suns and planets, that is to say, into ruling and ruled, so men may be classed as leaders and rulers, or as inferiors and followers. Some men are in society what the sun is in our system: they rule by virtue of their superior character and greater powers of attraction. Others are like the attendant planets, moons and satellites that revolve around other planets and a central sun.

Not only do men attract each other; they attract to themselves every object upon which the mind and heart of a man is set, and they attract them in proportion to their developed soul powers of *will* and *desire*. Men

are, when spiritually unfolded, *living magnets* that, like the central sun, draw within the circle of their influence and hold within their sphere all objects of human seeking, and thus become as truly rulers of a spiritual kingdom as the suns are rulers in their respective systems.

How shall we increase our powers of attraction? How shall we gain that subtle, secret, ever-working, all-pervasive and all-conquering power which is the one essential of the successful man and the leader among men?

To see how very simple the problem is, let us put it in another form. How shall we add to the attractive power of a planet changing the inferior satellite into the ruling sun? There is but one way: by addition we must increase the mass, that is, add to the weight. How, then, shall we change the weak and inferior man into the strong, attractive and successful personality? We must add to his character—not by accretions from without, but by growth from within—those qualities and powers that constitute true manhood.

This, then, is the germinal and all-important thought for young people who would become successful leaders of their fellows and attract unto themselves all needed good: *I can only gain power to attract all good to me as I unfold my own spiritual being.* I cannot do it by artifice, by rule, by formula, by charm. I must by *growth* change weakness to strength. I must be *transformed* from the satellite into the sun, and by this transformation of self change failure to success.

Now, the qualities that enter into strong and beautiful character are many and various. But among them we may surely place *intelligence, strength of will,*

nobility of purpose, love of humanity, sociability and kindness, and a deep abiding sympathy for our fellow men.

As we develop these qualities of character we increase our power of drawing men and things into the circle of our desires.

It is a law of the mental realm, abundantly illustrated in human history, that *whatever men persistently and earnestly think about and desire, while working in accord with nature, is, by a law of spiritual attraction, sooner or later realized in their life experiences.*

No. 14—The Use of Opportunities.

BY B. F. AUSTIN, B. A.

An ancient proverb bids us seize opportunity by the forelock, as she is represented as bald behind. Those who do not grasp her as she passes have no chance of seizing her afterward. There is something to be done, however, before the opportunity comes to us and that is to *get ready for her coming.*

The young man who employs his time looking for a situation for which he is not fitted is wasting his efforts. He who crowds himself into a place which he cannot fill is dishonest. Sincerity and self-respect both debar us from grasping after rewards for which we cannot render honest and adequate service. The first thing, then, my young friend, to do is to *get ready for the position before the position is ready for you.*

What your present work shall be no one but yourself can determine. It need not necessarily be your chosen life work. Any honest engagement for

which you are now fitted or for which you can fit yourself may be your first opportunity of advancement. It is perfectly legitimate to use the lesser opportunities, the lower positions, of today, as stepping stones to grander ones later on. Opportunities of today improved bring greater opportunities of tomorrow.

Thousands of young men have seized the opportunity of manual labor as a stepping stone to education—then used their acquired knowledge or skill as a stepping stone to further training and culture. Only the fool and the sluggard will fail to utilize the best opportunities of today while waiting for greater ones tomorrow. Surely it is better to be honestly engaged at 50 cents a day than idly calling on the gods for an opportunity to earn \$1 per diem.

But the right use of opportunity includes not only the grasping of her forelock—entering the door as it opens—but such a *faithful, earnest and efficient discharge of the duties* of one's present position as will warrant promotion and fit one for a higher place. Multitudes lay the ground work of increased reward by rendering themselves so useful and valuable that their services cannot be dispensed with. Make yourself a necessity in some sphere of activity and the world will recognize your value.

Another essential thing is that when a great opportunity does come to you, one for which you have prayed and waited and fitted yourself you *seize it without fear or faltering*, and make it thoroughly your own. *Make the most of your opportunities.* The Spanish have a proverb that *half the misfortunes in life come from holding in your horse while he is leaping.* The horseman

who checks his courser when vaulting over the hedge or brook courts death or disaster.

So, when the time comes for the supreme effort, the grand vault which is to lift us over the obstacles in our path and introduce us to a higher and nobler arena, we must enter into the spirit and effort of the hour and not hold back our horse when he is leaping.

There comes to each life but a few of these moments, and when they do come they must be improved to the utmost. Sometimes but once in the lifetime is there that "tide" of which Shakespeare speaks, "which taken at the flood leads on to fortune." But when the tide has risen to the flood let us launch our boats fearlessly upon it.

No. 15—Laying Aside Weights.

BY B. F. AUSTIN, B. A.

The author of *The Letter to the Hebrews* exhorts early Christians in these words: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, *let us lay aside every weight,*" etc.

As the runner strips for the race, and the athlete allows nothing to encumber his limbs as he steps into the arena, so the young man and the young woman who would win in life's heavily contested conflicts wisely lays aside everything that would hinder the fullest exercise of his powers or lessen his chances of winning success. No argument is needed here; *every weight carried lessens the chances of victory; every weight discarded increases the prospects of success.*

Yet what multitudes enter life's great arena loaded down with weights, careless if not utterly oblivious of the handicap under which they struggle for fame and fortune and the higher success of character.

Let me point out a few of the loads that multitudes are carrying in the great race of life, and see, gentle reader, if any of them are a part of your unnecessary burden. Among the weights to be speedily got rid of and forever after shunned are:

1. *Boorish manners and offensive speech.* These are two of the heaviest weights a contestant can carry who is dependent in any degree—and who is not?—on the good will of his fellows. Every one should cultivate affability, courtesy, kindness and a pleasing manner (and make these the habitual expression of his life toward others) as a necessary part of his stock-in-trade in every calling in life. Thousands owe a large measure of their success in life to their ability to please people by wise, witty, appropriate and pertinent speech and winning demeanor.

2. *Evil companionship*, by which we mean not only companionship which is pernicious in its moral effects, but also all associations which dissipate time, money, energy, ambition, and which weaken one's application to the great central object, toward which every successful life must be directed.

Multitudes of young men and women in life have fallen utterly short of the goal of their ambition because they have carried as dead weights upon their backs some undesirable comrades in the race. *Choose between success and such companionship.*

3. *An enslaving habit* is a weight exceedingly difficult to carry in life's race if you would win the prize. We speak of no habit in particular, but of all habits

which master life and enthrall it. The native atmosphere of the soul is *freedom*, and when the soul becomes enslaved it ceases to grow, ceases to sing its divine song of victory—just as the captured bird ceases to sing—and then comes loss of self-respect, healthful ambition and the energy which the soul is ever gathering to itself in freedom.

Enslaving habits are like cords wound around the limbs of the racer—like heavy garments which impede his every movement and cause the useless expenditure of his strength in overcoming their resistance, which should be expended in a forward movement toward the prize. *Break all enslaving habits if you would win success*; and, seeing that no wise racer carries unnecessary weights, let us lay aside all offensive manners and speech, all companionship that hinders rather than helps, all habits that enslave, and bend all our energies to the accomplishment of life's great work and the attainment of true success.

No. 16—The Law of Success.

BY B. F. AUSTIN, B. A.

One of the great difficulties experienced in starting young people on the road to success is the prevailing idea in the popular mind that success and failure in life is to a large extent the result of chance, of good or ill luck, as the case may be. Of course, one's lot in life, one's environment at birth, and the conduct of others form an element in life's success or failure which seems to be fortuitous, and over which one does not appear to have direct control. But this is, at best, only one element, and in the vast majority

of lives a very fractional and insignificant element of life's success or failure. The statement, *life is what we make it*, is substantially true of all men. One's environment may be changed, one's condition in life reversed, the friendship or hatred of one's fellow men may be altered, by wise and persistent thought, enforced by strong will power and expressed in the daily living. *We can be what we will to be*, and we can make new environments, or rather, our changed character will inevitably bring about changed environments, that is to say, success or failure. "Out of the heart are the issues of life," a Scriptural statement, containing, when understood, a great philosophic truth, viz.: that life's outward conditions (issues) are the expression—we might say the materialization—of one's thoughts, ideals, purposes and will; in other words, of the inner and spiritual nature (the heart).

No young person is fairly started on the road to success until he has disabused his mind of the opinion that success or failure is a question of chance or luck. As long as a person believes that Fortune, fickle goddess, is opposed to him and, therefore, his efforts are vain, or that Fortune smiles upon him, and therefore, his efforts are useless, so long he will drift, the victim of circumstances, and fail to summon his soul forces to that supreme effort which masters so-called fate, and leads to the heights of success.

Learn, then, Oh, my young Brothers and Sisters, that success is a result of right thought and action, an effect the cause of which is found in one's self, a harvest the seed of which you must sow personally and in soil prepared by your own tilling. *The law of*

success is a fixed principle in nature, and as unchangeable as the law which governs seed time and harvest. Success as inevitably follows a certain line of thought and action as effect follows cause.

In agriculture no one sows barley and reaps wheat; no one sows figs and reaps thistles; so no one in the mental and spiritual realm sows right thought and action without reaping the beneficent results in his own person and surroundings. Would it not be wonderful if it were otherwise? Would it not be an anomaly in nature's order if cause and effect ruled everywhere in earth and heaven—save in character-building and fortune-making.

Find, then, Oh, my young Brothers and Sisters, what you seek first in your own soul, for be assured if you find it not there you will search from pole to pole God's universe for it in vain. If it be happiness you seek, find it first within thyself, and then you will find it everywhere without. Seek you power? Discover it in thine own spirit, and rise to the consciousness, "All power is given unto me in heaven and in earth." Seek you for wealth? All its golden treasures are within you, if you find them not there your search will be fruitless without. So with success. It is always an inner realization of the soul before it is an outward expression in the life.

Success in business, politics and in every calling in life is an inevitable and invariable result of success in thinking, feeling and willing.

Build up, then, from within. Develop mentality. Amass knowledge. Cultivate clear thinking and correct reasoning. Elevate your ideals. Realize your higher self. Develop your will power, and let your

knowledge, clear thought, reason, will power and high ideals express themselves in your words and deeds—then watch and wait. Success is at hand.

No. 17—Shun Secret Sins.

BY B. F. AUSTIN, B. A.

In urging my young friends to live pure and honest lives, avoiding deception and hypocrisy as they would poison, not only because purity and honesty are supremely valuable and beautiful in themselves, but also as a means of securing success in life, I am aware that I am running counter to popular opinion. Most people think that the road to worldly success is a pathway of deception and cunning, and that a life of secret immorality is quite consistent with the truly successful life.

But, if as I have pointed out in previous lessons, true success consists not only in the attainment of those worldly objects men chiefly desire, but also in the maintenance of our own self-respect and a good opinion of ourselves, if it means not only riches but character, if it implies not only the possession of power and money but chiefly, and more particularly, the capacity to use and to enjoy whatever of worldly good may come to us, then we may consider a good life the true foundation of success.

What is sin? The transgression of those divine laws of nature which govern us. The old idea of sin—as an affront and offense to a personal deity, who will act as judge of our fate and arbitrarily send “one to heaven and ten to hell”—we may discard as one of the conceptions which mankind has outgrown. Sin is a violation of nature’s order, a reversal of nature’s plan, an

attempt to open the hand backward in place of toward the palm—resulting in broken bones and suffering. Sin is self-hurt. It is moral suicide. It is generally the result of ignorance of nature's laws—or of habits formed and passions engendered in ignorance. It often implies the ascendancy—for the time being—of the animal nature in man over the intellectual and spiritual, and, therefore, means a low state of unfoldment, the un-ripeness of human nature.

Nature (God's revelation of himself) has a plan, an order, a law which should govern man in all the expressions of his physical, mental and spiritual life. Obedience to that law is life; disobedience means suffering and death.

All violations of nature's laws, whether through ignorance or passion, bring their penalty. There is no escape from the consequences of sin. *"Whatsoever a man soweth that shall he also reap."*

It matters not, therefore, if our sins are secret and unknown to the world. The approbation of our friends will not secure us exemption from the penalties of violated law. Every sin is the infliction of a wound upon himself by the sinner.

Shun, therefore, all secret violations of the laws of honesty, purity, decency and charity, knowing—

1. *Secret sins indulged often become public sins*, and destroy the reputation of the transgressor. The man who secretly imbibes intoxicants becomes at last the public drunkard. Secret indulgence in vice becomes at last known debauchery. Secret acts of dishonesty develop into habits that lead to exposure and disgrace.

2. *Secret sins destroy self-respect*. What if the public applaud you as an honest and good man, if your own higher nature denounces you as a deceiver and a

villain? Your own self-respect is worth more to you than the good opinion of all men and gods combined.

3. *Secret sins sap the strength of your life and character.* The mighty forest tree that seemed a tower of strength falls before the oncoming blast. A worm has been secretly feeding at its heart, and in the crucial hour it fell. Therefore, preserve thy strength and self-respect though the heavens fall.

No. 18—Self-Assertion as a Success Factor.

Many a well educated man of good address and ability fails to win a satisfactory position in life because he lacks self-assertion. He has a shrinking nature and abhors publicity; the thought of pushing himself forward is repugnant to him, and so he is left behind in the race by the hustling, stirring, vigorous people around him, many of whom do not possess one-tenth of his ability or natural advantages.

Many young people have a totally mistaken conception of the meaning of healthy aggressiveness. They frequently confound it with egotistic boastfulness, decri it as a lack of modesty, and consider it the sign of a petty, vulgar soul. They think it unbecoming to try to make a good impression in regard to their own ability, and shrink from public gaze, believing that, if they work hard, even in retirement, they will come out all right.

As a matter of fact, however, in this competitive age, it is not only indispensable to have our mental storehouses well stocked with superior goods, but it is also necessary to advertise them, for even an inferior article, if well advertised, will often sell rapidly, while a su-

perior one without advertisement will sell at a dead loss.

No one sympathizes with the blatant, conceited, overconfident youth who has the list of his accomplishments and virtues at his tongue's end, and inflicts them on any one he can induce to listen. He is the very opposite of the unassuming young man, who, while conscious of his power, makes no parade of it, but simply carries himself as if he knew his business thoroughly.

When questioned as to what he can do, a modestly self-assertive person does not give weak, hesitating answers, saying, "I think I can do that," or "Perhaps I could do it," creating a feeling of doubt not only in his own mind but also in that of his questioner, which undoubtedly acts to his disadvantage. He knows he can do certain things, and he says so with a confidence that carries conviction.

This is the sort of self-assertion or self-confidence that young men and women must cultivate if they would raise themselves to their full value. It is a quality as far removed from vulgar, shallow self-conceit as the calm exercise of conscious power is from charlatanism.

Thousands of young men and young women are occupying inferior positions today because of their overhumility, so to speak, or fear of seeming to put themselves forward. Many of them are conscious that they are much abler than the superintendents or managers over them, and are consequently dissatisfied, feeling that an injustice has been done them, because they have been passed over in favor of more aggressive workers. But they have only themselves to blame. They have been too modest to assert themselves or to assume responsibility when occasion has warranted, thinking that, in time, their real ability would be dis-

covered by their employers, and that they would be advanced accordingly. But a young man with vim and self-confidence, who courts responsibility, will attract the attention of those above him, and will be promoted when a retiring, self-effacing, but much abler youth who worked beside him is passed by.

It is useless to say that merit ought to win under any circumstances—the fact remains that there is very little chance for a young man, no matter what his ability, to forge ahead, if he lacks a just appreciation of himself and is destitute of that consciousness of power and willingness to assume responsibility which impresses his personality on others and opens the door to recognition of his merit.

“’Tis true, ’tis pity; and pity ’tis ’tis true” that modest worth that retires from the public gaze and works in secret, waiting to be discovered and to have prizes thrust upon it, waits in vain. The world moves too fast in this twentieth century to turn aside to seek out shrinking ability. We must all go to the world.

We need not delude ourselves with the idea that it will come to us, no matter how able or meritorious we may be. While actual inability can never hope to hold its own, even though, through self-conceit and aggressive methods, it may succeed in pushing its way ahead for a time, it is equally true that shrinking, self-effacing ability rarely comes to its own.—*Success*.

No. 19—Laying Aside for a Rainy Day.

BY B. F. AUSTIN, B. A.

Every young person should become a wage-earner and out of his weekly or monthly earnings systematic-

ally lay aside a certain percentage for a rainy day. Many young people get an allowance for spending money, some of them before they become earners of money themselves, and others who never become earners of money—those who exist on the earnings of others, sponges, drones, etc. All who have a regular income from any source ought to live within their income however small, and lay by for the future.

It may be objected by some of my young friends that a person with very small wage or allowance will find it impossible to lay aside a part of it. Not so. The amount we spend is purely a matter of habit. Many young people in the home and college who receive the most liberal allowances and many wage-earners who earn the largest wages save nothing and are chronically short of cash. As a rule it is the people of small or moderate income who save money. Here are a few good rules:

1. Never spend a dime unnecessarily or without a good purpose in view.
2. Keep accurate accounts of your income and expenditure so that you may review them and see where the money goes, checking any unnecessary outgo.
3. Remember that, generally speaking, *he who does not lay aside something out of his small income will not do so out of a larger one.* The habit of saving once formed persists through life. The habit of spending all one's income likewise persists and is a most difficult one to break.
4. Resist temptation. Be content for a time with plain clothes and fare. Ignore Mrs. Grundy. Never buy things because they are cheap. *Buy only to supply your needs not your wants.*

Another very important thing is the *safety* of your deposits. Do not take risks however golden the promises of gain. All is not gold that glitters. Put your money into the bank at three per cent. rather than risk it in stocks or uncertain business that promises thirty per cent.

When you have a sum laid by sufficient for investment watch your opportunities. There come chances of safe and profitable investment to the man who has a little ready money and you can, with caution, enlarge your capital.

It is, however, the regular, persistent habit of *laying by* that you must depend on—not on speculation. *The saving of the first hundred dollars has been the foundation of many a wealthy man's fortune.*

No. 20—Be Master of One Thing.

BY B. F. AUSTIN, B. A.

An old college professor of my earlier days was accustomed to say: "*Every person's education should be like a pyramid, broad at the base and running to a point at the top.*" He meant to say that there should be broad general information and high and perfect knowledge of some particular thing. He sometimes put the same thought in another way: "*Every person ought to know something about everything and everything about something.*"

This is but one way of stating two facts: that every-one should be sufficiently acquainted with general knowledge to pass for an intelligent person, and that he should at the same time be so thoroughly master

of some one line of knowledge or art as to give him a mastery or leadership therein.

If our contention in preceding lessons is correct, and every man and woman ought to be an earner of money, a maker of some kind of wealth, then it follows that to ensure a field of labor, everyone ought to acquire that degree of knowledge or of skill to ensure a place among the wage earners of today. Whilst those callings which require little training and skill are overcrowded and many are forced into idleness and want, there is always a place and a salary for the man or woman who can do some necessary or useful work better than any one else. *Every young man or young woman ought to aim at the possession of such skill or knowledge in some particular line as to make themselves indispensable to the world.*

“There’s always room at the top” it is said, but only the specialist gets there. The man who can do some one thing better than anyone else is the man that is wanted today. He who is “Jack of all trades and master of none” is not wanted in either the educational, political or business world today.

It is the teacher who is master of his special subjects and can teach them better than others, the orator who can say the most pertinent truth and say it in the most effective way, the clerk who can sell most goods and retain the honor and good name of his house, the drummer who can take most orders and make his firm solid with its patrons, who is in demand. For this class of workers there is ever-increasing demand, sure advancement and success.

Strive, then, in whatever calling you may find yourself, to take an honest pride in your work and do it

in such a perfect way that the world will appreciate and reward you.

No. 21—From Poverty to Plenty.

I have been from Philadelphia to Paris three times and can describe to you the route so that you can go safely and easily. I have been from Poverty to Plenty twice and can equally describe to you every step of the way. But the trouble is that the poor person thinks he knows a lot that he don't know. He has not the sense to obey any instructions strictly to the letter in getting from poverty to plenty while he probably would do exactly as we tell him to get from Philadelphia to Paris. There is no other reason for his remaining poor. I know both routes equally well but the Poverty-Plenty route involves breaking down preconceived ideas and notions as to how other people get rich. Is your head filled with the idea that there is luck, accident fortune, when there's no such thing on earth? If you have not faith, confidence, trust, in yourself or in me, you must acquire confidence in the inner self, faith in not-self and trust in everybody to whom you are drawn after first being Christed. The latter process is a union of the self with the not-self which is contained within yourself—nothing more, nothing less. It is the key to all success and has nothing to do with modern churchianity or creeds or beliefs. I will present one hundred gold dollars to any person over fifteen years of age who fully follows my directions and having done so fails to get from poverty to plenty, and another hundred to him who follows my directions to go from Philadelphia to Paris and fails. The two are equally sure.

Obedying all of these rules will make *any* person wealthy.

1. Work always so faithfully that somebody other than your employer will seek your services at a higher rate of pay. Work temporarily at any kind of work, for any rate of pay you can get. Never grumble at any imposition put upon you but by secret occult means draw yourself into better circumstances.

2. Conceal your dislikes, hold your tongue, and watch for something better. Do all your work as well as possible and let quantity be secondary. Never think evil.

3. Spend no money upon vices, tobacco, whiskey, nor upon "charity." If you fritter away money your earning capacity will be lessened. In lieu of "charity" give employment to those poorer than you whom you wish to benefit.

4. Be strictly and absolutely honest even in secret. Let justice rule all your acts. Under no circumstances give or receive something for nothing. Never borrow nor lend money except with such security as a bank would require.

5. Pay liberally for all you buy. Never beat down nor hunt cheap bargain counters. If you are liberal, everybody will be liberal with you. Never patronize peddlers of any kind, life or fire insurance agents, lotteries, fairs, bazars, raffles or other doubtful speculations.

6. Eat plain, wholesome food, especially fruit, nuts, cereals and pop-corn. Drink only water, the very weakest tea or coffee, chocolate or cocoa.

7. Avoid paying rents. Own your home even if mortgaged to a building association. Dress as neatly

and cleanly as anybody but avoid all ostentation in dress.

8. Spend a reasonable amount for musical instruments, music, concerts and theatres. Buy as many books and periodicals as you can and will read and no more.

9. Keep strictly aloof from all churches which pay salaries to ministers, but spend without fail all the hours devoted to church services in a dark room, alone, in concentration or in meditation.

10. First, last and forever cultivate and obey intuition in all things, since it will lead you into all truth, then into wealth and health, and finally to happiness that the world knows not of. Remember that real causes are hidden and that what seem to be causes are often delusive.

If the reason for any of these rules is not apparent, write for explanation but do not disobey.—*Occult Times*.

No. 22—Success as a Fine Art.

The work, "The World Beautiful," by Lilian Whiting, has among its grand essays the following:

Success in life is too largely and far too generally considered in the nature of special gifts or of exceptional good fortune, of some unusual provision or combination in some way, rather than as a simple duty and the obligation of all intelligent and aspiring people; that is to say, it should be held as normal, and not the abnormal, condition. The defective classes in intellect or in morals are the only ones who do not rise to the level of being under this obligation. The idiot, the lunatic and the totally vicious are the special

and exceptional in the great rank and file of humanity; and it is they alone who should not be held by public sentiment as under the law of success.

For even the chronic invalid may make such a success of character—the only permanent form it takes—as to be a blessing, a benediction and an inspiration to all who come near. Physical deficiencies or afflictions of any kind do not put one outside this law, because success is mental, moral and spiritual—a result of fine qualities of mind and heart, of energy and of striving—and is therefore not in bonds to physical or material causes. Success then is simply a duty. It is the obligation of the many, and not the luxury of the few.

“One thing is forever good—
That one thing is success.”

To achieve success is not merely the gratification of a personal ambition, not merely a selfish endeavor; it is a moral duty and a very high responsibility. It is a personal obligation. Success is good. The traditional talk about failures being often better than success, the traditional feeling that the successful man or woman is by that very achievement, more or less isolated from the average toiling, burdened masses of mankind; that, though success may imply a certain ability and keenness, its very realization is through some lack of consideration, some defect of sympathy, some self-centered power, that pushes on, regardless of those through whose ranks it makes its way—this conception of success is very far removed from the truth. To regard success as more or less synonymous with selfishness is to degrade it from anything like its real significance.

No one has success until he has the abounding life. This is made up of the many-fold activity of energy, enthusiasm and gladness. It is to spring to meet the day with a thrill at being alive. It is to go forth to meet the morning in an ecstasy of joy. It is to realize the oneness of humanity in true spiritual sympathy. It is, indeed, that which one is; not that which he does or which he has. And so all our usual conceptions of success fall infinitely short of the genuine thing. It is not necessarily success to be rich, or famous, or even popular, in the general acceptance of that term. These attributes and accidental things may or may not accompany success; but their presence does not make it, their absence does not take it away.

It is amazing as it is sad, that we go about so largely burdening ourselves with strivings that are of no consequence, and miss the gladness and exhilaration of living. No life is successful until it is radiant. The King of Glory is always ready to come in. Why do we bar the way? We cannot all live in palaces; but we can all live in the kingdom of heaven, and the material luxuries of the one pale before the glow and thrill and exaltation of the other.

The one great truth to which we all need to come is, that a successful life lies not in doing this, or going there, or possessing something else; it lies in the quality of the daily life. It is just as surely success to be just and courteous to servants or companions or the chance comer, as it is to make a noted speech before an audience, or write a book or make a million dollars. It is achievement on the spiritual side of things; it is the extension of our life here into the spiritual world that is alone of value. This extension is achieved, this growth toward higher things is attained, by our habitual atti-

tude of mind. It develops by truth and love and goodness; it is stunted by every envious thought, every unjust or unkind act. The theatre of our actions may be public and prominent, or private and obscure. Our conduct may be read of men, or it may hardly be known beyond the most limited circle. What then? Does not one require moral health, spiritual loveliness for himself, as he does his physical health, and not merely for display? One would prefer to be well rather than ill if he were alone on a desert island. Why not, as well, prefer to be spiritually abounding whether the world recognize it or not?

"For to be carnally minded is death; and to be spiritually minded is life and peace." Here we touch the profoundest truth of life. All the jar, the unrest, the friction, the unhappiness of life are inseparably related to the material plane.

"To be carnally minded is death." But leave this; live the "life more abundant;" rise above selfishness and envy; rejoice in your neighbor's success, be glad in his gladness; love what is lovely, whether your own or another's; in short, be "spiritually minded," and at once there is "life and peace," at once there is success in its profoundest significance.

It is so possible to cultivate easy, cordial, friendly relations of reciprocal good-will to all whom one may meet. It is so possible to be glad in the gladness of other people; and, too, it is possible so to extend one's own life into higher regions that his happiness shall not be altogether dependent upon other people. He may come to realize the deep truth in the lines:

"Seek not the Spirit, if it hold
Inexorable to thy zeal;
Trembler, do not whine or chide,
Art thou not also real?"

When one can gain this basis of actual reality in this life; when he can realize that first of all and above all are his relations to the unseen, his anchorage as a spirit to a spiritual world, developing his faculties as best he may—then he is prepared to be the truer and warmer and more steadfast friend, while yet less dependent on friendship than before.

The only success worth the name is the achievement of this high spirituality. With it the beggar would be rich; without it, the king would be poor. This is "the thing forever good," the thing that may truly be called success.

No. 23—Keep Yourself in First Class Condition.

BY B. F. AUSTIN, B. A.

Our condition largely determines the quality of our thought and action and it is, therefore, of the first importance in winning success that we keep ourselves well and in the right mental and spiritual mood.

If the spiritual philosophy be true we impart something of ourselves to every object we come in contact with. Hence our physical and mental conditions must be imparted to our work and when we are sick or mentally or spiritually unbalanced, our work must necessarily partake of our imperfection. When physically ill or in any way unfitted for work we lessen our chances of success in two ways: first, our work must be less in quantity, and, secondly, inferior in quality. The clerk who has headache or nervousness because of late hours or intemperance of some kind will not only do less work but will in every detail of his work render an inferior quality of service. His hand-writing, composi-

tion, manner and language must all, necessarily, partake of his imperfect condition.

Particularly is this seen in those fields of labor where clear thought and proper sentiment should manifest themselves. Teachers, authors, ministers and all public speakers should give close attention to the physical and spiritual condition as the quality of their labor is very largely determined by condition.

Many a day's teaching, many a lecture or sermon, and many an article for the press have been spoiled because of some indulgence in eating or drinking, or some fit of passion, or some other element of inharmony, which has entered into the life.

One who is running in the competitive race of modern life for the prize, "Success," cannot afford to be handicapped with a rebellious stomach, a disorganized nervous system, or a bad temper, or a pessimistic view of men and things begotten by a torpid liver.

Important as the physical condition is, the mental and spiritual mood is still more so if we wish to do the most and the best work possible.

And then it must ever be borne in mind that wrong mental and spiritual conditions soon manifest themselves in the physical body and unfit men for their highest endeavor and greatest work.

A fit of anger is often followed by a severe cold and yet but few men are sufficiently acquainted with the intimate relationships between mental and physical conditions to trace their illness to the correct cause.

The mind should be preserved in a state of equanimity, no storm of passion being allowed to break up its serenity, and a feeling of cheerfulness and optimism should be assiduously cultivated until it becomes habitual.

Diet, sleep, exercise and recreation should all receive attention. We can no more afford to neglect ourselves in our eagerness for success than the engineer whose boat or train is in a race can afford to neglect his engine.

Keep yourself in "A-1" condition if you want to win the prize, "Success."

No. 24—Fidelity to Principle.

BY B. F. AUSTIN, B. A.

I am quite aware that the popular impression is opposed to the view I am to advocate in this lesson and that multitudes believe they must depart from strict principles of truth and honesty if they win success in business.

I maintain, however, that even in a business career honesty pays and its average rewards are larger, all things considered, than can be obtained through a course of prevarication and deceit. "Honesty is the best policy," it is said, but the man who is honest for that reason only is in reality a dishonest man.

There are "tricks of trade" by which men abandoning principle may reap in business, in politics and in the professions, a temporary advantage, it must be admitted, but the advantage secured at the loss of self respect is a doubtful one—one that weakens the character—and is liable at any moment to be offset by the disadvantages of discovery of the wrong-doing.

The business man whose goods are not as represented, the professional man whose promises or representations are not verified and the politician who resorts to bribery or fraud, are in constant danger of discov-

ery and punishment. If their temporary gains or successes surpass for a time the gains or success of an honest competitor, they are dearly purchased by the fears endured and the injury inflicted upon themselves.

The man whose "word is as good as his bond," whose cloth is always a full yard in width, whose promises are exactly fulfilled, draws to him the confidence and love of men and lays a solid foundation for success. A business or profession or reputation founded on the love and practice of truth and sterling honesty in deal is like a house founded on a rock, while the success of the dishonest man is like a house founded on sand and awaiting the destruction of the whirlwind.

This age is said to be honeycombed with dishonesty and we are told there are few honest business men or honest men in public life. It is the duty of everyone to deny and resent this slander upon our age. Doubtless there is much dishonesty and double-dealing and if we fix our gaze upon this and search society we can constantly find much that is abhorrent to truth and right.

But let us remember that for one man who fraudulently cheats his creditors many honest men pay their obligations. For one clerk who robs his master's till and runs away, how many render faithful honest service. For one person who lapses from virtue how many live pure lives. There never was before so much of honor and principle and truth in public and private life as now.

Humanity is growing in the love and practice of virtue, and as we cultivate truth and righteousness in our public and private life we are laying the true foundations of success both in character-building and in the respect and esteem of our fellow men.

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