



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

PRACTICAL
SELF HELP
—
CHRISTIAN D. LARSON

BF
639
.L802



LIBRARY
Michigan State
University

PLACE IN RETURN BOX to remove this checkout from your record.
 TO AVOID FINES return on or before date due.

DATE DUE	DATE DUE	DATE DUE
SEP 07 2000 255	DEC 01 2004	
SEP 07 2000 NL 1310844	JAN 10 2005	
AUG 29 2001	JAN 29 2005 021005 MelCat	
SEP 14 2001	FEB 11 2007 MelCat	
	JUN 03 2009 MelCat	
OCT 01 2001	JUL 13 2009 MelCat	
OCT 16 2001	APR 08 2010	
OCT 08 2001		

MSU Is An Affirmative Action/Equal Opportunity Institution

c:\circ\datedue.pm3-p.1

Practical Self-Help

THE LARSON BOOKS

- ✓ Brains and How to Get Them
- Business Inspirations
- ✓ Business Psychology
- ✓ Healing Yourself
- ✓ How the Mind Works
- How to Stay Well
- How to Stay Young
- * Ideal Made Real; or Applied Metaphysics
for Beginners
- In the Light of the Spirit
- Pathway of Roses
- ✓ Practical Self-Help
- ✓ What is Truth
- * Your Forces and How to Use Them

POISE AND POWER SERIES

- Concentration
- ✓ Great Within
- ✓ Hidden Secret
- How Great Men Succeed
- Just Be Glad
- ✓ Mastery of Fate
- ✓ Mastery of Self
- ✓ Mind Cure
- My Ideal of Marriage
- ✓ Nothing Succeeds Like Success
- On the Heights
- Perfect Health
- ✓ Poise and Power
- * Scientific Training of Children
- Thinking for Results

Send for Publishers' Circular of these Great Books

Practical Self-Help

OR

*HOW TO MAKE FULL AND
EFFECTIVE USE OF THE
GREATEST AND BEST THAT
IS IN YOU*

BY

CHRISTIAN D. LARSON

Author of "Poise and Power," "Your Forces and How
to Use Them," "Mastery of Self," Etc.

NEW YORK
THOMAS Y. CROWELL COMPANY
PUBLISHERS

Copyright, 1922
By CHRISTIAN D. LARSON

Printed in the United States of America

THE MURRAY PRINTING COMPANY
CAMBRIDGE, MASS.

58246
3-16-60
Gen

CONTENTS

<i>Chapter</i>		<i>Page</i>
I.	LEARN TO HELP YOURSELF	1
II.	OTHERS WILL HELP YOU	6
III.	THE TWO GREAT FACTORS	11
IV.	WHAT YOU SHOULD DO	20
V.	YOU AND YOUR OWN WORLD	23
VI.	CHANGING YOUR OWN WORLD	31
VII.	RESULTS AND RECOMPENSE	37
VIII.	THE SUCCESSFUL MENTAL ATTITUDE	43
IX.	FULL USE OF ABILITY AND POWER	51
X.	THE CONTROL OF CIRCUMSTANCE	60
XI.	EFFECTIVE USE OF THOUGHT AND ACTION	66
XII.	VITAL PRINCIPLES IN SELF-HELP	73
XIII.	BUILDING SELF-CONFIDENCE	91
XIV.	THE INCREASE OF POWER	103
XV.	EQUAL TO EVERY OCCASION	108
XVI.	INVINCIBLE DETERMINATION	118
XVII.	KNOW WHAT YOU WANT	122
XVIII.	SPECIAL RULES IN SELF-HELP	128
XIX.	BUILDING THE POSITIVES	147

CONTENTS

<i>Chapter</i>		<i>Page</i>
XX.	THE COURAGE TO GO ON	155
XXI.	THE CONTROL OF THINGS	163
XXII.	THERE IS ALWAYS A WAY	167
XXIII.	OPTIMISM THAT MAKES GOOD	175
XXIV.	ACT IN THE PRESENT	183
XXV.	ACTIONS THAT PRODUCE RESPONSE	189
XXVI.	DIRECTING THE FORCES OF LIFE	200
XXVII.	THE RIGHT USE OF LIFE	205
XXVIII.	THE MOST HELPFUL PRINCIPLE KNOWN TODAY	215

PRACTICAL SELF-HELP

CHAPTER I

LEARN TO HELP YOURSELF

The Principle. You are an individual. You have your own life to live; your own world to create; your own future to determine. And that you may accomplish these things, you must find yourself; you must learn what you are; what you can do; and where you can apply yourself to the best advantage. You must learn these things for yourself, and apply them yourself, for in the last analysis results depend upon what you think and do. Others may place facts and opportunities within your reach; but you must use them or nothing is gained or accomplished. In reality, others can do nothing for you that is of actual and permanent value. It is practical or effective self-help alone that counts. It is how well you apply yourself and help yourself that determines what your life, your achievements and your possessions are to be. But the idea of helping yourself should not be used in a limited or purely personal sense. You help yourself, in the best and largest meaning

of the term, when you seek to apply your whole self; when you seek to be and do all that is in you to be and do. It is for that purpose, and to realize such an ideal, that the methods that follow have been formulated; and to take definite steps in that direction, this is what you should do:

(1) *Make yourself the vital center of your own world.* Every man lives in a world that is distinctly his own. This world is, in the main, created by himself; and it is so distinctly colored by his own individuality as to be wholly different from any other world. In this world of his own making he finds his opportunities. In this same world he finds those factors that he is to use in meeting his needs, living his life and realizing his aspirations. It is the use of those opportunities and factors, by the individual, that determines results for the individual. And to use those things in a manner to secure full service and full value, he must be their master. Here then is where you should begin. You should make yourself the vital center of your own world; first in thought, then in action. Think of yourself as the master hand, the one only ruler of everything in your own world. Do not think of yourself as the product of that world; but think of that world as being the product of your thought, your effort and your selection. You cannot help yourself to the fullest extent unless you crown yourself absolute monarch of

your own domain, and take full possession of it all in the spirit of unconditional mastery.

(2) *Depend upon yourself.* If you are to apply your whole self you cannot depend upon others. What is to be done in the direct use of the self you must do. In practical self-help it is not only tangible results that are wanted, but also the full scientific use of what is in your whole self. The object is not simply to get, but also to become; not only to increase the measure of external possession, but also to grow steadily into a greater personality. To depend upon yourself is to live, think and work in the realization of the fact that it is you that will have to do it. This will tend to draw out many talents and powers that have never been used before, and you will thereby become stronger, more able, more competent, and in brief, a greater man. Expect all results therefore to come to you from your own efforts. Blame no one for your failures. Give yourself credit for your success. Others may have helped you indirectly; but unless you help yourself directly to the help that may come from others, and add thereto your own individual efforts, there is no gain for anybody concerned. It is the practice of depending absolutely upon yourself that counts in the long run; not only in securing definite, external results, but also in promoting the larger and more perfect expression of the best that is in you.

The man who depends largely upon others will not make full use of his own self; and will, accordingly, permit many of his best talents and energies to lie dormant. To depend upon yourself, therefore, to the greatest possible degree, is to help yourself in the largest measure to acquire that additional power and ability that you will need to the full realization of your desires and aims.

(3) *Use your whole self.* But that which is used is not simply placed in action; it is applied for some definite purpose through which something greater and better may be secured. To use yourself according to the idea of practical self-help is to live and work to full capacity, and to live for the largest and best that imagination can picture.

(4) *Use what is contained in yourself for the continuous advancement of yourself.* You are not helping yourself unless you are helping yourself to become more; and you are not helping yourself to advance unless you are constantly increasing that faculty in yourself that has the power to produce advancement. Everything that is in you should be applied with a view of promoting your own advancement. This would be self-help in the fullest and largest sense of that term. But you would, in this manner, not only become larger, more competent and more useful to yourself; you would also become a greater power for good in the world.

True self-help, therefore, brings greater good both to the individual who fully helps himself and to all others with whom he may come in contact. Advancement, however, does not simply mean better positions, circumstances or advantages in the external world; it also means a decided and continuous improvement in yourself—in mind, character, personality, life and soul.

CHAPTER II

OTHERS WILL HELP YOU

Why the majority among men always act with the man who helps himself. The reason is that mankind is naturally attracted to that which is gaining ground, because there is a tendency in every man to want to gain ground, and move forward. The man who takes hold of things; who proceeds to do things, is complying with one of the greatest laws of life—the law of continuous advancement; and as every man feels more or less the prompting of this same law in his own soul, he takes instinctive interest in those who are succeeding in working out that law. For the same reason mankind is attracted to action, and therefore feels a desire to act with him who acts the most and the best. When some one is moving in the very direction that we wish to move, we naturally conclude that we will reach our goal in the safest and simplest manner if we go with him and act with him. We think that by helping him on his journey we will take the same journey; and in a measure we are right. It is wisdom to follow the procession when the procession is going where we want to go; otherwise not. But the man who is

helping himself is doing the very thing everybody wants to do; and therefore a majority, or all who can, will go where he goes, and help him, directly or indirectly, to do what he has undertaken to do.

Why nature favors the man who helps himself.

The man who helps himself applies himself. He thereby calls nature into action; and, accordingly, nature begins to act more and more with him. To him who would do much, nature lends much power. To him who calls into action all he has, nature will give more. This is the nature of nature. She lives for those who act, and she acts with those who desire greater action. The reason is simple. Whenever you call anything into action you call nature into action; and as nature is inexhaustible, you can call into action more and more of any element or power; nature will respond with the necessary amount. And he who aims to help himself more and more is calling nature into action more and more. He is, therefore, favored more and more by nature, as she gives her special attention to life and growth. She is not present where things are dormant; but the moment action begins, her life and her power at once rush in to aid in promoting the purpose in view.

Why God helps them that help themselves. It is the nature of infinite power to act—to work for the greatest and the best. There is neither pause nor misdirection in the actions of that power.

That power is always doing something; and every man who really tries to do something will follow the law of infinite power. He will act in harmony with a greater power, and thus come closely into contact with that power. In consequence he will be helped by that power. Furthermore, when you help yourself you tend to enlarge your life; you are calling into action more and more of your talents and powers; and the larger your life the larger your contact with infinite life. You have become a larger channel of expression, and a large channel, when opened to a mighty stream, can convey far more than a small channel. And again, when you apply all that is in yourself, you place yourself in a position where you can secure more. When you use all your life and all your power—that is, go to the limit, or outer rim, of your capacity, you place yourself in touch with the world of greater power. But you cannot come in actual contact with the larger life until you live to full capacity all the life you already possess. You cannot reach out beyond the circumference so long as you exclude yourself near the center. But the man who helps himself goes out into the larger fields of action, and frequently reaches out beyond the present circumference of his mind. He thereby comes in contact with greater power, and is more or less charged with that power.

A strange paradox. The more you help your-

self the more help you will receive from all possible sources. This is the law herewith; and the converse of this law is equally true; that is, the more you help others, in the usual fashion, the less you help them, in the long run, and the less help and appreciation you receive from them. Daily experience is full of evidence to prove this fact; but instead of indicating that mankind is selfish and ungrateful, this fact indicates the very opposite. The moment a man begins to live exclusively for the world, the world begins to lose interest in his efforts and ideas. And it is to the credit of the world that such an attitude is always taken. The fact is, you must live for yourself before you can live for the world, or be of real service to the world; but the man who lives exclusively for the world is not living for himself; he therefore is of no further use to the world, and the world wisely turns attention elsewhere. You must be able to help yourself before you can help mankind; therefore mankind has no interest in the efforts or the ideas of him who does not help himself, knowing that his service has slight practical value. And the fact that the race wants practical value, not theories or speculation, proves that the race, as a whole, is reasonably level-headed, though individuals at times become confused. Then we must remember that when you neglect to help yourself you will grow less in power and useful-

ness; you will weaken and become a negative, ineffective entity, regardless of how good your intentions may be. The world, however, is attracted only to the positive and the strong, because it is only positiveness and strength that can help the world and give service that has permanency and real worth. In this connection we should bear well in mind the fact that the only help that mankind really wants is that help that will help them to help themselves. For such help their appreciation is exceptional, and their gratitude unbounded. But help of the other kind, although sometimes accepted under extremity, is not wanted for long. We all feel that such help interferes with personal liberty, and tends to decrease the power and expression of individuality. And the fact that all normal minds instinctively refuse such help proves that the race is born with a spark of divine wisdom; and that we realize somehow that we are made, not to be carried upon the arms of others, but to create our own life, our own world and our own destiny.

CHAPTER III

THE TWO GREAT FACTORS

In the science of practical self-help, there are two factors that occupy the most prominent positions; and all results gained will depend upon how these two factors are caused to act, or caused to be acted upon. These two factors are: *The Human Entity and Environment*; or, the man himself and the immediate world in which he lives.

The human entity is, strictly speaking, the factor that acts, though it is almost constantly being acted upon, in a certain sense, by external surroundings. The actions of surroundings, however, are always indirect, while the actions of the man himself are always direct.

But man has the power to determine what effects all such indirect actions may produce in himself and in his world; he is therefore the master of the situation. He can cause any direct action in himself that he may desire, and he can admit or exclude what he chooses of all indirect actions from without.

To help himself man must cause only those actions to originate in himself that will result in actual self-help; and he must permit only such

actions from without as will tend to increase or promote that same self-help. That is, he must govern the actions of the two prime factors. He must so govern himself—the human entity—that everything he does will be conducive to self-help—*the whole self applied*, and he must so adapt himself to his environment that the effect of that environment will tend to call forth into practical action more and more of what is latent in his whole self. To accomplish these things, however, man must understand himself and his environment. He must know of what the two prime factors are composed, and know how they may be so directed as to produce only such results as he may desire. And it has been stated that if man knew how to use his environment to the best advantage, and knew how to apply himself to the best advantage, he could accomplish almost anything he might have in view.

The various elements of which the human entity is composed can be grouped for convenient study as follows:

(1) *The Physical Side*. In determining what effect environment is to have upon human life, the physical side assumes a very important role; the reason being that this side of the human entity is the seat of sensation and the physical senses. And it is through sensation in general, and through the different senses in particular, that external sur-

roundings produce their effects upon man. What we see, hear or feel tends to impress our minds with thoughts and ideas that correspond with what we have seen, heard or felt; and those ideas will, in turn, tend to cause actions, after their kind, in our own minds or personalities. The physical side must, therefore, be placed under perfect control so that only those impressions are permitted to enter the mind, through the senses, that tend to produce desirable actions.

To train the physical side to accept only the best that environment may suggest, ask yourself this question immediately you meet any circumstance, condition or event: "What is there in this circumstance that can add to the richness and the power of my mind, or that can serve the purpose of my life in any form or manner?"

(2) *The Mental Side.* When man proceeds to act or originate any action from within himself, it is in the mental side that that action begins. It is also in the mental side that all those actions that are suggested from without make their first definite move. To illustrate, an impression from without enters the mind through the senses. The mind takes it up and transforms it into thoughts and ideas. Those ideas, through their natural tendency to express themselves, create desires to act; and if permitted to have their way, will proceed to act, the action in every instance being similar to

that action in the without that suggested the original impression. For example, you see a man doing something wonderful. You are impressed. You begin to think of those great deeds. That thought begins to act in your mind and causes you to desire to do something great. Then if you permit that desire to have its way you will actually attempt to do something great, or at least more than you have ever attempted before. In that case, therefore, you acted wisely in receiving the impression and in permitting all those things that came from that impression to have their way. But if you see a man gaining success by taking advantage of others, you are dealing with a different circumstance; and if you permit yourself to be impressed with what he is doing and permit those thoughts and desires that naturally come from that impression to have their way, you will be prompted to go and try to succeed in that way. If you have taken control of the mental side, however, you can prevent that impression from becoming an action; and you can prevent all undesirable actions from becoming actions in your own mind. And this is decidedly important, because the more active an idea becomes in your mind, the more liable you are to want to carry out that idea yourself. Therefore whenever you find yourself thinking of anything that you would not want to do, receive or experi-

ence in your actual life, proceed at once to **think** of something that you could welcome in actual life.

(3) *Faculties and Powers.* In practical self-help the first essential with regard to the faculties and powers we may possess is right use and full use. To use a faculty right, all the actions of that faculty should be constructive; that is, all those actions should work together for that particular thing which the faculty in question is trying to accomplish. And full use means the right use of all the power and talent that is in that faculty.

However, it has been demonstrated that the average person applies only a small fraction of the power and ability in his possession; and that most of the energy that is active in the average faculty is not directed upon the work of that faculty. But if all the energy in the human mind were applied constructively, and fully directed upon the work at hand, the average person could accomplish from two to ten times as much as he is doing now. His work would also be far better, and he would become a far greater man.

(4) *Desires and Needs.* What we need and what we desire invariably determine what we are to work for. It is therefore absolutely necessary to abolish all artificial needs and remove or prevent all abnormal desires. In practical self-help it is the aim to supply every natural need and fulfil every legitimate desire. And in order that this

may be accomplished, no efforts should be wasted upon needs and desires that have no rightful place in human life. For this reason we should desire only those things that tend to inspire the mind to work for the greater and the better; and observe moderation in supplying all normal needs.

(5) *Ambitions and Aims.* The force of the mind as well as the action of our faculties naturally follow the lines of our strongest ambitions; and when ambition is very strong it will tend to call forth practically all the powers and talents the mind may possess. It is therefore highly important that every ambition be inspired with the highest possible aim so that every force and talent called into action may work for something of great worth; and that every such ambition be given more force, more power and more determination.

And no ambition can be made too strong, provided its aim is very high. An aspiring mind cannot be too ambitious. That wagon that is hitched to a star cannot have too great a speed nor be propelled with too much force. In all such cases the greater the speed and the force the better. The force of every ambition is a building force, and when strong, concentrated and determined, will gradually build up sufficient ability to carry its own purpose through.

(6) *Conditions and Tendencies.* Every condition that arises in mind or personality may suggest

thoughts or desires corresponding with itself; and every tendency in the human system may attract other forces into its own course. Conditions and tendencies may therefore determine action. But as such actions are not always desirable, it becomes necessary to observe all conditions closely, and exercise complete control over every tendency, whether it be physical or mental. It is through such control that habits and traits, whether acquired or hereditary, may be removed or changed as desired. And this is important, as the object is to remove what is not wanted, and constantly to change and improve what is wanted.

Whenever a condition arises that is not wanted we should imagine the possession of a condition that is wanted; then try to feel deeply the real nature of this new condition. All physical conditions, all mental states, and all moods may be changed or removed in this manner. Every unwelcome tendency may be immediately suspended by calling the mind's attention, at the time, to something that holds greater and richer possibilities. Attention will naturally go wherever the interest is deep and undivided; and a deep interest may be aroused in anything by simply trying to find, when examining that thing, the most interesting point of view.

(7) *Activities—Constructive and Destructive.*
The human entity is constantly and literally alive

with activities; and as many of these are destructive, or at least non-productive, it becomes highly important to know how all these activities may be so directed as to become building forces of the most efficient type. To this end it becomes necessary, first, to train the entire human entity to work for something, at all times, that has greater value and worth; and, second, to approach environment in such a manner that every impression suggested by what is discerned in that environment tends to inspire the mind to work for greater value and worth.

Illustration. You may watch a number of men working in a field. How is your mind impressed by that scene? It will depend upon your attitude toward such work, and what you are looking for. But you can hold any attitude you like and look for anything you like. You may therefore determine how your mind is to be impressed. You may think, as you witness that scene, that it is disagreeable work, hard work, unprofitable work, or that it is necessarily the work of undeveloped minds alone. In any case, such a view of the scene will not produce constructive actions in your mind, nor inspire your mind to work for greater value and worth. But if your thought is turned upon the productive power of the soil, and how that power could be increased; how the soil could be so cultivated as to produce far more; or how the work of

cultivating the soil could be improved, made more scientific, in brief, made a fine art—if such were your thoughts, that scene would impress your mind in a far different manner. The mental actions that were called forth by that scene would be thoroughly constructive, and the ideas gained at the time would give your mind a decided tendency to work for greater value and worth.

CHAPTER IV

WHAT YOU SHOULD DO

(1) *Apply Yourself Constructively.* This would imply the use of every active force in the system for some definite and valued purpose, and used in such a way as actually to produce the results intended. But only a fraction of the active forces in the human system, even among the most brilliant and most competent, is applied constructively, or for some definite and worth-while purpose. It is therefore evident that the man who will proceed to apply himself constructively will help himself to a remarkable degree.

(2) *Change Your Nature According to the Demands of Your Ideals.* There is nothing in the nature of man that cannot be changed. This is a fact that should hold a most prominent place in all thinking. And in all efforts to promote practical self-help this fact should accompany every action that may be taken. Whatever a man's ideals may demand, he can gradually change himself and modify his nature to correspond. There is therefore no occasion for disappointment, regret or self-depreciation. No present condition need trouble his mind. It can be changed; and to believe this

is to take the first step in that direction. The truth is that what we thoroughly believe we can do, we will eventually find a way to do.

(3) *Develop Further What Is in You.* If your powers and talents be small you can make them large. If your powers and talents be great you can make them greater still. There is nothing in human nature that is fixed; nothing that has reached its limit. Every quality and faculty in man is susceptible to development, and will respond to every intelligent effort that is made to promote growth. And the first two essentials in this connection are to desire, continuously and persistently, the further development of every faculty and power we possess, and to train more and more of our actions to become constructive. Here we should note that every action originating in the human entity will become constructive, provided the idea, thought or feeling that causes that action aims to acquire or produce something larger or better than what has been secured in that same field of action before.

(4) *Perfect What Is in You.* This would not constitute the working for an end, but the promotion of a process. And it would be the aim of that process to increase constantly the virtue, the quality, the usefulness and the worth of everything that you would try to perfect in your nature. Herewith it is highly important that the idea of

perfection be distinctly understood, for perfection is the object and aim of everything that man may attempt to do. Every normal action in the human mind has perfection as its goal, and every idea that the mind conceives is born from the desire to understand more perfectly that which occupies attention at the time. But perfection is not an end; to attain perfection does not mean to come to a standstill. Perfection is simply a step higher—as high as we can go just now; and every step in perfection can be followed—will be followed by another and another step, no matter how high we may go. If you are doing your best now, you are perfect as far as you have gone—you are complying perfectly with your present powers and capabilities; but as perfection is a continued process, you will, if you promote this process, constantly go farther and do better. To be perfect is to be all that you can be now—with the ever-present conviction that you can become more and more, on and on, for an indefinite period.

CHAPTER V

YOU AND YOUR OWN WORLD

Your own world, or what is usually designated as environment, is composed of the following factors, elements and conditions:

(1) *All Kinds of People.* The first and most important element found in the usual environment is the human element. And the way man adapts himself to that element and applies what he receives through his contact with the human side of his environment will determine largely how well, and to what extent, he will succeed in helping himself. In the first place, he should aim to secure the greatest good and the greatest amount of good from every shade of human nature that he may meet; but to promote that aim it will be necessary to give as little attention as possible to human defects and personal inferiority; to train the mind to search for personal worth in all human entities, and to appreciate that worth to the highest degree whenever found. In the science of practical self-help, the attitude of each individual towards the human race will be decidedly different from the usual, as it will be the purpose of

the student of self-help to think of the race as a growing plant, and to examine that plant more and more closely with a view of finding its greatest possibilities.

(2) *All Kinds of Things*. The world of things may seem to comprise the larger part of environment, as it consists of almost everything that is not specially classified under any one particular head, and may include nearly all forms of tangible objects as well as circumstances and undefined conditions. And on account of its variety, the proper dealing with the world of things becomes a fine art; though it is an art which, when mastered, will mean immeasurable gain. In the study of this art, however, it is necessary first to realize that all things can help us if approached properly. Even those things that may seem to be against us will be found to be for us when approached from the right point of view. And to find this right point of view, in every instance, is one of the aims of this study.

(3) *Building Material*. The environment of nearly every man will be found to contain building material of all kinds; and with this material he may, when he knows how, build almost anything from a home to a destiny. Whatever man may wish to build, in his physical world, mental world, or spiritual world, he will find the necessary material in his own immediate environment. If he

will only help himself to as much of that material as he can use, that part of his problem will be solved. But the solution of this problem is not found in the act of going out and appropriating, through any means whatever, the material that may be needed. We can appropriate without going out of our way. We may help ourselves to as much as we want. The question then is, how to use this material, be it physical or mental; and the answer is found in what may be termed "Constructive Application."

(4) *Building Forces—Natural and Human.* The building forces that are found in man's environment are of two kinds; those that exist in nature and those that exist in other people. A man who knows how to build can use, not only the constructive forces that are found in his natural environment, but can also call forth constructive forces from others—forces that would otherwise remain dormant. To inspire and direct other people to build for greater things than they would have been capable of if left to themselves is a high art, and one that is practiced both extensively and effectually by those who have gained prominent positions. And the results are two-fold. The man who can call forth the building forces of others will enrich the lives of those people as well as his own. He will naturally receive a part of the increase, while the others receive the remainder.

By helping others to help themselves he has promoted his own self-help on a large and extensive scale. And this is always the case. In dealing with the building forces in his environment, man should therefore aim to call forth, for practical use, those forces that exist in nature and those that are yet dormant in the minds of his fellow men. But in doing the latter his ruling desire must be, not to help others to help him, but to help others to help themselves. If his sole aim be personal gain his power to call forth the building forces in others will be greatly decreased. The selfish man cannot inspire others, nor can the self-centered man reach out and awaken those greater forces in nature that may exist in the larger and finer realms of his environment.

(5) *The Finished Product.* How to use, to the best advantage, the many forms of the finished product existing everywhere in our environment is another vital problem. Every finished product, whether physical, mechanical, mental, intellectual, artistic, esthetic or spiritual, holds possibilities for practical use in many ways; and the man who can fully appreciate and appropriate for actual self-help, the sum total of what human effort has completed to date, is on the way to the helping of himself on a very large scale. This idea gives us a new view of what the world has done, and reveals possibilities for human enrichment that are

practically unlimited. And here we may add a very important rule. Never look upon what the world has done without asking yourself what that same thing can do for you.

(6) *Demand for Talent.* Among the many factors that are found in man's environment, one of the most prominent is that of demand for talent. This demand is persistent everywhere, and as the demand for the best talent is not only exceedingly strong, but constantly growing, the art of supplying this demand will be found to be an open gate to one of the richest fields in practical self-help. There is no one way through which man can help himself so much as that of improving his ability to that degree where he can answer successfully the constant call for more ability. But in trying to improve his ability he must consider the nature and purpose of the two prime factors in his life. He must learn to apply himself, and learn to use his environment. And here it is well to remember that it is just as necessary for man to use his environment properly, if he wishes to improve his ability, as it is to apply himself properly. Indirect actions from external surroundings have just as much power to advance or deter the faculties of the mind as have those direct actions that originate in the mind itself.

Illustration. You may be living in a neighborhood where people have little or no ambition,

where great deeds are almost unknown and where the ordinary is considered good enough. You may have considerable ambition yourself, but you are constantly being discouraged from carrying out your greater plans. In the course of time you give in to those adverse suggestions from the human element of your environment, and later find your ambition practically gone. If you should then examine your mind psychologically you would find that those faculties in which your ambition originated have weakened to a marked degree, and that your ability to do what you were ambitious to do has decreased to less than half of what it was. And the cause was simply this, you permitted your environment to put a damper on your ability. The result was that both your ambition and your ability disappeared. But if you had, on the other hand, turned those adverse suggestions to good account, by becoming more determined to carry your ambition through, you would have aroused more and more of the latent power of your mind until your ability and capacity would have doubled.

(7) *Opportunities*. In practical self-help the art of taking advantage of every opportunity is vitally important. Every man's environment is actually full of opportunities, and to take advantage of those opportunities that can be mastered now, while constantly preparing for greater ones—these are the two problems. And the solution is

found in a clearer insight into your own present capacity, and a better understanding of the needs and demands of the world in which you live. But do not wait for opportunity. She is already waiting for you. Do not go out in search for better opportunities; search for methods through which you may fit yourself for better opportunities. When you are ready for the greater, the greater will be ready for you.

(8) *Obstacles and Difficulties.* These two elements are present to a greater or lesser extent in nearly every form of environment; but to the man who aims to help himself in every conceivable manner there are no difficulties and no obstacles. Every difficulty is an opportunity—an opportunity to call forth energies that have never been used before; and every obstacle is rich with possibilities—possibilities that you can develop for your own use if you will. In practical self-help the idea is not to try to overcome difficulties, but to try to use them; not to try to avoid obstacles, but to try to get out of them the good they may contain; and they all possess much good. In fact, an obstacle is simply a bundle of good things misplaced, and you can make those good things your own, thereby helping yourself, by placing them where they belong. When you try to avoid an obstacle, you not only miss a valuable opportunity, but you permit yourself to be mastered by conditions and

things in your environment. Environment, however, was not made to master man, but to be used, directed and mastered by man.

CHAPTER VI

CHANGING YOUR OWN WORLD

It is in your power to change and improve your own world, so that the elements of that world will serve you better—help you to help yourself. And to that end, this is what you can do:

(1) You can so adapt yourself to your surroundings that every idea, thought, impression or suggestion received will be favorable. And make this your rule: Whatever you see, look for something that you can use; and whatever you meet, ask yourself how it can be improved.

(2) You can convey favorable impressions to others. The value would be two-fold. First, you would call into action the most helpful elements and forces in yourself; and second, you would call forth the most helpful elements and forces in others. And he who helps much will be helped much in return. We can do nothing that is good without receiving more and more good of the same kind. Therefore you should aim to make every word and action give encouragement and inspiration to others. Talk health, happiness and prosperity. Be optimistic in all your speech. Never give expression to a pessimistic thought, and never

act in an attitude that indicates depression or disappointment. Look for the best and say so. Expect the best, and put forward your best efforts to make that expectation come true.

(3) You can act constructively upon all things. The basis of such action is to try to turn all things to good account. And the best method would be to have some greater purpose in view, and try to make all things you meet serve that purpose.

(4) You can act in harmony with all people. This is highly important, as harmony increases the power of the one who is harmonious, and tends to convert obstacles into new and better plans. But to be in harmony with everybody does not necessarily mean to agree with everything. When two people agree to disagree, and do so harmoniously, they may continue in just as perfect harmony with each other as when they agree to agree. And all that is necessary to agree to disagree is kindness, character and self-possession. However, in case you cannot get into external agreement with others, continue to be internally harmonious. Feel harmonious and give your attention to those chief essentials that will promote most perfectly the best interest of all.

(5) You can convert building material into any finished product desired. The belief that you can finish only certain products and make actual use of only certain kinds of material is not true. There

is no limit to what man can do with the raw material that may be found in his environment, be that material physical or mental.

(6) You can convert obstacles into opportunities by proceeding in the conviction that if those forces and possibilities that are latent in every obstacle were developed and applied, you would gain much in an external sense, and would, at the same time, call forth forces and talents in yourself that have hitherto been dormant. And you can take advantage of any desired opportunity by adapting yourself now to the ones that are nearest at hand, and by preparing yourself in the meantime for the ones that are richer and greater.

(7) You can control circumstances and improve your environment by acting, first, upon yourself with a view of making yourself stronger and more efficient; and, second, by acting constructively upon the chief factors of that circumstance in which you are living at the time. To illustrate, we will suppose that you are living in an undesirable neighborhood, the chief factors of which are unwholesome, depressing, and even sickening. To control and change your circumstances, your first step will be to improve yourself so that you may increase your earning capacity, thereby becoming able, either to move or to improve your surroundings. Your second step will be to act constructively upon the chief factors of your immedi-

ate environment. If your place of abode be dreary and cheerless you can make it a place of sunshine and joy; and this you can do without extra expense. If everything about the place is monotonous, you remedy that matter by introducing new and novel modes of ornamentation, none of which need add to your expense. If your place is a "sore eye" in your sight, you make it a "color spot" in your neighborhood. And what is the result? You live in a new world where you are; you have changed your environment to a considerable extent without changing your locality; you are gaining encouragement and inspiration from your successful efforts at "transformation," and the experience will enlarge and enrich your mind. You also give enjoyment to others. You have changed and improved the individual factors in your environment, and have thereby gained more individuality in your community. You have placed yourself in the fore in that particular place. Many will note this, and when it is learned that you have taken special pains to improve your ability and efficiency, as well as make the best of what you have, you will soon be invited to go elsewhere—to go where opportunities are better, recompense larger and surroundings more congenial. The world is ever looking for those who are succeeding in making the most of what they have; for it is just such

men and women that are wanted where much can be turned to more.

But to make the best of what you have is not to let well enough alone and be satisfied. To make the best of what you have is to try to bring out the best that is in what you have, and try to improve that best constantly. To illustrate further, two men own adjoining farms. The one neglects everything except the mere act of sowing, reaping and marketing. The other tries, in addition, to make everything about his place look attractive. His houses are painted; his machinery is protected from the weather and always looks new; fences are in repair; the lawn nicely mown; the shrubbery well trimmed; his horses well groomed, etc., etc. He keeps his place in this condition at practically no extra expense. He is acting constructively upon the chief factors of his environment, trying to bring out the best that is in them, and improve them as much as possible. What is the result? His environment is an inspiration, and an incentive to better work. And as better work always produces greater results, his power and means still further to improve his environment are constantly increased. Then we will also suppose that this man is trying to improve himself, both in understanding and in the application of scientific agriculture; and we begin to realize how the use of the two essentials in the improvement of environment—the increase

of ability and efficiency in the man himself, and constructive action upon the chief factors of his surroundings—will naturally and unfailingly improve that environment.

(8) You can direct the building forces in your environment; both the forces of nature and the forces of those people with whom you may come in contact. To do the latter, the first step is to call for originality in everybody; to encourage all minds to create new and better ideas; and to aim, in all transactions with others, to help them to help themselves. To do the former, the first step is for man to make of himself a building force. The more constructive a man becomes in his own actions the more power, insight and skill he gains with which to apply constructively the building forces in his environment. The man who can build with his own power has found the secret of constructive action, and he can apply that secret just as effectually to forces in his external world as to those in his own mind or personality.

CHAPTER VII

RESULTS AND RECOMPENSE

It is how well man applies the two prime factors in practical self-help—The Human Entity and Environment, that will determine the results that he is to gain from his efforts. These two factors, as they act and react upon each other, will constitute the real cause of all results to be gained, whatever his work may be. These two factors, therefore, must be taken into account in every action and in every undertaking, and his aim should be, first, last and continuously, to use them both as fully, as constructively and as scientifically as possible.

The man who tries to apply and improve himself, but who neglects to act constructively upon the chief factors of his environment, will secure only partial results. The same is true of the man who tries to use and improve his environment, but who neglects to apply and improve himself. Results in his case will be only partial. To secure the greatest and the best results, therefore, the full use of both factors must, as far as possible, enter into every action, and the improvement of both factors must be promoted constantly.

And as a special rule you should aim to make

full use of everything in your environment; make full use of everything in yourself; and aim, in all your thoughts, actions and efforts, to improve both yourself and your environment. Try to improve yourself so that your actions may be better; and try to improve the thing acted upon so that your actions may work to better advantage.

Regarding recompense, the application of these principles will reward the individual in many ways, chiefly as follows:

(1) *The Expression of Self.* The more man tends to draw forth what has worth within himself, and the more he causes himself to act, with definite and worthy aims, upon the elements of his environment, the more fully he will express himself. And there is no greater recompense than that of realizing that the worthy and the superior in your own nature is coming forth into living and tangible expression. When man does not aim at the full and constructive use of himself and his environment, only fragments of his better nature will be called forth. He is therefore living a fragmentary life, and enjoys but a fraction of the greatest of all recompense.

(2) *The Enrichment of Life.* This is another valued gain that comes directly from the same cause—the full and constructive use of the two prime factors—as the effort to act more fully and more completely at all times tends to increase the

measure of life, and also to improve the quality.

(3) *The Enlargement of Life.* In the helping of one's self, there is nothing that is more important than the constant enlargement of life; and the reason is simple. The larger your life becomes, the more you will have to draw upon, and the more you will have to work with. That results may be increased in proportion is evident. The mind that acts along a few lines only and to a partial degree will be small; but the mind that tries to act along more and more lines, and tries to act as fully as possible along every line, will naturally become large. We understand therefore why the full and complete application of the two prime factors will tend to enlarge life continuously.

(4) *More and More to Live For.* He who aims to live for much will have much to live for. There will be no end to the increase, and in the last analysis, it is more and more to live for that we all want. It is this that constitutes one of the greatest in the world of recompense. If there is but little to live for, the reason is that no constructive effort has been made to live for more. But no one can succeed in living for more until he tries to apply the best that exists in himself upon the best that exists in his environment. When a man will cause all the elements in himself to act for some definite and valued purpose, and will proceed to act intelligently upon all the elements in his external world,

he will soon have so much to live for that his mind cannot fully encompass them all. When one joy has served its purpose, a thousand better ones will be waiting.

(5) *Happiness, Pleasure and Contentment.*

The greatest pleasure of all, the only real satisfaction and the deepest feeling of joy, comes only to him who lives in every part of his being, and lives for everything in his world. The steady gaining of ground along all lines of ambition and aspiration can alone produce genuine and lasting happiness. And such a measure of happiness will surely come to him who applies himself fully, and in all things.

(6) *External Possessions.* The steady increase of external possessions will naturally come to him who fully applies the science of practical self-help; for the real meaning of self-help is *the whole self applied*; and he who applies his whole self will steadily become more and more competent. He will therefore work himself gradually and surely up into those positions in life where recompense is larger and opportunity greater. All legitimate wealth has been gained through the man applying himself intelligently upon one or more of the elements of his environment. So, therefore, all wealth or increase in external possessions can be traced to the practical and constructive use of the two prime factors.

(7) *New and Better Surroundings.* As the man grows larger and more worthy, he will not only be attracted to better things in his external world, but will gain the power to produce them. Another valued recompense, therefore, to be gained in this manner, will be that of coming into better, richer and more beautiful surroundings at the beginning of every new step in advance in his life. And if he takes full advantage of the whole science of self-help, he may take steps in advance at frequent intervals.

Desire For Reward. As the element of recompense is a natural part of practical life, we cannot master this element unless we understand its deeper cause and real meaning. And so we ask: Why does man try to improve himself, advance himself or help himself? Why does he try to call forth the best that is in him, and why does he try to act to the best advantage upon everything in his external world that may make for growth, promotion or enrichment? It is the desire for reward—reward in its largest meaning—a desire that is a necessary part both of the purpose of life and of the real nature of life.

Cause of This Desire. The desire for reward is found in that deeper feeling in human nature that naturally wants its own; and in that finer consciousness that instinctively knows that reward will add to the value and worth of life. This desire does

not originate in selfishness, as usually defined, but in the soul's realization of the fact that the creator and the thing created are one. And inseparably coupled with the realization of this fact is the feeling that it is not only man's prerogative but his unquestioned duty, both to himself and the race, to create to the full capacity of his power.

Effect of This Desire. The effect of this desire, as it is more and more completely fulfilled, is to give man the ability to live for more, and the power to secure more to live with. His gaining of reward, not only externally, but in all phases of his life, gives him the power to apply himself more effectually, and in the living of a still larger and richer life. The effect, therefore, of this desire, is not only good, but leads directly to the highest good.

Basis of This Desire. The real origin or basis of the desire for reward is found in man's inherent tendency to work for greater and better things. The nature of life is to want to live more; and to live more we must be rewarded so that we may have the means with which to promote life on a still larger scale. The purpose of existence is to move forward into the greater, the richer and the more perfect; and it is the recompense we receive at every step that gives us the ways and means to take the next step. The desire for reward, therefore, is natural and the gaining of recompense necessary.

CHAPTER VIII

THE SUCCESSFUL MENTAL ATTITUDE

The necessity of always proceeding in the right mental attitude is a matter that has until recently been largely ignored. But when we analyze the various elements that are naturally expressed in the average, as well as the special, mental attitude, and note their effects, we conclude that the right mental attitude is of the highest importance. Whatever we do we will naturally proceed in a mental attitude of some kind; and as this attitude will affect us, and through us will affect our work, it is evident that in order to secure the best effect possible we must proceed in the best mental attitude possible. Then we must also remember that if we are to apply the whole self we must apply all the elements of the mind; and apply them to the best advantage. This, however, we cannot do unless every mental attitude is right; because every mental attitude, be it right or otherwise, will express certain elements of the mind. The wrong attitude will misdirect those elements or forces of the mind, which it tends to express, and will not only prevent the best application of the whole

self, but will also produce detrimental conditions in mind, character and personality—conditions that will be in the way.

To proceed in the right mental attitude the following lines of thought and action should be closely and faithfully observed:

(1) *Have faith in yourself; have faith in the undertaking, and have faith in the outcome desired.*

This attitude will bring out into positive action more and more of yourself, and will tend to keep your thought and attention upon your work until it is finished. It will also cause others to have faith and confidence in you, which fact will enable you to secure their co-operation as desired; and no undertaking of real worth is possible without the co-operation of others.

It is always true that the more faith you have in yourself the more faith others will have in you. And we know that the most pronounced failures in the world were caused by the fact that those who were back of the undertaking did not have faith enough to see the thing through. Their faith did not hold out, so therefore they abandoned their project, and possibly when one day more would have brought a glorious victory.

(2) *Continue in a joyous and positive expectation.* Expect everything to go right. Expect the best from yourself. Expect the best from every-

thing and everybody. Expect the results desired. This will tend to call forth the best that is in you, and will place you in perfect harmony with all things, which is greatly in your favor. It will also make your actions more alive, more energetic, more persevering and more constructive. Expectation is always a rising attitude, and when positive tends to cause the mind to rise up, to move forward, to press on, and do. To expect anything, with an expectation that is positive and alive, is to arouse the mind to action, and to cause the forces of the mind to concentrate more and more upon the effort to produce the thing expected. In fact, positive expectation invariably leads to perfect concentration, and tends to draw all the available energies of the human system into the line of concentration. It also draws out more power and ability as it urges the mind to work more thoroughly, and with more enthusiasm, for that which is expected.

The joyous attitude tends to encourage, to prompt, to elevate, to inspire; and tends to heighten the effect of all action. The more joy there is in an action, the more life, power and go there is in that action. The joyful action is charged, so to speak, with energies of a rising nature, and therefore has the power to use the greater things. But the joyless action is weak, almost empty, and cannot get above the ordinary. It is therefore evident

that a mind that lives and works constantly in the joyous attitude has taken advantage of a principle of unusual value.

The fact is that the more you expect, the more you will get, provided that expectation is joyous, positive and continuous; for happiness is to the talents of the mind what sunshine is to the flowers and the trees.

(3) *Desire persistently that you may do your best; that everything will respond properly to your efforts; and that you will secure the results expected.*

When your desire for anything is strong and persistent you arouse a great deal of extra mental energy, and that energy always tends to act upon, and thereby develop farther, the very faculty; which, when developed, can produce the thing desired. In brief, a strong, persistent desire for wealth tends to direct this extra energy upon the faculty of financial ability. A strong, persistent desire for greater success in the literary field tends to direct this energy upon the literary faculties, and so on. A desire for results along a certain line will therefore give more life, energy and working capacity to those faculties that can, when made stronger, produce those results. Accordingly, the attitude of persistent desire, when present in any undertaking, will give added power and ability with which to promote that undertaking. It will also

make the individual more persistent in his determination to succeed, which means much; and it will tend greatly to attract the attention and cooperation of others. People are readily fascinated by persistent efforts; and are naturally drawn where the action is the most positive, the most powerful and the most determined. Therefore the greater your desire to realize a certain aim, provided that desire is expressed in action, the more people you will attract who will want to aid you in making that desire come true.

(4) *Think that you can. Convince yourself that you can do what you have undertaken to do.*

There are many dormant cells in the brain and many inactive forces in the mind, which ought to be aroused, and which can be aroused by the deep and constant thought that you can. So that by thinking that you can, you get more to work with, and thus gain a decided advantage. Nothing can be done until we first think we can. We cannot move a single muscle until we consciously or subconsciously inform the will that we can. But the will has never been used by anyone to full capacity. It can place in action many forces and elements that we have never used before, if we only convince ourselves, deep down in the heart, that we can. And so we shall, by thinking more and more that we can, constantly add to the power and the capacity of mind, and personality.

(5) *Live, think and work in the optimistic attitude.*

This attitude gives the mind the upward look; and it is the mind that looks up that has the clearest thought, the best ideas, the largest vision and the most perfect ideals. The optimistic attitude fixes the mind, not on failure, but on success; not on weakness, but on strength; not on loss, but on greater gain; not on the limitations of the past, but on the richer possibilities of the future. And the mind always thinks of those things upon which its attention is fixed. He who fixes his attention upon failure will think failure; he will fill his mind with the idea of failure, thereby producing the fear of failure as well as causing the mind to become more negative. But he who fixes his attention upon success, greater strength, greater gain and richer possibilities, will not only make his mind richer and stronger, but he will also inspire his mind to work for those things.

To fix attention upon the silver lining, and to look only upon the brightest side of things, is to give the mind more light; and the mind that thinks in the light can think far more clearly, create far better ideas, and evolve far better plans and methods than the mind that thinks in the darkness. However, the pessimistic mind, the discouraged mind, the despondent mind, the dissatisfied mind, the critical mind, the unappreciative

mind—such a mind thinks in mental darkness, and cannot see anything exactly as it is. But the more you are imbued with the living sunshine of the optimistic spirit, the more you inspire your mind to work for the larger, the greater and the better.

(6) *Love your work with all your mind, with all your heart and with all your soul.*

Love every factor connected with your work; or at least, look constantly for the good that is in every factor, and in every person connected with your work. We give our best to that which we love the best; and as it is our purpose and desire to give our best to our work, at all times and under all circumstances, it is strictly scientific to love our work with all the love that is in us, no matter what that work may be, or in what surroundings that work must of necessity take place. Here we should note, with special attention, that the factors of environment respond the best to him who loves his work, because his approach is better. And this is vitally important, as the way the thing acted upon responds to our action—that is what determines largely what results we are to secure.

(7) *Give the building attitude to every thought, to every feeling and to every action.*

Aim to make every action a growing action; every thought an expanding thought; every ten-

dency an enlarging tendency; and every purpose a broadening purpose. Think of the way before you as becoming wider the farther you go; think of every channel of action as becoming deeper the farther it goes; think of every new field as becoming larger and every new world as more immense; think of every new thought as bursting forth into a multitude of larger thoughts; and think of every new idea as becoming the mother of a host of greater ideas. In brief, train every attitude of your mind to move forward and outward in every direction, having increase—every imaginable manner of increase—constantly in view. You thus tend to enlarge your ability, your capacity, and all the powers and faculties in your possession. And that such an attitude will be found invaluable in anything we may undertake we can realize perfectly.

CHAPTER IX

FULL USE OF ABILITY AND POWER

If you would help yourself to the greatest possible degree, then purpose to make full use of all the ability and power you possess. Aim to be all that you can be in every thought and action. Give your best to your work; and, literally, turn on the full current of all that is in you. Give constructive expression to the full capacity of mind and personality; and to this end, give special attention to the use of The Conscious Mind, The Subconscious Mind, Concentration and Will.

The Conscious Mind. The sum total of all the faculties and states of mind that we employ in general conscious action constitutes the conscious mind; and its full use may be secured through the cultivation of positiveness in thought and action.

(1) Positive thought knows what it wants to think and what it wants to do, and proceeds accordingly with the full force of mind. Positive thought goes directly and with determination to the goal in view; it never hesitates, falters nor doubts; it decides upon its purpose, and never hesitates to carry it out regardless of feeling, advice, suggestion or appearances. And to train the mind to employ such thought whenever action

of any kind is desired, is to promote more and more the full use of the mind.

(2) Positive action is that action that is filled with the element of go. And when positive action is combined with constructive action, the action will not only go to work with all the energy in its possession, but will go to work intelligently for the realization of some definite aim. Action of real value, therefore, is secured upon the work in hand, and in addition, a strong tendency to promote the full use of the conscious mind has been created. Besides, the more elements and forces you call forth into positive action in mind or personality, the more unused elements and forces you arouse for further action. To use fully what is now in activity is to call more and more into activity. He who goes to the limit with what he has will always get more. He who is doing his very best every day is invariably doing better every day.

The Subconscious. That vast mental world that lies beneath and within the world of the conscious mind is termed the subconscious; and although its vastness makes it impossible ever to employ the whole of it, still as much of the subconscious as we can fully grasp at every step of our advancement should be fully applied. And to proceed, all action in mind and thought should be deeply felt, as deep feeling goes underneath ordi-

nary mental life and arouses the subconscious. The subconscious should be directed to give its life, its power and its full assistance to everything we undertake to do, even the least important; and whatever is done, the whole heart and mind should be given to that work. Aim to use the whole mind — conscious and subconscious — whenever the mind is used for something definite, and expect the whole mind to respond. Think, act and feel with the whole mind, and think, act and feel with the full capacity of the whole mind. This will promote the full use both of the conscious and the subconscious, and will call into action an ever-increasing measure of ability and power.

Concentration. The purpose of concentration is to focus, upon the one thing we are doing now, all the ability and energy we possess; and is therefore indispensable to the full use of the mind. To apply concentration successfully the two methods given herewith will prove very effective:

(1) Whenever attention is directed upon any subject or object, the actions of the mind should be as deeply felt as possible. When the actions of attention are deep, perfect concentration comes of itself; and a constant desire to deepen those actions will give them more and more depth until full and natural concentration may be secured.

(2) Whenever attention is directed upon any subject or object, the mind should try to find

something interesting in connection with that subject or object. This will cause the mind to become interested; and when the mind is deeply interested, we invariably have perfect concentration. But when there seems to be nothing of interest, an effort should be made to find something of interest; and such an effort will invariably create interest. Furthermore, to train the mind to act in the right mental attitude is to aid greatly in the cultivation of a full and perfect concentration. In fact, the lack of concentration is usually due to wrong mental attitudes, and is therefore a matter that is easily remedied.

The Will. Every faculty must be willed into action before it can act. The same is true of all the forces and functions in the human system. No voluntary action can take place until we will it so; and the force of every action depends largely upon how much will we put into it. The importance, therefore, of using the will to full capacity whenever we will to do anything is evident. And it is also evident that the full use of the will in all mental endeavor will naturally promote the full use of ability and power.

(1) The first step in the full use of the will is to make the will deeper, larger, more firm and more determined. And this is accomplished by making it a point to will with all there is in you.

(2) Make it a practice for a few moments

several times every day to try to will into action more energy and more ability. This will not only strengthen the will, but will greatly increase the working capacity of the mind.

(3) Make it a daily practice to try to increase the efficiency of all your faculties by pushing them forward with the will; that is, try to will them into fuller and more determined action. Take each faculty in turn with this object in view; practice faithfully, and positively expect results.

(4) Use the will frequently and extensively in trying to push up all your faculties and forces into a higher and finer field of action. This will tend to heighten the actions of your whole mind, and will thereby improve the quality as well as increase the quantity of your mental power.

(5) Use the will only upon yourself—upon the best in yourself, and with a view of causing higher, greater and more efficient action in every power, faculty, talent, force or function you possess.

Facts About the Will. The power of the will is the power of the individual ego or self to initiate action anywhere in his own system; or to act *through* some element, force, function or faculty in the system, and having a definite purpose in view.

(1) In the building up of the will it is highly important to act upon the principle that the will

to be real will power must act *through*, and not merely upon, these elements or forces that are concerned. The will acts through the deeper or inner states of an element, force or faculty, and is directly concerned with the cause region of life, thought and activity.

(2) The will develops as definite actions *through* forces or faculties are increased in number and frequency, and as the consciousness of the individual ego becomes more keen and alive; that is, when we know what the will is and where it comes from, and, in that knowledge, increase the application and the range of the will continuously.

(3) There are many reasons why the will remains weak, but these are chiefly to blame: Mental vagueness as to the nature and functions of the individual ego; uncertainty as to purpose in life or action—acting with no definite object in view; permitting external factors to take prolonged hold of mind, thought or feeling; giving full right of way to habits, desires or tendencies; and living and acting according to systems prescribed by others.

(4) In the development of real will power, you should emphasize repeatedly the fact that you are the individual ego—the real self that lives, thinks and acts—that initiates, directs and governs; and realize more and more deeply that the ego *acting through* any force or element in your

system, with a view of initiating further actions or greater actions—this is an act of the will.

(5) Deepen more and more your consciousness of the ego; and deepen your power to feel the will actions of the ego; that is, train the mind to *know* what is actually taking place in the field of the individual ego as that ego thinks, wills, initiates and directs. And the mind will respond readily to any new form of training or realization if properly prompted and encouraged.

(6) It is very important to realize that the use of the will involves no desire to control action in the usual sense of that term; but involves the desire to originate new actions according to purpose. In the right use of the will you do not try to compel forces or elements to be different; you create new actions and conditions; you will into action the new and the better according to your aims and ideals.

(7) To build up the will and extend its range, it becomes necessary to decide definitely as to purpose, even in minor matters, and to act promptly and firmly *through* the elements and forces involved; that is, we must know what we want to do along every line; then go and do it with a will—a simple practice that develops real will power to a marked degree.

(8) A scientific study of the will leads to many startling conclusions; and among them is this, that

nothing can happen to an individual unless he wills it so—unless he gives permission to actions from outside sources, or initiates these actions himself—the latter being a will action of personal choice and the former a will action of personal consent.

(9) All actions that originate from individual choice are first willed into being or expression; and all actions that are produced in the mind of the individual by external suggestions or influences—these arise because the individual will has willed to give permission, or has willed to step aside so as to give these external influences right of way. Thus we understand that whatever may happen to us, we have, either positively or negatively, willed it so. And what an “awful” truth this must be to those who have been in the habit of shifting responsibility elsewhere.

(10) A great factor to emphasize is this, that you the individual ego can will to initiate, or set in motion, any force or group of forces, or any mode of activity desired in any part of the system at any time. You will conditions in yourself to be what you may plan or purpose; and therefore we understand how you can will to be well and powerful; how you can will to change and improve every condition or circumstance in your world; how you can will to succeed and accomplish more and more; how you can will to create your future and master destiny.

(11) In the right use of the will, you control yourself, not by trying to change, suddenly, all present actions in your system, but by originating a group of new interior actions—more perfect and more positive actions in the within that will presently come forth and produce the conditions you want in the without.

(12) When you weaken the will you also weaken your power to be, to live, to achieve and attain; and we always weaken the will when we give in, or give up. But when you build and strengthen the will, you increase largely your power to accomplish what you have in view and make real your ideals. And you always strengthen the will when you proceed to see the thing through, working with all the faith and power you have in your *interior* possession.

(13) In our study of the will we must eliminate the belief that a strong will is forceful or commanding or demanding; or that such a will acts necessarily in sledge-hammer fashion; for such is never the truth. The great will moves easily, but with a well-defined, determined purpose; and it is gentle, but powerful; kind, but invincible. The great will is always serene, but deep and positive, with tremendous capacity and range—a calmly, orderly-moving avalanche of constructive power.

CHAPTER X

THE CONTROL OF CIRCUMSTANCE

To further personal advancement and accomplish what we have in view, the art of dealing with circumstance is one of imperative importance. Results depend so largely on how the individual takes hold of, and controls, the elements of environment; how he adapts himself to, or relates himself to, the active factors in his own world; and how ably he can modify, change or control his circumstance. Briefly, how well he can act upon the world of conditions and things; and how well he can call forth the best that is contained in conditions and things. It all depends on the man and his world; what these two possess, actually and potentially; and how these two act and respond to each other. It is herewith that we find our chief problem in successful self-help; and to solve this problem the following methods and suggestions will go a long way:

(1) Consider the elements of your environment; that is, the conditions and things that exist where you live and work. Then arrange and rearrange those things in such a way that you can work with them and act upon them to the best

advantage. There is room here for a great deal of deep study and practical analysis; for the fact is that you feel better, and can work better, when the elements and factors in your immediate environment are arranged in a certain way. And if you can arrange things in a setting where all things and all persons give up their best, with a natural response, you are controlling your circumstances, and achieving something of marked importance.

We should note, herewith, that the elements of environment may make or mar the life and career of almost anyone—depending upon how those elements are arranged, and how the individual adapts himself to the arrangement. A certain setting of things in your place of work may give you mental stimulus; while another setting of those same things may give you mental inaction or indifference. Certain friends and associates give us inspiration and self-confidence; others give us pessimism and self-depreciation. But you can select and arrange what is to constitute your environment and associations; and to that degree you not only control your circumstances, but you help yourself to secure far more out of everything that comes your way.

(2) When you proceed to act upon or work with things, make the best approach possible. And here is a wide field for profitable study.

But to be brief, you will make the best approach and secure the best results when you proceed in the attitude of faith, harmony, self-confidence, definite purpose, determination and controlled enthusiasm.

(3) When necessary, adapt yourself to environment as far as possible. When conditions are not suitable, make them so. Know that you can. Never let adverse conditions influence your thought, your conduct or your plans. Do not permit anything in your environment to control your mind. Think, feel and act as you have planned; and change your plans only when you yourself decide to do so. When you are about to change your mind, ask yourself what it was that prompted that change. If you find that it was external conditions, proceed at once to modify that change and make it better, provided it was good in the first place. Thus you revise your own thought, and you take your mind, at the time, above the influence of environment. But if you find the change suggested not to be good, refuse to make the change. This practice will train the mind to select every line of thought and action with greater care and wisdom.

(4) Adapt your environment to your needs as far as you can; and every effort in that direction will make you more successful in applying this principle. Study your environment carefully,

and examine its chief factors with a view of finding how they can be so changed as to respond more successfully to your efforts. You will discover many changes that can be made to advantage; and every moment of thought given to the matter will prove most profitable. The habit of leaving the larger part of our external surroundings to themselves, with no thought of change or improvement, must not be permitted. Every element in our surroundings, and every factor connected with our work, should be changed and improved as frequently as possible; but always with the idea that the change will better serve our new and greater needs.

(5) Make the best of every circumstance or condition while it lasts; and aim to get all the value, all the experience and all the constructive discipline you can out of every adverse circumstance. Do not wait for adverse conditions to spend their force and disappear. Use that force yourself. Turn it to good account. Put the enemy to work—to work for you; that is the only scientific course to pursue whenever an enemy appears, be he animate or inanimate. To illustrate: A certain boy refused to study in school but persisted in whittling up the desks instead. He was taken out and given practical instruction in wood-carving and soon became an expert. A certain woman had a husband with a terrific tem-

per. She could not cure him and soon found herself having fits of anger whenever he did. In trying to overcome this tendency an idea struck her. She resolved she would test herself and see how long she could remain unmoved during her husband's violent moments, and how pleasant she could actually feel during the test. She soon began to take delight in this rigid practice, and finally developed a remarkable character. And the change in her worked a miracle in the husband; for his temper disappeared.

(6) Control your circumstances by constantly increasing your creative power so that you can gradually improve those circumstances. The more competent you become the more you can accomplish; and the more you accomplish the more power and means you will have with which to improve your circumstances. This is how circumstances are controlled—gaining freedom from the lesser by growing into the greater; and he who adopts this method, with a definite purpose, will positively realize the change desired.

(7) Adapt yourself in such a manner to those people that you meet in life, as to secure their attention, their appreciation and their co-operation. Aim so to act that the largest number possible will be in harmony with you. Avoid actions that antagonize, that mentally confuse or disturb others, that discourage others, or that

tend to depreciate your worth. And do nothing that will make others lose confidence in you. To succeed, you need the confidence of others; and the more people there are who believe in you, the better. Make yourself an adept in the fine art of being in harmony with everything and everybody; and you have solved one of the greatest problems in the world as well as realized one of the highest of attainments.

Finally, in trying to place your environment in a condition where it can be acted upon to the best advantage, and where it will respond most successfully to your constructive actions, always have these three things uppermost in mind: First, seek perfect harmony with everything in your surroundings, both animate and inanimate; and persist in being harmonious, whether other things are so or not. Second, aim to arrange and rearrange everything in your surroundings in such a manner as to give you inspiration, and call forth the best that is in you. And third, try to improve constantly both the appearance and the efficiency of every element and factor that plays some part, great or small, in your immediate surroundings or in your work. When you have done these three things you have placed your environment almost completely under your control; and it will respond more and more to your positive efforts in constructive application.

CHAPTER XI

EFFECTIVE USE OF THOUGHT AND ACTION

(1) In the realization of the purpose we have in view in this study, the right use of thought and action becomes absolutely necessary. Results can only follow action, and before there can be action there must be thought. Thinking must be constructive and progressive in order to be right, and in order to originate actions that are constructive and progressive; and every action must follow a constructive and progressive system in order that every force applied in action may build itself, as well as build those things for which the action has been directed to work.

(2) Constructive thinking is thinking for results; that is, placing in action only such thoughts and mental states as tend to work for the results expected. And here it is well to remember that every thought placed in action in the mind, and every mental state held in mind, contains a certain amount of energy which will either work for or against the purpose in view, depending upon whether or not it be constructive. All mental action that is constructive is favorable, and tends to work for whatever the mind has in hand at the

time; but all mental action that is not constructive is detrimental, and tends to prevent the mind, in a measure, from working successfully for the object in view.

(3) In placing in action the right mental states — states that tend to build — it is only necessary to encourage such states of mind as have an upward and onward tendency, and to avoid all others. In brief, entertain faith instead of fear, harmony instead of discord, hope instead of doubt, optimism instead of pessimism, confidence instead of discouragement, expectation instead of uncertainty, encouragement instead of criticism, kindness instead of anger, justice instead of revenge, co-operation instead of antagonism, determination instead of instability, the larger vision instead of worry, enthusiasm instead of depression, the attitude of perseverance instead of the attitude of delay.

(4) Every state of mind has its effect upon character and ability, as well as upon every action employed in actual work. Wholesome and up-building states of mind, if given full possession, will strengthen character from year to year, and will constantly increase ability and working capacity. Besides good states of mind will tend to prevent waste of energy and vitality, and accordingly give mind and body better health and greater endurance. In fact, so vitally important is the

cultivation of right states of mind that no other mental state should be permitted for a moment, no matter what the occasion might be.

(5) To cultivate constructive thinking, every mode of thought should move towards the object that is to be realized or worked for; and every thought should contain the building impulse. And this impulse may be given to every thought if the mind, at the time the thought is created, is animated through and through with a real desire to build, develop and advance. Every mode of thought that works with you in your purpose and aim is constructive; and likewise, every thought that aims at good work or greater work. To think of what you do not want, what you fear, what you dislike, or to think of anything that is detrimental in any way, is to create thought that is not constructive. And such thought will not only waste energy, but will tend to misdirect the various actions of the mind. To train the mind in constructive thinking, think of what you want, what you desire to do, what you are determined to accomplish; think of what is good, what is wholesome, what is satisfying; think of the greater, the better, the more perfect and the ideal; and think of yourself as achieving what you wish to become.

(6) To secure constructive action in mind and personality, every action should be conducive

to the results that are expected; that is, every action should not only aim to work for those results, but should have a building tendency. And every action can be given that tendency by the mind itself, if the purpose to build is fully expressed in that mental action that originates and promotes the personal action. Whenever you think of action, your purpose and desire to build should be so strong that your building thought invariably takes form in action. All thought tends to take form in action, especially if the thought is strong and persistent; and the nature of the action will correspond with the nature of the thought in each case. Therefore, if we have a strong desire to give every action a building tendency whenever we think of action, every action will be given that tendency, and every action will become constructive.

(7) Every action that takes place in mind or personality should be animated with a positive desire for greater and better things. And no action that does not have such a desire should be permitted. Even pleasurable actions should be enjoyed with the idea that they will renew life and power, and prepare the mind for better work, higher attainments and still greater enjoyment. Here you may well ask yourself now if you have ever tried to give the building tendency to any of your actions. Then ask yourself how much

more you might expect to accomplish if all your actions were constructive—filled with the building tendency.

(8) Thought and action are progressive when all thought and action are working toward the larger, the greater, the ever-growing ideal; when thinking tends to enlarge and develop itself as it proceeds; when mental action gathers increased intelligence and force as it promotes its own action; when every new idea contains the power to produce several greater ideas; when every mode of thinking tends to become richer, stronger and more extensive every step of the way; when every action of the mind contains the latent power to become larger and stronger the farther it goes, and to produce greater results the farther it goes.

(9) Make it your definite purpose to act towards the larger. Animate every thought and action with a persistent desire to become larger and larger as it proceeds. Act towards the greater in the same way. Inspire every action with the aim to produce greater and greater results, and fully expect this aim to be realized. To act towards the larger and the greater is to concentrate attention upon some worthy goal that is constantly becoming larger and greater the farther the action proceeds.

(10) When you begin to work for the realization of your ambition, concentrate all your actions

upon the highest goal of that ambition. Then as you continue, picture that goal in your mind as becoming larger, greater and more wonderful the farther you go. Thus you have, not merely a great goal to work for, but a goal that is ever becoming greater. And you train your mind, in consequence, to reach out farther and farther for the greater. You will not move in a fixed groove, but in an ever-widening pathway; you will transcend limitations again and again; you will outgrow yourself at frequent intervals; you will call forth and apply more and more of the whole self, and you will fulfil the leading purpose of self-help—to help yourself to help yourself more.

(11) Have greater efficiency in view at all times and under all circumstances. Give all thoughts and actions the tendency to become more and more efficient the longer they work or act. Do not simply aim to be efficient. Make your efficiency progressive, so that the more efficient you become in your work, the more efficient you will become in the art of increasing your efficiency. This is the progressive idea; and every thought and action should be made alive with the spirit of that idea.

(12) Think and act towards the perfect, and picture in mind the perfect as a state of perfection that contains possibilities of innumerable degrees of higher states of perfection. Have such an idea

of the perfect always in view, and cause all things and actions both to become perfect in themselves and to produce the more perfect as they proceed.

(13) Think and act towards an ever-growing ideal; that is, an ideal that is ever becoming more ideal. Do not simply have ideals; have ever-growing ideals, or idealizing ideals. To simply have ideals is to take the mind up to a certain point and then stop; and at that point the mind will begin to circumscribe its ideals; or rather to make them fixed and final entities. But when this occurs the ideal is no longer ideal; it is simply an opinion or a mere habit of thought and cannot inspire the mind any more. Every system of idealism, therefore, must be a progressive system; and all thought of the ideal must be progressive thought; which means that the mind must not only try to see the ideal but also try to see the greater and the more ideal that such an ideal might contain. Thus every outgrown shell is left the very moment it is outgrown, and higher forms assumed, to be again superseded by forms that are still higher and more wonderful.

CHAPTER XII

VITAL PRINCIPLES IN SELF-HELP

The application of the following principles should be made a permanent part of all thought and action; and a working basis will be established upon which the larger development and the further expression of the whole self may be promoted:

(1) *Place yourself on the strong side of every proposition.* Whatever happens or whatever you meet, seek invariably the strong side, the positive side, the side of constructive action; and place yourself firmly on that side. Act with that which moves forward, that which builds up, that which works for the larger and the better. When things go wrong do not become disturbed or disappointed. Such states of mind are on the weak side. Be determined to make things go right; and proceed in the positive conviction that you can. You thereby place yourself on the strong side. And to place yourself on the strong side of every circumstance or event you meet in life is to increase constantly the strength of your own mind and character.

When things are against you, have more faith than ever before that you can make all things be

for you; and act according to that faith with all the life and power that is in you. When you meet failure do not give in, do not weaken, do not decrease your ambition. On the contrary, make yourself more ambitious than ever before, and be more determined than ever before to carry your ambition through.

When you do not get what you want, do not reconcile yourself to fate and resolve to be satisfied with what you have. Renew your strength and your ambition, and proceed with all the power you have to secure even a greater prize than you sought previously. When you find yourself in discord do not act on the side of discord. Act with harmony at all times. The side of harmony is the strong side, and you are always on the side of harmony when you are harmonious in your own thought, feeling and action. The deeper and the more perfect your consciousness and attitude of harmony the greater your strength, your capacity and your power.

When you have lost something that you highly prize, do not permit yourself to feel the loss, and do not regret what has happened. Proceed with the purpose to gain something that is better, and that has still greater worth; and know that you can. When better things are coming into your life, do not fold your arms in the belief that you need not act just now, as everything is going

right. To assume this attitude is to become negative; and the negative attitude is weakening, so that you will soon lose hold upon the good that has been gained. Instead, take full possession of those better things with a view of making them still better. When things are going right proceed to give them more life and power in the same right direction. When things are moving forward give them an extra push forward again and again. When things are coming your way increase your activity so as to cause them to come more rapidly and in a greater measure. Thus you are always on the strong side—the side of growth, advancement, increase and enrichment.

When you meet good opportunities do not expect those opportunities to put you through. Take vital hold of the situation and put those opportunities through. You thereby not only secure everything that those opportunities have to give, but you also prepare yourself for still greater opportunities. In like manner do not expect influential friends to push you forward. The having of such friends is an advantage and may give you a desirable opening, but do not wait to be pushed forward. Proceed to push yourself forward, and proceed with so much strength, courage and efficiency that you prove worthy of even better things than were offered at first. Thus you make yourself a successful candidate for still better openings,

which will shortly appear in your onward path.

Do not permit yourself to be carried away by adversity. To drift with the stream no matter whether the stream may be good or ill is to place yourself on the weak side. You are always on the weak side when you do not assert yourself positively for the purpose you have in view, and act with your whole self in furthering the work of that purpose. To be on the strong side, work positively for the good, even though you may be in the stream of adversity. And work positively for the better when you are in the stream of prosperity. Never be carried away by anything, but aim to take everything with you into the fields of greater increase and greater good.

(2) *Proceed with the conviction that you can, and continue unceasingly in that conviction.*

The more fully convinced you are that you can, the more of yourself you apply. When you do not think that you can, you hesitate and hold back a large portion of your ability and power. When you are convinced that you can, you give expression to all the power and talent that is active within you.

To give expression to all the power or ability that is active in your being is to call forth into expression more and more of that power or ability that has previously been inactive. To use all that you have is to get more for further and

greater use. To apply all that is in action is to arouse more into action. Much gathers more; full capacity produces greater capacity; the law of increase promotes increase; to him that hath shall be given. When you are convinced that you can, all your elements and faculties will become imbued with the same conviction and accordingly will work with you with full force in doing what you are convinced you can do. And no man can fail when all the elements and faculties in his being are working with him to full capacity.

The man who proceeds in the full conviction that he can, will apply in his work from ten to fifty per cent more ability and energy than anyone else of equal ability or power who does not consciously apply this law. The attitude of "I can" tends to place things in action. It is the attitude that calls together all the energies of mind and inspires them all to act, to work, to create, to press on, to achieve. He who thinks he can needs no encouragement. He knows what he is and knows what he can do. He has real self-confidence; and to have confidence in self is to concentrate more and more energy upon the development of self. Conceit is shallow, and is based not upon the consciousness of the superior man within, but upon the one-sided development of the superficial man without. Real self-confidence is based upon the discovery of the greater powers within. And

therefore, he who has real self-confidence knows that with such powers to back him up he can positively do whatever he thinks he can do.

(3) *Combine the full use of what you possess with a constant effort to develop more.* The fact that you may not possess much ability or power need not disturb you. You can develop more and more; in fact, as much as you may need to realize your ambitions. And in the meantime if you will make full use of what you already possess, you will accomplish far more than many others who may appear to have twice your ability and capacity. Back of every mind there is an immense subconscious world, and from this world we can call forth any amount of ability, talent and power. There is no reason therefore why any mind should remain small; and the only reason why any mind does remain small is because the greatness of the subconscious is not developed for practical use.

We steadily grow into the likeness of those mental pictures that we have formed of ourselves, and we become in the real what we positively, persistently and continuously think that we are in the ideal. Nature has given man sufficient power to accomplish anything he may desire; and this power will increase as the nature of man develops into the vast field of those greater possibilities that are inherent in human life. The secret is *be all that you can be*, and you will secure

everything that you may desire; and the more you bring forth of what is in you the more you will be; for in actual living we are, both in mind and personality, what we express in actual living.

The majority, even among the most energetic, apply only a fraction of what is in them. Much of what is in them remains inactive, and much of what is in action is wasted. The opportunity, therefore, for the man who will apply all that is in him is great indeed. The path that leads into the greater life, the life worth while, is based upon the constructive use of all the principles and laws in the being of man. In other words, it is idealism in all things; and idealism in all things means the right use of all things. The result must necessarily be the best of all the good we have in view.

(4) *Change yourself to correspond with the change you desire in your environment.* The various elements, factors and conditions that you find in your environment, and that compose your environment, are similar in every respect to that which is active in your own nature; and these are the reasons why: First, some of those things you have selected, and like selects like; second, some of those things you have attracted, and like attracts like; third, others you have created, and like creates like; fourth, still others you have modified or changed, and like causes produce like

effects; and fifth, the remainder you have permitted to remain as you found them. Here we should remember that what we permit to remain as it is invariably corresponds to certain things that we permit to remain in our own nature.

To illustrate, the father who permits recklessness in his children has a certain amount of recklessness in his own nature. The woman who permits uncleanness or disorder in her home has some of those conditions in her own mental make-up. The business man who permits questionable methods among his employees has those same traits in his own character, even though he may successfully hide them from public view. The gardener who permits weeds to grow has a tendency in his own nature to let the useless and the wasteful have their way. The young woman who permits ungentlemanly speech or conduct among her male companions has similar weaknesses in her own character, though in conduct she herself may seem innocent and good.

One of the principal reasons why the many fail to realize their ideals is because they are not ideal in all things. A portion of the mind is working for ideals, while the remainder is perpetuating the ordinary and the inferior. The house is thereby divided against itself. The roses are checked by the weeds. The ascending forces are counteracted by the descending forces and very little is

accomplished. Ideals, however, need the best of care. Weeds can grow without any care, but not so with the roses. If we want the most highly developed flowers to grow in the mind, we must provide conditions that favor the growth of such flowers; and the necessary conditions are those conditions that are ideal; conditions that tend towards the lofty, the perfect, the sublime and the beautiful.

That which is active in the world about you is similar in every respect to that which is active in the world within you. The word "active" is important in this connection and will explain many seeming exceptions to the rule. There may be things in your environment that may not seem to correspond with your own nature. For example, you may love the beautiful, and yet be living in a house where the beautiful is practically absent; and the reason is that the power to produce the beautiful in the material world is not active in your own being. You may love harmony and be a man of peace, and yet be living and working where discord and confusion are almost supreme. Again the reason is that your power to produce harmony and peace in your own world is not active in your nature or has not been positively asserted. In that case, your desire for peace and harmony are mere negative qualities, and every negative quality permits the existence of its opposite.

If there is anything wrong in your environment, you may know that the opposite of that wrong is simply a negative quality in yourself; but if you make that quality positive in yourself the external wrong will begin to disappear. It will not disappear mysteriously, but will disappear because you have gained the power to act upon your environment in such a way as to change that wrong and make it right.

Suppose there is poverty in your home. The reason is, that your power to supply a competence is either negative or only in partial action; but if you make that power positive and thereby increase your efficiency many times, your recompense will increase accordingly and poverty will disappear. Or, you may love to have friends but are practically without friends. The reason is, your quality of friendship is negative. No one is attracted to you because it is only the positive that can attract. Your friendship is not in action and therefore cannot cause response. It is only love that begets love; but dead love cannot beget living love, and that which is hidden cannot be admired. When you make the quality of friendship positive, however, you become a good friend in reality. That is, your friendship is given expression, and those who live in your own world will discover the living quality of your friendship and be attracted to you accordingly. Or, suppose

you desire certain opportunities but do not have them. The reason is, your ability is too negative to make itself felt in the world of that opportunity. But when you become a positive power in that world, applying your ability to the fullest capacity and to the highest efficiency, the greater opportunity you desire will soon be forthcoming. When we understand this principle we shall find that whatever becomes active within ourselves will invariably create or attract its kind in our environment. The secret, therefore, is to determine what we wish our environment to be, and then to give positive action to everything in ourselves that corresponds to the new environment desired.

Here we should note the law that no change can take place in the man unless that power within him that can naturally produce that change is made active. And from this law we learn why so many minds remain unchanged regardless of the fact that they almost constantly wish for such a change; but a mere wish is usually negative. It may dream of the better but does not go to work to produce the better. The same is true of many ideals held in mind. They are not made real because they are not active. They continue in a state of negativeness and do not come forth to act upon the real.

The ideal of a beautiful home can become real only when it inspires positive, constructive and

creative activities in those faculties and powers of mind that can earn, produce and build such a home. The same is true with regard to every ideal we may wish to make real in our environment. We must make that ideal so active within our own minds that it produces full and constructive action in those powers of mind or personality that can produce, in the outer world, what we have pictured in the ideal world.

When in the midst of changes it is well to remember that every change constitutes an open door to something better, but if we permit the mind to be confused we shall fail to see this door and thus lose a valuable opportunity. Changes usually mean excitement, divided attention and scattered forces; therefore the new openings that are hidden in every change are not discovered. To take advantage of every opportunity that a change may offer, the mind should be perfectly calm, while attention should be used as a search-light, so to speak, constantly watching for the very best that the new conditions may hold in store. When we enter any change fully expecting to find an open door to something better we shall positively find it. The mind that expects the better is wide-awake to the better and will know the better the very moment it is in view. The subconscious mind should be trained to expect improvements from every change and from every new experi-

ence, because when this is done all the elements of life will be directed by the subconscious into the channels of improvement. What the subconscious is trained to do it invariably will do; and it is through this law that man may attain and achieve practically any thing he has in mind.

(5) *Direct every element and force in your system to work with you for the purpose you have in view.* It is only when this principle is applied that we carry out the idea of self-help—to apply more and more of the whole self; and whatever we undertake to do we must always bear this idea in mind. To direct every force and element in your system to work with you, you must have a definite purpose in life, and this purpose must be felt so deeply that it becomes an ever-present factor in consciousness. In fact, this purpose should be impressed so deeply and so thoroughly upon the mind that you never think without thinking of this purpose; that you never desire without desiring the realization of this purpose; that you never express your ambition without giving to this purpose the full life and power of your ambition.

When any purpose, desire or ambition is so deeply felt as to be felt in every fiber in one's being, and is so strong that it stirs every atom in one's being with its force and power, then all the elements and forces in the system will follow the line of action of that purpose, desire or ambition,

and will work for the object held in view. And to apply this principle we should note the following:

a. The purpose in mind must be so strong that the force of that purpose predominates over all the other forces in the system.

b. The force of that purpose must be so deeply felt that it is keenly felt and constantly felt in every part of mind and personality.

c. All thought and all action must be concentrated upon the goal which that purpose has in view; and that concentration must be so strong that the goal in view comes vividly before the mind the very moment any thought is given to the future.

d. A number of times during each day the mind should deeply desire that every element and force in the system work with full capacity for the purpose in view; and every night before going to sleep the subconscious mind should be directed to carry out the demands of the same desire.

e. Imagination should be trained to picture all the forces of the system moving in harmony towards the goal in view, and working together for the realization of that goal.

f. At frequent intervals the will should apply its ruling power upon the entire system; and should at such times will every part of the system to work for this purpose. This action

of the will should be calm, deep, positive and determined; but quiet and gentle, with a firm conviction that its efforts are continually producing results.

g. The entire system should be kept in poise so that all energy may be retained in the system and applied with full capacity in the work at hand; and here we should remember that poise is produced by a feeling of peace in the system, blended with a feeling of power. Poise is power in peaceful action. Poise is peace in powerful action.

At first it may seem impossible to direct every force and element in the system to work for the purpose in view, because it may not seem clear how the mind can get tangible hold of all its elements and forces; but after every possible effort has been applied for a few months in producing such results—especially through desire, imagination and will—the increase that will be noted in capacity, endurance and power will be nothing less than remarkable. All mysteriousness of the process will disappear, however, when we learn that it is the nature of all the elements and forces of the system to work with the strongest ambition, and to work for the realization of the purpose of that ambition. The principle is to make your cherished ambitions so strong and so determined that its presence tends to arouse to action every atom in your being; and all that is in you will work for you.

(6) *When you do not get what you want, change your mind and want something better.*

The fact that you do not get what you want, provided you have persisted for a reasonable length of time, is usually conclusive proof that your desire has not been moving in the right direction. To change your mind, therefore, is the proper course; but that change should never be towards the lesser. It should invariably be a change towards the greater and the better. The fact that you have not secured what you wanted does not prove that you are not good enough or able enough. In many instances you are both good enough and able enough to secure something far better; and in every case you have it in you to secure something better.

You may have the desire to move a certain rock, but have not the physical power. Should you therefore continue to permit that rock to remain in your way? Not necessarily. You may have the mental power to construct and apply a machine by which that rock may be removed with ease. Or, you may have a certain position in view, and have spent years preparing for it without results. What is the reason? Most likely you are not adapted for that work, and to get into it has been up-hill work. It has been like removing an immense rock with your bare hands; but you may have talents which if applied would give you entrance to a far better

position. Thousands of people have failed trying to win a small place in life when they actually had the power and the talent to win a place many times as large and with one fraction of the effort.

If you are alive and ambitious you can almost say with a certainty that you have the power and the ability to gain something much better than you have received or wanted up to date; and therefore you are safe in proceeding to want something better. But there is another side to this matter that is more important than the first. When you proceed to want something better, you call into action the greater and the higher powers in your being. You thereby place yourself in a position where you can apply more and more of your whole self; and it is this that will enable you to realize your desires and make your wish come true. For it is the truth that there is enough in any man, provided it is placed in full constructive action, to enable him to realize any normal or rational desire.

When your life has failed to give you what you wanted, then give your life an opportunity to work for something else, and always something better. The tendency of everything is to want to work for the better. It is the same with the powers of your own life and mind; and we always succeed the best when we follow the higher tendencies of nature. Furthermore, to proceed to want the

better and work for the better is to renew life, mind and thought; and the complete renewal of your entire being becomes invariably the open door to a new world where the greater and the better are at your command.

CHAPTER XIII

BUILDING SELF-CONFIDENCE

Believe in your whole self, and inspire every element in your whole self with the conviction that you can do what you believe you can do.

Believe in your whole self, not simply in a part of yourself. Have full confidence in everything that is in you. Believe in every fiber in your body. Believe in every cell in your brain. Believe in every talent in your mind. Believe in every power in your soul. Have unbounded faith in every element in your being, from the outermost states of physical existence to the very deepest depths of your marvelous interior nature. This is self-confidence in the fullest and truest sense of the term.

To have faith in those talents and powers that are tested and tried is not sufficient, nor is it sufficient to believe only in those parts of your nature that you can see or feel. That part of yourself that you can weigh and measure is but an atom compared with the vastness and immensity of your whole self. Believe in the vastness and immensity of your whole self, and you will bring those great interior powers forth into tangible action. You may be conscious only of a small part of all that

is in you, and you may believe in that small part, but in that case your greater self is lying dormant, and, therefore, instead of living a great life you are simply sustaining a mere personal existence.

You may be ambitious, and you may have ideals, but if you believe only in a fraction of yourself you will not gain the power to reach your goal; and here we find one of the reasons why so many fail to make their ideals real. When you express confidence in yourself do not simply think of that part of yourself that you are conscious of; think of your entire inexhaustible being, and let your mind feel the very spirit of that thought. Think not simply of the working capacity of every atom in your system, but of the limitless power that exists back of every atom, and that is ready to express itself through every atom.

To think constantly and deeply of your larger self is to cause consciousness to penetrate more deeply into the richer mental realms that exist within you. In consequence, your conscious, active mind becomes larger and larger, thus growing steadily both in ability and working capacity. But this deeper thought and recognition of your larger nature will be very limited in practical value unless you thoroughly believe in that which you are thinking about. Confidence excites to action invariably. When you believe in yourself you not only arouse that in which you believe, but what you arouse

you bring up to the highest state of efficiency. The more confidence you have in yourself the greater and better will be your work, because it is the nature of confidence to bring out the best. The very moment you thoroughly believe in yourself, you cause the very best in yourself to become alive.

Why confidence acts that way is a deep psychological study that is not the question just now; but the fact that confidence does act that way is a fact of extraordinary importance. Real self-confidence, however, does not simply arouse the best, the strongest and the greatest that may be found in the limitations of the outer personal self. Confidence will arouse the best, the strongest and the greatest wherever we may place confidence. We therefore understand how much we shall gain when we learn to believe thoroughly in everything that may exist within us.

The great within of every mind is a mine of fabulous wealth, and we are just beginning to explore this vast domain. Every imaginable power and possibility is being discovered in this great interior realm; therefore we have an abundance within us in which to believe. Modern psychology is demonstrating daily that we have thus far only touched the outer rim of the subconscious, and what is hidden deeper down, or if you prefer, higher up in the mind, is marvelous indeed to think of.

We are not confined, however, to the mere

thought of this rich interior life. Thousands are turning more and more of this inner, superior life to practical use; and everybody can. Real self-confidence is one of the secrets — belief in the vastness of your whole mind, conscious and subconscious, and faith in all the powers that the great within may contain. Include your whole self whenever you express confidence in yourself, and do not fail to express that confidence in your every word, thought and deed. Live in the very spirit of this deeper, larger, greater confidence; and whatever you undertake to do, proceed with full faith in all that can possibly exist within you. Do not simply believe that you can; but let that faith touch the very soul of every atom in your being. The great purpose is not simply to believe in the shell of your being, but also in the kernel, to know that the kernel of your being can bring forth the mightiest oak of human greatness that your most inspired imagination could possibly picture.

You must learn to know and feel that there is a greater man within. You must believe in this greater man. You must let the penetrating power of your faith go into the very life of this greater man, and make your confidence in this greater man so strong that you can actually feel the marvelous power of this greatness within you thrill every atom in your being. Then you will begin to develop self-confidence that is really worth while.

Then you will begin to call forth the powers of your whole self, and every day you will find yourself becoming greater and greater in mind, thought, life and soul.

We are now in the midst of a period where we feel, more than ever before, the need of exceptional self-confidence. The civilization to which we belong has undertaken a task that is monumental; that is, the building of a civilization to conform with the new ideal; and than this, nothing greater was ever attempted in known history.

For this extraordinary piece of work—what we are seeing through now and what we shall see through later—we shall require the most thorough application of the best we possess; the best we possess in mind, talent and energy, as well as the best we possess in material wealth and equipment.

To the application of the latter we are giving expert attention, guided as we are in this respect by men of wide knowledge and experience; but the former needs further and better attention. Decidedly so. To that part of the program we must address ourselves more extensively, and with a clear insight, giving the subject the full force of what we know now.

We must get definite and positive hold of all that we are in mind, talent and capacity, and apply these with thoroughness and science; and to this end we must have self-confidence—a self-confi-

dence that is deep, great and powerful, and based upon an undaunted conviction that we positively can see our purpose through.

If we would be our best, and think and work with the best we can secure or develop in ability and power, we must have unbounded faith in what we are, what we have, what we can do; but the majority are not in possession of such a faith; therefore they apply only a fraction of their possible energies and talents; and the reason why is readily explained.

We know that practical men everywhere advise freely on the necessity of self-confidence; and young men and women are admonished again and again to believe more thoroughly in themselves; but in their attempt to act upon these valued precepts, they meet with a very discouraging situation, and do not get very far.

When a man who has not accomplished very much is advised to have more confidence in himself, he may try for a while; and he may through such an effort stimulate his mind to some degree; in consequence, he may improve—say five, ten or even twenty per cent in force, action and ambition. This is encouraging, but is only temporary in its effects.

There is always an after effect from mental stimulus; that is, where it is only stimulus and where there is no added self-knowledge or develop-

ment as a foundation. And when this reaction comes, the man in question feels less energetic than before; he may realize that some gain was made, temporarily, in force and working capacity; but after repeated attempts with the ever-recurring reactions, he can see no real gain in himself.

At this point he may take a general survey of himself; and in a partly critical attitude will ask himself if there really is anything about his personality or mental equipment that is deserving of added self-confidence. He takes note of the fact that he has not accomplished very much; that he is only average, to judge hastily, in ability and working capacity; and that he has discovered nothing unusual about his mind or leading talent. Briefly, he can find nothing exceptional about himself, then how can he have exceptional confidence in himself?

That is the vital question in this important field. "How can he expect more and more from something that appears to be only average?" And how could anyone expect the large from that which seems to be small? Like causes produce like effects. Results are remarkable only when the factors applied are remarkable. These are statements generally accepted as conclusive; and, therefore, they who feel themselves to be average only, cannot with any degree of enthusiasm believe themselves to be more.

It is such a situation that the majority face when trying to build self-confidence. They take a general view of the objective side of mind and personality; and as they do not find very much there, on the surface, to depend upon, they remain in their usual condition with slight prospect of future advancement.

We all know that there is not very much on the surface anywhere; and if we are to depend upon that only, or depend upon occasional spurts of mental stimulus, we will neither build self-confidence nor feel encouraged to attempt what is beyond the commonplace. The problem, however, that we meet herewith is readily solved; and the solution is not only effective but wonderful to the greatest conceivable degree.

To build self-confidence, the first principle is to know positively that you can; to know that you can be more; that you can do more; that you can secure and accomplish more; and to be absolutely convinced of the fact. But where and how can we secure such knowledge? We must begin with something definite; we must have something to believe in that can, at the first test, prove itself to be true; we must find something in our mental equipment in which we can place our utmost confidence and faith. And when we have found this one indispensable element or factor we shall have a solid foundation upon which to build; we may build

and rebuild according to higher ideals and larger requirements, proving ourselves equal to every occasion, and we may look forward to a future of continual advancement.

Modern research into the true nature and actual possibility of the mind holds the answer that we are looking for; and this answer is not only affirmative—affirming a great fact with power—but is truly extraordinary in its import and range. Indeed, it is a ringing message of hope, assurance and rejoicing—a declaration of unbounded significance to the ambitious and wide-awake everywhere.

The facts are these, that back of and beneath the surface of objective consciousness there are fields beyond fields of latent energy, and regions within regions of greater possibility. Briefly, there is more in you—vastly more—than you ever dreamed. Thus far you have dealt only with the outer stratum of your Whole Self; you have called into action only the surface energies of your own mental dynamo; and all the while the “more” that is in you has been waiting to help you do the great and the wonderful.

When you know these things—and they are indisputable facts—then you have something in which you can place unbounded faith; then you have something in which you can have confidence to the utmost; then you can, with soul-stirring enthusiasm, believe in yourself and in your future;

and you may entertain such a confidence, such a faith, regardless of what present conditions may be.

To build self-confidence, therefore, you begin right here. You build your foundation upon the fact that the deeper regions of your mental world hold possibilities that are nothing less than marvelous; and you proceed with your building by calling forth, for practical use, more and more of what these deeper regions hold in store.

When you are advised to have more confidence in yourself, you do not turn first to present personal capacity; you turn first to the "greater something" that is in you; and in that "greater something" you place your utmost confidence; in fact, knowing what you do—what you are in your Whole Self—you feel perfectly free to place enormous confidence in the full power and the latent possibility of this Whole Self—what you may well think of as the Wonderful Self—the all of you.

Herewith we may with much profit call to mind that richly poetic and deeply scientific statement, "Straws upon the surface flow; he who would seek for pearls must dive below." And so we are not discouraged if there be straws—mostly straws—floating about on the surface at the present time. We know that there are "pearls" below in the depths of the mental wonder world; and we have the power to go down and get them.

The majority, however, have dwelt in mind too

much on the surface; and having noted that there are mostly straws on the surface, they have seen nothing in which to place confidence. This may be your condition; and if it is, you know the remedy. Consider the pearls below; consider the vast resources that are latent in the deeper regions of your mind; consider the "layers beneath layers" of potential energy held in store in the same wonder world within; then lay hold upon those energies and resources; dive for the pearls.

You will not do so in vain; you will find what you seek; you will positively succeed. Then you will have tangible evidence of the fact that there is more in you than you ever dreamed. Then you will know absolutely that you are, in your deeper, greater self, a mine of possibility—rich beyond calculation.

These discoveries and such convictions will give you more confidence in yourself than you ever conceived of in the past. And the more confidence you have in your larger self the more life, energy, talent and power you will call forth from the vast resources within. This, in turn, will increase self-confidence still further, resulting in added achievements with steps upon steps of personal advancement.

Thus you will build self-confidence steadily and surely, and advance continually in your life and your work. You will become a living, growing

power in your world, and whether you apply yourself for personal achievement, or take part in that greater task that we all are determined to see through successfully; you will be a tower of strength, and a constructive force of tremendous value.

CHAPTER XIV

THE INCREASE OF POWER

Give your whole self to your life, to your thought, to your purpose, to your work; and know that the more you give of your whole self the greater becomes your power to apply your whole self.

The idea that we must save ourselves, save our power, save our faculties and save our energies, is entirely too prevalent; and is founded upon the belief that our supply of everything is limited, therefore we must take care of it and save it; but to save power is to lose power. It is only the power that is used that is multiplied. It is only what we place in action that produces increase.

To give ourselves freely to what we think and do is to develop ourselves more and more until we become practically limitless in capacity; but to save ourselves is to limit ourselves more and more until our capacity contracts into almost nothing.

When power or talent is held back it becomes inactive; and power that is changed from activity to inactivity is wasted.

What we suppress we destroy; what we try to hold in reserve becomes dormant; and when power

or a faculty becomes entirely dormant, it usually requires a great deal of time to arouse it into action again. What is active in the human system now should be expressed and used constructively now. If we cannot use it to advantage in one way, we should turn it into a different channel and use it some other way.

We do not gain power by hoarding power. Hoarded power gradually wastes away. We gain more power by putting to work the power we have. It is the full expression of power that draws forth more and more power from the limitless source of the great within.

The same is true of ideas. That person who keeps his valuable ideas to himself will soon lose consciousness of the inner truth of those ideas, and will also lose his power to gain more of those ideas, because when ideas are suppressed, then that faculty that discovers ideas becomes inactive.

The average person lives in the fear that he will do too much and weaken himself thereby. In consequence, most of his power is suppressed; and it is this suppression that makes him feel weak whenever he thinks he has done too much. When we work in the conviction that the energy we use generates more energy, we shall never feel weak. Instead, our working capacity will steadily increase, and we shall be able to do whatever we are called upon to do. We shall have the power to do

what we want to do, and our capacity will be fully equal to our ambition.

We must not conclude, however, from this fact, that a person should do nothing else but work. There are only twenty-four hours in the day. Seven or eight of those are for sleep; and seven or eight more for study, recreation and enjoyment; but when we do work, we should work in the conviction that we are generating energy faster than we are using it. When we work we should give our best selves and our whole selves to that work, knowing that we are backed up by limitless power.

When we work in this manner, we shall not only accomplish a great deal more, but our efforts will have greater worth, and we will enjoy every moment. To live in the belief that you can do only so much, that you must be careful with yourself and save as many steps as possible, is to make yourself weaker and weaker every day. It is to separate yourself from the greater powers within you, and to impress your subconscious with the idea that you are weak, limited and insignificant. In consequence, the subconscious will cause you to become weak, limited and insignificant. The subconscious always causes us to become what we think we are. This is the law. Tell the subconscious that you are weak, and you will receive only a limited amount of weak power from the great within. Tell the subconscious that you are strong, and you will

receive all the power from the great within that you can possibly use. The subconscious will give you whatever you positively and ceaselessly claim as your own.

That person who is constantly watching himself so he will not overwork will feel overworked most of the time; while that person who goes about his work in the conviction that he has the power to do it all will never have occasion to think of overwork; he will feel equal to every occasion and enjoy it. He will give his whole self to his work, and that is the reason why.

When we are called upon to do something more than usual, we should go and do it. We should give ourselves to it, knowing that there is no limit to the self we have to give. We should never think of extra work as a burden, nor should we feel that we must limit ourselves today so as to save energy for tomorrow. The best way to provide more energy for tomorrow is to use well all the energy we can generate today.

Invest wisely what you have today if you would realize increase tomorrow. To live in the realization that there is abundance of power where our present power came from, and that we can draw upon this greater source for as much as we can use, is to place the system in that position where it will naturally call forth, from the layers upon layers of power that are latent within, all this energy

that is required at any time for any work we may have in hand. It is the law that the more power we use the more power we generate; therefore we should never try to hold back our energies or faculties. On the contrary, we should express them all as fully as possible, and aim to apply the whole self in everything we do.

There is a marked distinction, however, between using power and wasting power. A useful action draws forth every power, while a wasteful action does not; and too many of the actions of man are wasteful. That is why his activity makes him weak when it ought to make him strong.

To make every action useful, make it a point to work, act, think and live in poise. Be in harmony with yourself and with your surroundings. Try to make every action constructive, and have greater things in view. In this manner the longer you live the stronger you will become.

CHAPTER XV

EQUAL TO EVERY OCCASION

Depend upon yourself, and proceed in the conviction that your whole self is equal to every occasion that may arise in your life or your work.

To depend upon a part of yourself is to have doubts and to hesitate; but to depend upon your whole self is to know that you are equal to everything that you may meet or be called upon to do. To depend upon a part of yourself is to express only a fraction of the power you possess; but to depend upon your whole self is to express more and more of the power you possess until you actually find that you are equal to any occasion.

That which you depend upon in yourself you call into action; and the more of yourself you depend upon when you act, the larger, the stronger and more effective will be that action. To apply your whole self in every action, you must think of your whole self whenever you act, and deeply desire the whole self to come forth into that action. This practice, if continued in all actions, will gradually develop activity in the whole self; and the capacity of your mind and personality will increase in proportion. Our object is to bring out the best

there is in us; to apply the whole self; and also to so relate ourselves to others that we may be instrumental in calling forth the best that is in them; but to do this we must observe closely the great principle that no one can be his best unless he learns to depend upon himself.

A person becomes strong by using his own powers, and he develops through the expression of his own inherent capabilities. No one can learn to walk, physically or metaphysically, unless he is taught to stand upon his own feet; and no one can learn to think constructively or progressively until his mind acts independently of all other minds. These are great principles, but they have been almost wholly neglected, both in self-development and in the training of others.

In depending upon yourself, however, the idea is not that you should depend upon yourself for everything that you need in life, or that you should expect others to depend upon themselves in the same manner, and thus refrain from giving them your best. To depend upon yourself is to depend upon yourself in the application of what you may have secured in life; that is, you should gather material and wisdom from every source possible, but you should depend upon yourself in the use and the application in your own world of what you have gathered.

All good things should be given and received in

abundance, whether they come from the physical, the intellectual or the spiritual realms; but they should be given and received not with the intention of easing life, but with a view of enlarging life. The only ease is that which comes from greater capacity. We lighten the burdens of others when we help them to bring out their own superior strength. We should not try, therefore, as a rule, to shield others from difficulties, but we should try to make them so strong that difficulties become mere playthings in their hands.

We grow by attempting to do the larger and the greater, and not by frittering away our time with what is usually called a "soft snap." However, when attempting the more difficult we should proceed gradually, step by step, and never overreach, because overreaching usually brings unfavorable reactions.

Everything that tends to make a person dependent tends to decrease that person's ability, and consequently makes life more difficult for him to live. On the other hand, everything that tends to bring out the person's own individuality will increase his ability, capacity and power; and he will thereby not only make his life easier and more agreeable, but will accomplish a great deal more in his chosen vocation. Make men and women strong, competent and highly individualized, and you need not be anxious about their life, their circum-

stances or their future. Such people will have gained the power to change their circumstances and create their own future; and no obstacle can prevent them from becoming what they wish to be. To such people troubles are not troublesome, because they are overcome at once and transformed into opportunities.

And what is more, when a mind gains sufficient power to master his own fate, there will be few disagreeable things in his life, because after all, the ills of life come only through mistakes; and when we gain sufficient capacity and power to live life as it should be lived, mistakes will be reduced to a minimum, and troubles will practically cease to exist in our world. When we see a strong soul in the midst of a large experience, which from our narrow viewpoint may appear to be a serious trouble, we usually feel sorry, but such tears are frequently in vain. In most instances he is thoroughly enjoying the experience, and will come out victorious, with greater power than he ever possessed before. Wherever we may go in life, we see the great value of mental and moral strength, the ability to depend upon one's self, and the ability to meet every occasion with an individuality that is invincible; therefore, it should be the purpose of all training to make every individual both self-reliant and self-sufficient; in brief, to give him the power to apply such a great

measure of his whole self that he can always depend upon himself. Whatever an individual is called upon to do, that he should be able to do himself, without depending upon anyone. He should not only be willing to depend upon himself, but he should have the capacity and the power to see the matter through without seeking unnecessary assistance from others. All educational institutions should base their efforts upon this purpose; and when they do, a most remarkable service will be rendered to the race.

In our efforts to improve ourselves, we usually depend upon some person who is supposed to understand the process better than we do, and thereby make ourselves dependent upon his mentality. In our efforts to instruct others, we too often take such a deep, sympathetic interest in their welfare that we make them dependent upon us. This is especially true of young minds that are very susceptible to the influence of sympathy. Such minds are not permitted to act independently, but are constantly being interfered with through the overwrought anxiety that we constantly hold over them. The true course to pursue is to teach the young mind the principles, laws and methods; and then give him the privilege to work them out through his own individual application. Let him understand that you expect him to work out the matter himself, and he will, if he has any ability;

and he usually has far more ability than he is given credit for.

The average child is made to feel that he can do practically nothing, and is thus made mentally dependent from the very start. This means daily interference with the progress of the new mind. Though the child be dependent to a degree in the beginning, nothing should ever be said or done to impress the idea of dependence upon the child's mind. The dependence of the child is temporary, and should be viewed as a passing something to which we should not give serious thought.

The true use of sympathy is extremely important in this connection, because it is through sympathy that we can understand a child sufficiently to direct that child, and it is through the wrong use of sympathy that we make the child wholly dependent. When we are in sympathy with another mind, we can intuitively feel the present needs of that mind, and can be of real service; but if our sympathy goes farther than that, unfavorable results will follow.

Here we should note that children who receive the most care and attention are always the weakest in body and the most dependent in mind; but it is not difficult to understand the reason why; though when we do understand the reason why, we realize how important it is for every mind, regardless of age, to learn the art of depending upon himself.

Parents frequently declare, "We do not want our children to go through what we have gone through," and accordingly they proceed to make the lives of their children as free from care as possible, often shielding them from experiences that are indispensable to the fullest expression of real life. Later on, such children usually turn out to become mere leaves in the whirlwind of circumstances, and are thrown here and there, giving constant anxiety to friends and relatives.

The idea is not, however, that we should place hardships in the pathway of the growing mind, for hardships have no place whatever in any life. The idea is that, instead of trying to shield children from the problems of life, we should teach them to become so strong that they themselves can readily master those problems. Instead of eternally watching young people lest they go wrong, we should help them to become so strong that no power on earth can lead them astray. We should make them strong enough to stand by themselves, and then hold neither fear nor anxiety over their sensitive minds any more.

At first sight it may seem noble of parents to prepare an easy life for their children; but is it not far more noble to teach children to become so strong and so competent that nothing in life is difficult? Here we should ask ourselves which we would rather be, a puppet in a soft snap, or a

mental giant with sufficient power to master anything, to be equal to any occasion, and to fill with comparative ease the highest positions in life. When we are training children, large or small, this is something we should consider well; and as the same law is applicable to all minds, we realize the great value of changing all systems of training, both those that apply to others and those that apply to ourselves, so that mental dependence may be reduced to a minimum, and the power to depend upon one's self developed to the highest degree.

In religious life, the idea of dependence has been expressed in a most detrimental manner. In fact, religious and moral education tends almost entirely to make a person dependent, and is consequently directly responsible for a large share of the wrong that is done in the world. There is no glory or mark of manhood in periodically sinning and repenting, because the former is always the result of weakness, while the latter is nearly always the result of fear as to future consequences. But there is glory in becoming so strong that temptations are powerless in your presence; and when the mere thought of sin is so far beneath you that it never touches your invincible character; and we all can reach this height, even in this world. The principal reason why so few have thus far reached this height is because we have not taught people to depend upon themselves in obtaining moral and

spiritual strength. We may have told them to be strong, but we have not taught them how they can go and do it themselves.

No person can become strong until he is taught to depend upon himself in this matter, because the power that is in him does not come forth until he begins to use that power through himself; but he cannot call his own power into expression, so long as he is told that he is wholly dependent upon something else. Religious and moral instruction, therefore, to be true to man must adopt this new principle; and when we examine the real purpose of religion, we find that it does not teach us to depend upon authority, or upon the Supreme, but to work with the Supreme. It is not the purpose of the Supreme to make helpless dependents out of humanity. The purpose of the Supreme is to make each individual soul so strong that it becomes invincible in the midst of all sorts of conditions.

We have told people again and again to overcome sin; but a weak character cannot overcome sin. Such a thing is a psychological impossibility; therefore if we wish to help people to overcome, we must help them to develop a strong character; but this they cannot do until they are taught to depend upon themselves.

We do not mean, however, that man is to ignore the Infinite, nor ignore the assistance he may receive every day from his fellow man; nor do we

mean that man should ask the Infinite to do it all, as millions have done to their sorrow. The principle is not to depend wholly upon the Supreme, but to work with the Supreme, and likewise not to depend upon any one person, or any group of persons, but to work with everybody.

In the realm of intellectual training, the same great possibilities exist for the application of these principles, and everyone who understands should do his utmost to hasten the day when they will be universally employed. In the beginning, however, the true use of sympathy is the first essential. We must sympathize sufficiently with people to know their needs, but we must not sympathize in such a way that we interfere with the free, independent actions of their minds. To be deeply interested in everybody without disturbing the independent thinking of anybody is the object, and also so to relate ourselves to others that we cause them to express the best that exists within them.

It is evident, therefore, that one of the greatest essentials in practical self-help, and in the full application of the whole self, is to learn to depend more and more upon yourself; and to this end think of yourself as equal to every occasion; feel that you are, and be determined to prove it. Proceed in that attitude and with that conviction, and your power will gradually increase until you realize that you are master over every situation.

CHAPTER XVI

INVINCIBLE DETERMINATION

Base your actions, your desires, your feelings and your moods, not upon external indications, but upon your own invincible determination.

No external indication must be permitted to suppress the self, and no external indication must be permitted to determine your aims, desires, feelings or moods. Maintain the mood that is most conducive to good work, even though all your circumstances may tend to produce the opposite mood. Continue to feel the way you want to feel, regardless of the fact that all surrounding conditions may tempt you to feel the reverse. Persist in the desire that is uppermost in your mind and dearest to your heart, even though there may be nothing at hand just now to indicate the fulfillment of that desire. Hold firmly to the aim you are determined to see through, no matter how many circumstances or events may seem to prevent you from realizing your ambition now. In brief, give your own determined self full authority to decide what you are to think or do, and permit nothing external to influence your attitude or movements for a moment.

This is absolutely necessary, and the reason why is found in the fact that the expression of yourself will decrease if you permit external conditions or events to influence your thoughts, aims or feelings; while on the other hand this expression will greatly increase if you give yourself full authority to determine what your aims or desires are to be.

The more fully the whole self determines what every action of mind or body is to be, the stronger and larger becomes the expression of the power of the whole self in every action. The converse of this law is also true; therefore the man who permits himself to be influenced by external things, and who thinks and acts according to what his environment may suggest, will express less and less of the power of his self in his actions; and this is why such a man always becomes weaker the longer he lives, losing ground steadily, while the man who applies the above law becomes stronger and stronger every day.

There are a number of people, especially among those who are engaged in creative work, who are unable to do anything of worth unless they are in the mood; and as they do not know how to place themselves in the desired mood, a great deal of valuable time is lost. In the average person the desired mood comes unconsciously, from causes that have been produced unconsciously, therefore there is no control whatever over any phase of

the process involved; but this process can be controlled, and the desired mood can be produced at will at any time.

What is termed the proper mood is that state of mind wherein the subconscious is ready to act, and the conscious mind or outer mind is ready to be acted upon or through. When this condition prevails, you not only feel like doing what you want to do, but you feel that you can do it well. All conditions required for exceptionally good work are present. Genius is alive, and the personality is in the proper attitude to give expression to the power of that genius. The proper mood, therefore, may be produced directly by causing the subconscious to become highly active at the time when the work is to be done, and by causing the outer mind to become responsive to the subconscious at the same time. To produce the desired subconscious action, the subconscious should be impressed with regard to what is required some hours before, or the day before the work is to be done; and while the work is being done the outer mind should give full right of way to the genius from within.

Whatever you wish to do in the near future, direct the subconscious to give full expression to this power at the time when you wish to be in the mood; and the proper mood will invariably be produced. While impressing the subconscious,

have clearly fixed in mind what you want done and when. Then direct the whole of attention upon that inner, finer mentality that permeates your entire being, and with deep, strong feeling desire to impress the within with the object you have in view. What you impress or direct the subconscious to do while in this state of deep, strong feeling, that the subconscious always will do. This is a law that is exactness itself, therefore the mood for good work, or any kind of mood, may be produced whenever desired. Instead of waiting for the mood to come, you can make it to order as required. The power of the subconscious is limitless, and can do whatever it is properly directed to do.

CHAPTER XVII

KNOW WHAT YOU WANT

Know what you want. Then continue to want what you want with all the power that is in you.

The application of this principle bears directly upon the idea of self-help; that is, the full application of the whole self; and the reason why becomes evident when we examine the mental process involved in the action of desire. When we desire something definite, we naturally concentrate the forces of mind upon the goal in view, and the more fully we concentrate the forces we possess, the larger and stronger becomes the expression and application of the self.

Here we should remember that those forces that are scattered do not call forth additional forces, while forces that are concentrated invariably call forth new forces with added energy and power; and the more of that which is in us we call forth into action, the more of the self we apply in every action. Another reason why this principle bears directly upon the self-help idea is found in the fact that there is no action of the mind that goes so deeply into the interior realms of mentality and personality as the action of desire; and there is

no action that tends so much to arouse the larger life within. Therefore when we want what we want with all the power that is in us, we tend to arouse and make alive our entire mental world; and this is our purpose. To apply the whole self we must make alive everything that exists in the vast domain of the whole self.

In addition, the power of desire when full, persistent and strong has special value, as it tends to arouse and develop those very forces and faculties that will enable us to secure what we desire. It is literally true that we shall finally get what we wish for, if we only wish hard enough; and to wish hard enough is to give so much life, so much determination, so much depth and so much soul to our desire that we arouse into full action those forces and faculties within us that can fulfil that desire. There is enough power and talent in the mind of any man to enable him to realize every normal and rational desire he may entertain, provided all of that power and talent is constructively applied.

To make constructive application of the power and talent you possess so as to change everything in your life for the better, never ask yourself what your future is to be, but ask yourself what you want your future to be. Then focus all your energies upon that one supreme goal. You create the future you want when every force in your being is directed to create what you want; and

the principal reason why so few accomplish what they have in view is that some of their energies are directed to create the bright and the growing side of life, while the rest of their energies are either scattered or permitted to create what is adverse and detrimental. The average person builds with one hand and tears down with the other. That he should accomplish little or nothing is therefore evident. But in practical self-help we learn to apply both hands in the building process, so that all the power we possess is used wisely in working for those desires or ambitions we wish to realize.

When you know what you want, proceed to work for what you want with all the force and ability you possess, regardless of circumstances. The fact that there are no immediate signs of your securing what you desire should never influence your mind. You can get what you desire when you become large enough to produce or command what you desire; and your whole self is large enough to produce or command any desire. Whether or not you are to get what you want, therefore, depends entirely upon how much of your whole self you apply; and in this connection we should remember that we tend to suppress the self and hold back this power whenever we hesitate to work for what we want, or live in the fear that we may not secure what we want.

We should also remember the converse of this fact; that is, the more we work for what we want the more of the self we apply in that work. Accordingly, that work will naturally be more successful, and will take us another step nearer the goal of our cherished desire. When we work for what we desire and give our whole life to that work, we build ourselves up, so therefore, the gain is great, even though the desire itself might not be realized. For this reason it is the height of wisdom to work even for desires that seem to be entirely beyond us. Our efforts to reach them, if full, persistent and strong, will build us up to such an extent that we shall finally become giants in mind and soul; and when we reach that lofty state in the scale, we shall find that those desires are not beyond us any more, but are easily within reach.

The ruling idea must always be the full application of the whole self; and everything that will tend to bring out into constructive action more of the self should be practiced both faithfully and persistently. To work for what we want, whether or not there are any indications of our getting what we want, is one of these important essentials. And here we should remember that indications are but reflections of our own life, power and activity. If the weak man should desire some greater thing, the indications in his favor would not be percep-

tible. According to appearances, no one would decide that he would get it; but if a strong man should desire that particular thing, the indications would be that he could very readily realize that desire. The indications, therefore, in each case depend upon the man; in fact, are the direct results of what is active in the man. The weak man, however, can make himself stronger and stronger by applying more and more of his whole self, and therefore make the indications more and more favorable until those indications declare positively that he can secure without fail the greater thing desired. Thus we understand how man can change and control his circumstances practically at will.

If there is anything wrong or unfavorable in your circumstances or your life, blame no one but yourself. Do not look in the external world for the cause. Look into your own mind. Look at yourself and the way you are using yourself. You will there find the cause in every case. External conditions are invariably reflections of what is going on in yourself. Circumstances are the results of what you are doing with yourself, and how you are applying yourself; and the way the world meets you is the direct result of the way you meet the world. Indications of every description are produced by yourself. When those indications are unfavorable, it is because your use of yourself has not been favorable. Change yourself,

and indications change to correspond. Improve yourself and the use of yourself, and indications will very shortly become more favorable. Meet the world in a changed mood, and the world will respond with the same changed mood. It can all be traced to yourself. Therefore, act as you like; improve yourself as you like; meet the world in any way that you like; and apply as much of yourself as you like. You are complete master of the situation, and can therefore receive in return what you like. The secret is to know what you want; and to apply more and more of yourself in the realization of what you want. This action will make you larger, greater and better in every sense of those terms; and like attracts like.

CHAPTER XVIII

SPECIAL RULES IN SELF-HELP

(1) At all times and under all circumstances aim to express and apply your whole self; that is, everything in yourself that is active; and aim to make more and more of yourself active through every method available. Whatever you do, results depend upon how much of yourself you apply, and how well that application is made.

(2) To apply the whole self literally means to turn on the full current of your life, ability and power; and the first step in this direction is to desire deeply and constantly to turn on the full current in yourself; and to think with conviction and feeling that the whole current is being turned on in everything you do. Begin the day with a deep, positive determination to apply all that is in you every moment and in everything you undertake. You thereby train your system to apply more and more of the ability and power that is active within you; and you also cause more ability and power to become active in your system every day.

(3) Always think of work and action as tending to give you more strength, greater endurance

and greater ability. Expect your work to build you up and to call forth more and more of your whole self. The mental attitude you entertain in connection with any action, physical or mental, will tend to modify the natural results of that action to correspond with the nature, the purpose and the tendency of the attitude. Therefore, if you work in a mental attitude that expects weariness, from work, the influence of that attitude will produce more weariness than the work itself. While if you work in an attitude that expects physical and mental growth from work, the influence of that attitude will give every action of your work a tendency to add strength and capacity to mind and body. Accordingly, weariness will be reduced to a minimum and the expression of the self increased.

(4) Undertakings that seem difficult, if approached with undaunted faith and courage, will invariably call forth power and ability in yourself that were not in action before. Thus more of the self will be expressed and applied, and the capacity to undertake greater things will be secured. To look upon a difficulty as a difficulty, or an adversity, is to hold back a large percentage of your power; while to look upon every difficulty as an opportunity through which you may express and apply more of yourself, is to increase to a great degree the measure of your active power.

(5) When you seek to apply more of the self, proceed to exercise every power, every function, every muscle, every fiber and every atom in your being. Aim to use everything that is in you; to use everything fully; and to use everything right. And a deep, persistent desire to use all that is in you in this manner, combined with a positive determination in the same direction, will even at the outset increase the action of every element in your being from ten to twenty-five per cent.

(6) Whatever your work may be, continue to move forward. Do not hesitate. Do not delay. Continue to move on. Move slowly, if you are not absolutely certain of your ground, but always continue to move. Resolve to see your purpose through to a finish, and have the courage to proceed regardless of circumstances. It is the man who is stronger than adversity, and who proves himself superior to all circumstances, that invariably wins even though a thousand failures threaten to engulf his purpose or plan.

(7) Positive action is necessary to the increased expression of yourself. Be positive in all thought and action; and this means, to give your whole life and the fullness of your whole life to everything you think, say or do. There is no better or simpler way to train yourself to apply more and more of what is in you, than to make it a point to express in your every action, physical

or mental, all the life and power you possess. To apply this rule be calm and determined in every thought and action. Feel positively the fulness of your life in every thought and action. Desire persistently to express the greater man within you in every thought and action. Will to apply all there is in you in every thought and action. Press on with all that is in you in every thought and action; and whatever you do, enter into it with all your mind and heart and soul.

(8) Give all your qualities the best possible setting, the best possible opportunities for expression, and the fullest life and action from within yourself. In brief, so live and act that every quality you possess will not only have a fair chance, but the best possible chance; and you will soon find that those qualities will serve you twice as well, and more.

(9) Rise superior to your position if you desire something better; and you will invariably secure something better. Do your work so well that any one can see that you are fitted for a more important work; and when this discovery is made you will have more opportunities for advancement than you can use. The demand for the more competent in all fields of action is many times as large as the supply. And to rise superior to your position, proceed to apply more and more of yourself in your work. Apply all your ability and

genius even in detailed or trivial matters. You will thereby prove your greater worth and give your ability a fuller, a larger and a more efficient expression. Never think of your present work as menial or degrading. All work is noble in itself, but may appear ignoble when performed by those who think they are serfs. Look upon your work as a path to advancement, to increase, to greater things; and everything you do will help you to advance.

(10) When you fail to realize your ideal in your life or your work, the cause will invariably be found in your own attitude; either in a lack of expression in yourself, or in a misdirection of that expression. If you have not secured the higher position you desire, there is either something deficient in the way you apply your ability, or there is something wrong about the way you think or approach your work. If you do not think of everything you do as a stepping stone to greater things, your idea of your work is not right; and if you do not apply all that is in you to what you are doing now, you are not on the path of advancement.

(11) When you do not secure results in one direction, turn about and apply all your ability and power in some other direction. Refuse to feel depressed or discouraged at any time, as such states always decrease the power of the mind.

Instead, increase your faith and determination with every seeming failure, and know that there are a thousand other places and opportunities open to you.

(12) Moments of inactivity are necessary. Do not count such moments lost. If you are ambitious, and are pushing to the front, such moments are but nature's method of preparation for greater things. Frequently, when the outer mind seems barren and inactive, the subconscious is working out something of decided importance which will come forth later to enrich and build up your life.

(13) Every man when prompted and encouraged to do better work, will increase his efficiency from ten to fifty per cent; and the same is true of your organs, muscles, powers, functions and faculties. Therefore, encourage and direct every atom in your system to be up to the mark. Expect everything within you to become more efficient; prompt everything within you to become more efficient; and continue in the positive faith that greater efficiency is being realized throughout your entire system.

(14) When your environment is adverse, remember that no wrong can affect you unless you permit that wrong to impress itself upon your mind. What you dwell upon mentally will impress itself upon your mind. What is impressed upon

your mind will become thoughts, mental actions, desires, and in many instances physical actions. Accordingly, to dwell mentally upon the wrong is to produce wrong thoughts, wrong desires and wrong actions both of mind and body; while to dwell mentally upon the right, the good and the greater is to produce superior thoughts, noble desires, and actions of mind and body that tend to build and enrich the whole of life. When there is adversity or discord in your home, in your place of work, or in your environment, do not permit your mind to dwell upon that matter, nor even think for a moment of what is wrong about you. Instead, turn your whole attention upon the supreme goal of your ambition, and look so intently for the most interesting factors of that ambition, that you become completely absorbed in its powers and possibilities. Your mind will thereby work up more and more to the goal of that ambition, and ere long you will find that you have entirely moved out of the discord and the adversity with which you were previously surrounded. To continue to think of the wrong and mentally live with the wrong is to continue to remain in the wrong; but to think of the right and live mentally with the greater good of the right is to grow out of the wrong and enter into the world of the right.

(15) When you do not seem to have desirable opportunities, the reason is that you are not im-

proving yourself. Improve yourself steadily, and you will become a better opportunity to the world. And he who becomes a better opportunity will meet better opportunities at every step of the way. The man who improves himself will be wanted where still further improvement can be realized; and the man who does better and better work will have the opportunity to go where still better work is in demand, with advancement in recompense as a natural sequence.

(16) When your individuality seems weak and you cannot feel that there is anything of account within you, turn your attention to the fact that all the power and possibilities of the greatest of human nature exist in your own system. Then dwell upon this fact constantly. Try to feel that it is true. You will soon become conscious of the more that is in you. Then you will begin to show greater richness and power in your mind and personality; and you will feel more and more the adding of quality and worth to every fiber in your being.

(17) When everybody is in discord about you, remember that you need not be in that discord, because you have the source of harmony within yourself. Try to feel this harmony in your deeper nature, and try to live and think in touch with that lofty realm within your own soul that is always calm and serene. Then be harmonious within your

entire system. Express harmony in everything you think, say or do. Others will soon discover that you are in harmony, and will soon enter into the same state.¹ Thus you may still the troubled waters in your environment by becoming still, harmonious and self-possessed in yourself; and thereby prevent much wrong in the life of others as well as in your own.

(18) When life seems barren or dreary, remember that the source of riches may be found in your own interior nature. The well-spring of joy, power and contentment is ever full to overflowing in your own mind and soul. Then place yourself in conscious touch with this vast reservoir within. You will soon find a decided change for the better in your entire being; and as you change, all things in your outer life will change to correspond. Suppose you have no friends. Then remember that the source of real friendship may be found among the finer elements of your own higher nature. Place yourself in touch with this source and awaken your own true friendship. You will, from the very beginning, become a better and a better friend; and as you become a better friend, good friends in abundance will want you for a friend. Apply this same idea to everything in your life that is not what you wish it to be.

(19) When you have lost everything do not think of the loss. Think instead of those factors

in yourself, and in your environment, that produced the gain; then remember that those factors can be applied again, and more successfully than before, because your past experience will give you the power to cause those factors to produce far greater gain, and in less time. There is always a way out, no matter how difficult the position, or how hard the times; and if you turn on the full current of your mind and life, the way will be opened in every case. The secret at such times is to apply the whole self and all that is active in yourself. When you do this the possibility of failure is entirely removed, and you can positively turn the tide in your favor.

(20) Have definite plans before you proceed with any undertaking. Know what you want to do and how you are to do it. Then proceed with the positive determination to push those plans through. Add enthusiasm, and results will follow as expected. A large percentage of the failures in life are due to no other cause than this—that so many act without definite plans. Such a course wastes energy, and it is wasted energy that constitutes the greatest obstacle to attainment and achievement.

(21) When you are disappointed about results, remember that the securing of better results demands a fuller and better application of your ability and power. The feeling of disappointment, however, tends to decrease the application and ex-

pression of the powers of the self, while the actions of faith, courage, persistence and perseverance invariably increase those powers. The more determined you are to succeed, and the more faith you have in the possibility of success, the more ability and power you call forth with which to promote your success.

(22) When you wish to secure favors or positions, be your best, look your best and express your best. The more of yourself you express, provided that expression is orderly, self-controlled and pleasing, the more you prove there is in yourself; and the people who have the most in them are the ones selected for the best places.

(23) When you are in a position where competition is so keen that the chances of each one reaching the top are less than one in a thousand, remember that every step you take in the improvement of yourself will add to the value of your own life. And to advance in worth, in power, in usefulness—in brief, to apply more and more of the self—that is your purpose. No matter how many applicants there may be for an important position, the fact remains that the demand for competent men and women is much larger than the supply. The man, therefore, who improves himself and makes himself more efficient, will not only gain far more from his life, but will positively advance to better positions in the world's work.

(24) That which is best suited to your own nature and demands will, when realized, give you the greatest happiness and add the most to the value and welfare of your life. Nothing should be selected, therefore, with a view of imitating or outdoing others, but always with a view to serving your own best needs — for greater service to the world.

(25) Be orderly, neat, attractive and refined in your dress and personal appearance. This will invariably cause you to appreciate yourself better, which in turn will tend to call forth your better qualities in a larger measure. To make a good impression upon others is one of the many ways by which you can act to advantage upon your environment. The people you meet or associate with constitute one of the principal factors in your environment; and it is therefore highly important that the impression you make upon that factor be favorable to the greatest degree.

(26) Associate as far as possible with people who fully appreciate your worth and your work, and who do not hesitate to express their appreciation at every available opportunity. When we receive appreciation our minds become more active along the lines of our work, and a strong tendency towards still better work is produced. And so strong does this tendency become at times, that most ambitious minds can accomplish almost twice as much as usual if fully and wisely appreciated.

Realizing this fact we should express our appreciation of others whenever we feel justified in doing so. No good work should be noted without a word of appreciation; and for those who are doing their very best our appreciation should be most enthusiastic. But we should never indulge in mere flattery, nor be too free with our compliments. Our words of praise should be merited, and should always be sincere. Sincere praise is always inspiring to those who receive it and deserve it. If all who deserve appreciation received all the appreciation they deserve, there would be ten times as many competent people in the world as there are now. Efficiency among the majority would be improved fully one hundred per cent, and deeds of real greatness would be multiplied many times.

(27) Associate mentally with the great souls and the great deeds of human history. Think much of the great, the noble and inspiring. Use your spare moments in this most profitable manner. Through this practice you create superior thoughts. You enrich your mind. You add quality and power to your thinking and thereby become stronger, more able, more competent and more worthy. *We steadily grow into the likeness of that which we think of the most.* Therefore, if we would rise in the scale, we must think much and frequently of those who have reached the high places in life.

(28) When others do not appreciate your efforts at once, remember that it takes more time for the race to discover the value of the extraordinary than the ordinary; so be patient and self-sufficient, and glory in the fact that your work is already above the average. Appreciation positively will come and may come almost at any time; and when it does come the reward will be many times as great. Do good work, the very best of which your whole self is capable. Full appreciation and adequate reward must follow. The best things come slowly and require more time and effort, but it is the best things that make life worth while.

(29) To live and work with people who are antagonistic to your belief and plans is a circumstance that becomes comparatively easy when you apply the correct idea of freedom, and realize that no circumstance can stand in the way of a great soul, a worthy idea or a meritorious plan. Remember that every person has a right to his own views; and also that you need not express your views in order to carry them out. The proper course is to live them, and by so doing prove your superiority by deeds and results. In a reasonable time others will recognize the superiority of your plans, and be glad to give them full right of way.

(30) When you meet exceptional opportunities before you are prepared or feel competent to

take advantage of them, there are two things to bear in mind: First, all good opportunities continue to come again and again to the man who is making his life count in the world. If the time is not ripe at first, it will be later or in due time. Second, it is possible to prepare yourself on very short notice, and thus take advantage of exceptional opportunities without delay. It is remarkable what you can do when you think that you can, and are determined to do your utmost. But at such times use good judgment and never hesitate. The man who hesitates, and makes it a habit to hesitate, will never accomplish anything worth while. It is the man who makes himself equal to every occasion, by applying everything that is active in his whole self, that secures the best opportunities, and that moves forward with the greatest measure of real success. The growing, determined mind will not find it necessary to wait for exceptional opportunities, because he creates such opportunities as he is ready to use them.

(31) In practical self-help there is nothing more valuable than effective ideas. Ideas can change anything. Ideas can improve anything. Ideas can change defeat into victory, failure into success, adversity into prosperity, loss into greater gain, a useless life into a rich and remarkable life. No matter what your conditions may be, if you produce better ideas those conditions will change

for the better, and the reason why is simple. There is no way that you can help yourself more than by producing greater, better and more effective ideas. Therefore, the aim should always be to secure better ideas, and to train the mind to become an expert in the creation of ideas that have exceptional value. The more the mind is exercised in the formation of efficient ideas, the more efficient the mind becomes in the creation of such ideas. Therefore, exercise the mind in the formation of practical ideas; ideas for doing things better; ideas on the way to make things better; ideas on how to change and improve everything in your life. Thus your mind will become so efficient in this respect that it will always be prepared to produce the right idea when emergencies appear; and in the meantime those improved ideas will add greatly to your welfare in every other respect.

(32) Before you consult others on what to do give your own mind the fullest opportunity to apply its power in solving the problem. You can usually get better ideas for yourself by engaging the full power of your own mind than by consulting others. Therefore, use your own mind first. This will give your mind most important exercise, and your power to produce ideas will be developed. After giving your own mind the first opportunity in this respect you may consult others. Thus you may secure ideas that you can combine

with your own; and such combinations nearly always prove more valuable than the individual ideas secured from either source. The greatest and most successful plans in the world of achievement have, in most instances, been the result of combinations of ideas contributed by several brilliant and highly active minds; that is, each individual concerned gave his own mind directions to produce the best ideas possible in connection with the plan; and later the best ideas from all those minds were combined into a new plan which proved to have all the essentials required.

(33) When you have obligations to meet, and are not prepared to do so, the situation should always be met on the strong side. Do not worry. Do not be disturbed. Have no fear. Remove all depressing states of mind. Be determined to meet your obligation. Have the faith that you can. Declare again and again that you must find a way. Call upon the elements of your mind to aid you, to give you ideas, plans and effective methods; and positively demand results. You will in this manner gain remarkably in mental power, character, positiveness and personal worth; and you will, with hardly a single exception, find a way out. In fact, it is practically impossible to find an incident where the victory was not won in this way; but where the way out was not found at once, the loss in material things was slight com-

pared with the gain in mental power. And to gain mental power is not only to become able to regain what was lost, but to add much more in days to come.

To worry at such a time is to destroy the power necessary to find the way out. At such a time you need ideas, plans and methods; and to find these the mind must be clear and strong. And when the mind continues to be clear and strong, the necessary ideas or plans will certainly be found, provided all the elements of the mind are called into full determined action. When you find yourself in a difficult place do not despair. Do not get ready to give up. Do not think of going under. Be strong. Be firm. Be positive. Be determined, and go to work with all there is in you to form ideas and plans through which you may find the best way out. At such times do not worry, but create greater ideas instead.

(34) When you cannot carry out your favorite plan proceed at once to try some other plan. Direct your mind without delay to work out something better. Declare that you must have it. Lose no time regretting what was not possible. "Let the dead bury its dead." Your mission is to act among the living—to do things. Therefore, when you find that certain things do not respond to your efforts you must proceed at once to act with other things. The coming of failure has turned

many a man into a far richer and greater field. In fact, all failures act in this way in the lives of those who determine to do great things. If you fail in one direction you may know, if you are doing your best, that there is something greater in store for you in another direction. In the life of a great soul the closing of one door is invariably followed by the opening of a larger door; and every soul is potentially great. The secret is: *Be true to all that is in you; and be all that you can be now.*

CHAPTER XIX

BUILDING THE POSITIVES

Make it your constant effort and aim to cultivate the positives. Train yourself to express in thought and speech only those things that have a decided tendency toward the larger, the better and the more wholesome in life. Do not permit a single thought or a single word that points downward, because the way your thoughts and your words go you will also go.

Train yourself to express only positives and you will, through that one thing alone, grow steadily in health, strength, power, ability and efficiency. Every positive action in your system is a building action, while every negative action is the reverse; and the reason why is found in the fact that the positive action deals with quality while the negative action deals with the absence of quality.

When you think of anything as being difficult or impossible you admit to yourself that you are not equal to the occasion. You cause your mind to dwell on the absence of sufficient power instead of upon the presence of sufficient power; and you thereby weaken yourself. No one can bring forth all the power that is within him so long as he thinks

about his lack of power; and that is what you do when you complain of things being difficult or admit the possibility of defeat.

When you criticise others or feel dissatisfied about yourself you are likewise dwelling upon the absence of quality and power. You are not bringing out the superior. You are simply impressing your mind with the inferior. In other words, you are filling your mental store-house with cheap material, and such material is not only valueless to you, but stands in the way of your gathering better material. The more room we give to the inferior the less room we shall have for the superior, and vice versa.

Never think or say that anything is difficult. Affirm constantly that all things are possible, and live in the conviction that you will have the power to do whatever you are called upon to do. Never feel dissatisfied with what you have done, but continue to say, I will do better. Never admit the possibility of defeat. Keep your mind positively upon victory and resolve to transform all present conditions into victory. Never criticise or find fault under any circumstance. Do not take the negative path. Take the positive path. Instead of calling attention to the defect, call attention to the possibility of improvement. In this manner every imperfection we may meet can be met without giving any thought to the weak side; and

when we give all our thought and attention to the strong side, the strong side will steadily grow in strength, value and efficiency.

To feel anxious or worried is to deal with the absence of power. It is to believe in the lack of power, because no person would feel worried if he felt that he had the power to carry through what he had undertaken. However, we must not attempt to displace worry with indifference. Instead we should live in the positive conviction that we can reach the goal in view. We do not eliminate the cause of worry by simply ceasing to have thought of failure. The secret is to think about success, and to be so determined to succeed that there is no longer any room in the mind for thoughts of failure. We remove the negative condition by introducing the positive state; and the positive state is always the opposite good of that which is detrimental, inadequate or undesired.

When we come to a place where we seem utterly unable to see our way through, we may think we are justified in being anxious; we may think we have grounds for fear and that we cannot be blamed for being worried or feeling discouraged; but the truth is that it is just such circumstances that demand all the faith, all the power and all the positive determination that we can possibly arouse. Even if we should fail for the time being, we have become so strong during the experience

that we are fully prepared to turn the temporary defeat into a great and permanent victory. However, if we continue to express the positives and the positives only when we enter so-called trying times, we shall pass through and out of such times with flying colors in every instance. That person, however, who never permits a single negative to exist in mind or personality will never fail. He will not even meet temporary defeat. He may find places at times that will demand all the faith, all the courage and all the energy that he can possibly arouse, but he will continue to move forward.

But to bring out the positives when we meet difficult places is not all that is necessary. It is necessary to bring out the positives at all times. Eliminate negatives in your mind and you will not have to meet negatives in your circumstances. Cause every mental action to be a building action and tomorrow you will always be greater and better than today. Do not be down in your mind and you will never be down in your fate. There will be no downward tendencies in your life so long as there are no downward tendencies in your thought or speech. When you have begun to move upward and onward in your mind, you have also begun to move upward and onward in your life and your destiny.

When every thought and every word gives expression to the power that makes for greater things,

everything you do will build for greater things; but to call forth building power we must not dwell mentally upon the lack of power. Instead we must give all thought and attention to that which contains power, abundance of power, and possibilities for greater power.

Have no regrets. Let the past go and proceed to make the future better. Know that you can, and be determined to do what you know you can do. Do not be sorry when others are in trouble, but do something tangible to help them out. Grief is a negative and wastes energy. To develop practical helpfulness is a positive and develops energy. Never fear the worst. Never think that you fear the worst or ever permit yourself to say so. Always expect the best. Think so at all times and say so whenever you are in the company of those who enjoy wholesome speech. When you are in the company of those who may not understand the principle of wholesome speech, say only what is necessary and continue to think positives with all the power and conviction of your soul.

Never think or say that things are going against you; that you are not able to do what you want to do; or that fate is unkind, or that life is too short. Such ideas cause the mind to dwell on the weak side, the lesser side, the undesirable side; and we are invariably drawn into those conditions that we think of the most. Do not admit that

things are against you, even though they may seem to be. Think nothing about it, but do think about the great fact that when you become greater than things all things will be for you, no matter what you may wish to do. And also remember that you immediately become greater than things the moment you begin to express positives and positives only. It is therefore an easy matter to cause things to take a turn.

When you seem to be unable to do what you wish to do, give your positive attention to the great fact that you can become what you wish to become. The reason why you cannot do what you want to do is because you have failed to become as much as you have the power to become. Give your present thought, with full positive action, to what you desire to become, and the opportunity to do what you desire will shortly follow.

Do not feel disheartened because fate seems to be unkind. Do not weep over the failures of the past or the limitations of the present. Do not think of what you have failed to get. Begin to think about what you have the power to give. Then proceed to give the best to the world; and as surely as the universe is in motion the best will begin to come back to you.

To think that life is too short is to dwell upon the limitations of life, the lack of life and the final absence of life. To live as we wish to live, how-

ever, we must steadily grow into more life, richer life and better life. Therefore, every thought and word should convey the idea of limitless life and be inspired by the feeling of a perpetual increase of life. Never think of trouble. Never look on the dark side. Never feel suspicious. Never feel hurt. Never think ill of a single creature. Never talk sickness to anyone. Never mention bad luck or even think of possible misfortune. Never take a pessimistic view of anything. Never admit that you are tired. Never say that you feel bad. Never admit weakness of any kind. Never pay attention to defects in others. Never say that you are only human. Never say that there is always something wrong. Never think that the results you expect can only come after a long, hard pull. Never lose faith in yourself or anyone else. Never contemplate the idea of giving up. Never pity yourself or feel sorry for "poor me." Never think of anything as being hard or fixed or limited. Never think of any condition or circumstance as being greater than yourself, and never think of any obstacle as being insurmountable. These are all negatives, and as all similar expressions of thought or speech are also negatives, anyone can readily discriminate between the negatives and the positives in whatever may be thought, said or done.

When you express the positives you talk health, happiness and harmony; you talk peace, power

and prosperity; you talk virtue, wholeness and superiority; you emphasize the greatness of man; you mention only his good qualities; you think only of his better and stronger side; you live in the conviction that you have the power to grow out of any condition into a superior state, and you act accordingly; you direct your whole attention upon the greater possibilities that exist within you; all your thinking is trained to bring out the greater; and all your energy is used in building up the greater. You know, therefore, that your life and your destiny are in your own hands; and you not only bear that fact in mind at all times, but you so live and work that that fact becomes a reality in every part of your own sphere of existence.

CHAPTER XX

THE COURAGE TO GO ON

To begin, it is necessary to remove the principal obstacle in the way; that is, the fear of the future, and we accomplish this by realizing that the tasks of tomorrow are not one-half as difficult as they may seem from the viewpoint of today. When we think of that which is to come we usually transform our imaginations into mental telescopes and what we see is thus made larger and brought closer to our present position. Being so large we think we must give the matter much thought; and being so near we think we must attend to the matter at once. In consequence, we generally give future tasks several times as much thought as necessary, and we begin preparation weeks and months before we have to, thereby wasting time, energy and previous thought, simply because we did not see the thing where it is and in its true size.

Sometimes the task looks so large that we fear to begin; we have doubts as to our ability to carry it through; we do not feel equal to the occasion because we have magnified that occasion several times over through a misuse of imagination. In this way people frequently live for weeks in dread of something that they have to do because it looks

so large and so difficult; but when they come to do it there is nothing to fear at all; there are no difficulties connected with it, and they find it to be one of the easiest things they were ever called upon to deal with.

The magnifying power of imagination is the cause of this confused state of affairs; and through this very thing millions of people either stumble outright or have started on the down grade. To be able to see one's self and everything pertaining to one's self as it really is; and to be able to see one's work as it really is, these are most important attainments.

You cannot do justice to yourself today unless you can correctly measure your present capacity; and you cannot properly approach your work unless you can see that work as it actually is—no larger and no smaller than it is. You may be far greater than your work. You may be equal to far greater occasions than the ones you daily meet, but you may not know it. You may be looking upon your work through the magnifying glass of abnormal imagination. This makes your work look large and difficult, and you fear it. You therefore look upon yourself through fear, and through that glass you appear to be much smaller than you really are.

Nine people out of ten habitually magnify their work and belittle themselves. They do this uncon-

sciously; in fact, they have inherited the habit and usually do not know that they have it. Occasionally we find a man who takes the correct view in this matter, but in too many instances he retains this correct view only for a short time. The nearer he comes to the real occasion, the more he tends to refer to the wrong view, until he comes to think that the work is hard and that he himself is incompetent.

To secure the best results from every occasion, both the action and the thing acted upon must be seen and understood as they really are. When the coming task is easy we cannot afford to give it a great deal of thought or preparation; and when it is hard we want to know it so that we can prepare ourselves thoroughly; but we cannot properly prepare ourselves to meet the difficult so long as we live in dread or fear. To dispel this fear, however, it is only necessary to realize that we are equal to every occasion that we may meet upon our onward path.

We are never called upon to do what we are not able to do. This is one of the great laws of life. What comes to us comes because we ourselves have at some previous time sent the invitation. Things do not come of themselves, and other people can never give to you what you do not willingly accept. When we are equal to great things we will be called upon to do the great and

difficult. Therefore, when the difficult does come, we may know that we are fully equal to the occasion.

We can state it as a general rule that every person is the equal of every action that comes into his life. There may seem to be exceptions, but upon close examination we find these to be only temporary modifications that are usually too insignificant to change the results. It is therefore thoroughly unscientific for anyone to fear the future or to tremble in the presence of any occasion he may not have met before.

If we were told that we had to tie our shoe strings tomorrow and had never done so before nor seen anyone else do it, we should possibly lie awake most of the night worrying about how we would ever get through with such a difficult undertaking. And although this conclusion appears to be absurdity itself, nevertheless there are a great many people who spend sleepless nights thinking about how to do things that prove just as simple as tying shoe strings. A great many, even among the most competent, spend days, nights and weeks turning things over in their minds that could be handled perfectly upon ten minutes notice. But people would never do this, however, if they could see their task in its true nature, and know themselves sufficiently to realize that they are equal to every occasion.

Imagination, or rather the wrong use of imagination, is to blame for all this, but the whole matter can be remedied by training imagination to act in its own legitimate realm. To accomplish this in the simplest manner possible, train yourself to live constantly in the conviction that you are equal to every occasion that comes your way. Practice will prove that this is the truth, and the man who makes it a practice to meet every occasion with the thought that he is equal to it will never fail to turn action to good account.

When doubt comes up and you begin to feel that possibly you have met your Waterloo, remember the great law that like attracts like. You have attracted something difficult because you are able to handle the difficult. You have been called upon to take up the new task because you are ready for it; and going at it in such a spirit will always produce success. In addition, your imagination will be daily trained into normal action. In this connection, however, we may well ask what it is that causes the Waterloos in life, if it is true that like always attracts like; but the answer is simple. To say that you are equal to an occasion means that you can co-operate to advantage with that occasion and thus produce satisfactory results. It does not mean that you have met something to fight or resist. The average person, however, thinks that life is a battle and he proceeds accordingly; but he

thereby misapplies his power, and it is the mistake that leads to failure. He may be making a battle out of his life by fighting every difficult occasion that is met, and because he fights he meets many a Waterloo. In constructive work failure comes only when we are so afraid of the occasions we meet that we do not co-operate with them properly; and we fear them because they appear to be larger and more difficult than we supposed, due to the fact that we look at them through the magnifying glass of an abnormal imagination.

He who takes advantage of every opportunity; who is always at his best; who views all things correctly; who does not give unnecessary time to trifles; who does not fear the difficult; who knows that he can do whatever his own sphere of existence may call upon him to do—to him there is victory in every case. He will not have to turn back or go down. He will never meet defeat, because he is complying with those requirements from which all victories proceed.

The majority are creatures of habit, though it is neither necessary nor desirable that any one should be; and on that account we usually find it easy to do things to which we are accustomed, even though they may be very difficult. But what we have never done before usually seems difficult though it may in truth be simplicity itself. The reason why is that we have entered into right rela-

tions with those things to which we are accustomed, and have adapted ourselves to the requirements. Accordingly, we are always prepared, and such work comes easy. In brief, the subconscious supply is always at hand; and to fill that particular place in life has become second nature. When we meet something difficult, however, we are unable to comply with the requirements at once. We are not adapted to the new work. We have not trained the subconscious to respond. We have not formed the right relations; and it is necessary to be properly related to our work before it can be done as it should be done.

Here we find the great problem in this connection; how to relate ourselves properly to every occasion that is met; and to solve this problem we must first remove the tendency to magnify our work and belittle ourselves; for with such conceptions of things we cannot see anything as it is, and cannot produce proper relations between ourselves and our work. To co-operate with the occasions we meet under such false conceptions will only result in misfits; and here we find one reason why so many people are in the wrong place, working at things they are not adapted for. To give your best to your work you must properly relate yourself to your work; and to relate yourself to your work you must see yourself as you are. You must also see your work as it is; but all of this is

simple and is readily accomplished by removing all kinds of belittling and magnifying processes.

And although this may seem to be an immense study, you can simplify the matter by living constantly in the conviction that you are equal to every occasion that you may meet in life. This conviction when thoroughly grounded in the subconscious will remove the two undesirable processes just mentioned; and will establish right relations between yourself and every new occasion that you may meet. Accordingly, you will know that you are equal to every occasion; and when this discovery is made, you will have removed practically all the difficulties that may exist in your pathway. Then combine this conviction with a group of well-developed positives, and you will have the courage to go on; to go on at any time and under any circumstance; to go all the way—to go to the apex of your highest vision.

CHAPTER XXI

THE CONTROL OF THINGS

When we know what we want and begin to press on with all the power and faith in our possession, we may look forward with joy to the coming days. What we want we shall receive, because things will take a turn and the turn will be in our favor. Things always take a turn when we are determined that they shall. Things invariably obey when called upon to do so by a mind that makes itself invincible.

When all things appear to be against us we are against ourselves, and when things seem to be slipping away the reason is that we are neglecting to hold ourselves in that strong, positive, masterful state where we belong. Things will do for us what we are doing for ourselves. That is always the nature of things. We originate action whether in the right or in the wrong. Things merely imitate what we are doing. Therefore, we may cause things to do whatever we desire.

We do not have to control things nor command things. It is only necessary to control ourselves and command ourselves. What we are determined to do, things will proceed to do. Things always

follow the strongest force. And we become the strongest force in our own world when we determine, with all the power we possess, to do what we want to do.

There is no fate that cannot be changed, because fate is but the result of the actions of things, and things will change their actions when we proceed to change our actions. As we act so will things act. This is invariably the rule. Then, we find that adversity is simply the result of a disordered mind, or a mind that has not caused all of its actions to move towards the one supreme goal. But when we know what we want, and give our undivided attention to what we want, all the powers of mind will work together for the object in view; mental order will prevail; and adversity will pass away because only that which is orderly can live with an orderly mind.

The orderly mind is always firm and positive and works unceasingly for some greater goal. The disordered mind is the inactive mind. It does not possess itself. It has no definite object in view. It has not brought all its forces together to work for any definite purpose. It is unsettled and undecided. Its forces are confused. Its attention is divided. Its thoughts are scattered, and therefore can neither control itself nor determine the actions of those things that may exist in its environment. When the mind is inactive, unsettled or

out of order, the actions of things will move in the same confused manner. Accordingly, adversity and trouble will be the result. But when we change the movements of our own minds the movements of things will change to correspond, and all things will work with us to promote the object we have in view. When we produce the desired turn in the mind, things will take a similar turn. We shall then find the desired turn in the lane and we shall go where we wish to go.

What we create in the within we meet in the without. Those external conditions into which we are drawn always correspond with those internal conditions that we previously created. For this reason, the mind that ceaselessly and positively desires a change for the better will invariably find a path that turns toward the better. This is a law that cannot fail; but the mind in question must know what it wants, and must want what it wants with all the faith and power in its possession.

To produce the change we desire we must keep the eye single upon the mental picture of that change. We must live in the mental world of that change. We must expect it with all the faith that we can arouse, and we must determine to produce it with all the power we possess. We shall find, if we proceed in this manner, that the desired change will be produced. The mind is the master; and when the mind asserts itself in

the full power of its supremacy things will obey.

When circumstances are adverse and the future looks dark there is no occasion for sadness or gloom. Fate is in the hands of man, and when we determine to create a better fate, to get out of present conditions, to find the freedom we desire, to secure the opportunities we desire, and proceed with all the faith and all the power in our possession, things will take a turn. This is how we control things, because things always obey when directed to do so by a mind that makes itself invincible.

CHAPTER XXII

THERE IS ALWAYS A WAY

Whatever we may wish to accomplish, the way will be opened and the necessary opportunities will be found, if the will be sufficiently strong and properly applied. The reason why is found in the fact that the will controls and directs every faculty of the mind; and the stronger the will the more efficient will that faculty become that is necessary to carry out the purpose of the will.

Suppose you desire to gain a better position in your particular field of work; you see no opening, however, as the way is not clear; but you do have a will to find a way. In consequence, the faculties that you employ in your work will be spurred on to greater effort and higher efficiency. You will thus not only become more valuable, but you will so increase your strength, determination and personal power that everybody you come in contact with will be most favorably impressed. Accordingly, you will have taken the first step in opening up the way; and it will only be necessary for you to proceed along the same line to open wide the way that you actually desire.

When the will is strong, those faculties that you

are using at the time become strong in proportion; all the latent ability that those faculties may contain is aroused and placed in action, and you become far more competent than you ever were before. Therefore, when you positively and continually will to succeed, you steadily increase your ability, your power and your working capacity along that line where you desire to succeed; and you will surely forge to the front. You will arouse all the power that is in you, and there is enough power within you to overcome any obstacle or adversity you can possibly meet.

Suppose you are in the midst of confused or detrimental circumstances, and do not see your way out; but you remember that where there is a will there is always a way; and you become positively determined to apply that principle in finding your way out. You live constantly in the deep, strong feeling of "I Will." While in the spirit of that will you are ever looking for the way; and this is what happens: There is a faculty in the mind that is usually spoken of as finer insight, or the power to do the right thing at the right time. When you strongly will to find a way out, the power of your will begins to arouse this finer insight. Your understanding is pushed up, so to speak, above the clouds of confused circumstances, and you begin to see clearly what to do next in order to get out of your trouble. Your idea factory begins to work,

because it has been made alive by the determined efforts of your will; and when you begin to get practical ideas on the problems of the hour, the happy solution is near at hand.

Though the present may be as dark as pitch, and everything may seem to be against you, be determined to find a way out. Have a will to know what to do, and remain eternally in the very spirit of the deepest and strongest powers of that will. You will thereby make alive your finer insight; your discernment will become clear and strong; your understanding will rise out of the darkness of the cellar, into the sunshine of the upper story; that faculty that invents plans and methods, ways and means, will go to work with a will, and will work in the light because you have willed your whole mind up into the light. By having a will to find a way, you make alive those faculties that can see the way, and you also arouse sufficient power to carry out the plans presented.

To secure the best possible results in the working out of adverse or limited conditions, as well as working up into larger, greater worlds of attainment and achievement, we should concentrate attention upon the finer insight of the mind whenever we will to rise in the scale. In other words, when we will to find a way up towards the goal in view, we should think deeply of that finer discernment in mind that has the power to see the

way we want. We thus apply the power of the will directly in giving greater brilliancy and efficiency to all those faculties that lead the way toward greater things.

To illustrate further, we will take a young man with tremendous will and ambition, but no opportunities in sight. He is living in a small worthless world with no paths leading out into the greater world of his dreams. He is in that place where there seems to be "no chance," and he has no visible or tangible means with which to go where he may find a chance. Thousands are in his position. Most of them stay there all through life, not because they have to, but because they have not a will to make a way out. The young man with a will, however, finds the way out, and this is how he goes about it. The walls have ears. If you are a power, some one is going to find it out. You will not have to work miracles nor exercise some mysterious force over present undesirable conditions. When some one discovers what you are, you will at once be wanted where opportunities are greater, and where opportunities for further advancement are still greater. When your will is immensely strong within your limited world, you will become so strong that your power will be felt outside of your limited world. Strength will not stay bottled up very long, especially if that strength keeps on growing stronger; and the man

with tremendous ambition and will is constantly growing stronger. He may be bottled up for a time where there is no chance, but he will not stay in that condition very long. The cork of cramped environment will soon blow up. His life will be felt on the outside; his voice will be heard far beyond the limitations of his sphere; and the world always stops to listen when real power proclaims "I Will."

There may be thousands of opportunities almost within arm's reach, and you may not feel strong enough to lay hold of any of them; but if you have the will to go out after those opportunities, you will gain the courage to try, the power to take hold, and the mental capacity to make good. The power of the strong, positive, unwavering, determined will, brings out all there is in you. That is what the will is for; and by training the will to promote more thoroughly its real purpose, you gain conscious possession of the real quality of greatness.

The man who is alive with power can never hide from the world of achievement, not even though he may be in the wilderness of the desert. If you have power you will make a stir of some kind, and the effect of that stir will be felt everywhere. Be negative and few will know there is such a person as you; but be positive and everybody will know that you have existence. They will also know that

there is something in you, and it is such persons that the world is looking for every day.

The world of demand attracts its desired supply. *Be* that desired supply and you will be drawn to the world where you are in demand. This is a great natural law, and it is universal in its action. It is very simple, however, in its action regardless of the fact that it seems mysterious. *Be* something, and no matter where you are, the world will find it out. Then, the way to pastures green will be open to you. By having the will to be all that you can be, you will naturally gravitate into those environments where your greater ability and power can be turned to practical use. The strong positive actions of the will have in this manner actually created the necessary way.

When you set up a positive action in yourself you become a center of attraction. You not only stimulate the powers and faculties of your own being, thus making yourself more competent, but you also stimulate interest in yourself. You will be watched by everybody, admired by the majority, and a few will single you out as the man that is wanted in some larger place. So long as you are negative, however, you attract nothing, not even attention; but the moment you become alive with will and determination, everybody begins to take an interest in you. You will thus be found by those who are looking for men of worth, and

thereby find the way you wanted because you continue to have the will.

The world is not interested in darkness; and the negative person is a light turned down very low; but the whole world is interested in light; and the positive person is a light turned up with full blaze. Such a person can be seen at a great distance; and as everybody needs light, everybody will go where they can secure light. Therefore, the moment you turn up your light, you will have any number of opportunities to make real use of your light whatever your talent for giving light may be. And here we should remember that it is the power of a strong, determined will, the will to make a way, that turns up the light of every talent we may possess. The stronger your will, the more brilliantly will the light of your mental faculties shine, and the more power you will have to focus that brilliancy where the greatest results may be gained.

Whatever you wish to accomplish, make it a point to will to succeed, and think deeply of those faculties you are using at the time. You thus give added power to those faculties; and greater ability and power expressed through any faculty always opens the way to greater opportunities. If you are in the business world, think deeply of business ability whenever you will to succeed; and have a will to succeed at all times. Apply the same method if you wish to succeed in salesmanship, mechanics,

literature, music, art, oratory, or any vocation whatever. The power of the will is thereby concentrated directly upon those faculties that you are using in promoting your advancement; and in consequence you will advance steadily and rapidly—sometimes with leaps and bounds.

CHAPTER XXIII

OPTIMISM THAT MAKES GOOD

The sun shines constantly whether we can see the sunny side or not. In consequence every cloud has a silver lining at all times and under all conditions; and what is true in the physical world is also true in the metaphysical world. The sun of boundless life, limitless power and innumerable possibilities is ever shining in the life of every individual. No matter how dark things may seem to us in the present there is a sunny side to the circumstances in which we live, and we have the power to find it.

To find the sunny side it is only necessary to keep it constantly in mind, because we are invariably drawn into those conditions and circumstances that we think of the most. There is no mysery about this law. It is as natural and as simple as the simplest fact that we ever knew, and anyone can prove it to be true. When we see the silver lining we should keep the mental eye upon it constantly. We thereby concentrate our whole attention upon the brighter, the greater and the better. In consequence, we not only create the greater, the

brighter and the better in our own minds, but we are also drawn into the happier conditions of the sunny side.

When we cannot see the silver lining we should imagine that we see it. We should picture it and concentrate our whole attention upon the brightness of that picture. We should do this in the full conviction that the silver lining is there. Though we cannot see it just now we should know that it is there just the same, and we shall have the same result as we would if we actually did see it. The reason why is simple because we create those conditions in ourselves that we think of the most.

There is no circumstance, however adverse, that does not contain some valuable power or some rich possibility that we can gain possession of and use in the present. Though the cloud of adversity may be dark, it has a silver lining. Beyond the darkness there are better things in store. And by keeping the eye single upon the silvery side, we pass through the darkness, arriving safely in the world of better things.

When we concentrate the whole of attention upon the silver lining, whether we can see it or not, and are determined with all the power we possess to reach the better goal we have in view, we cause everything, both in ourselves and in our circumstances, to work with us. We are turning all things to good account. We are causing all

things to work together for good, and that which was against us will change and be for us.

To keep the eye single upon the silver lining is to keep the mind full of brightness, wholeness and power, and such a mind can never fail. It is the mind that becomes depressed that goes under, and the reason is that the depressed mind is weakened, thereby becoming wholly incompetent to cope with its circumstance. Besides, such a mind continues to work in mental darkness thereby making mistakes at every turn. The mind, however, that continues to concentrate attention upon the silvery side of all things will continue in mental clearness. It will make few mistakes. It will see clearly how to act, and being in the upper story will have the necessary power to act. The mind that dwells on the bright side is always strong, vigorous, energetic and brilliant. Such a mind, therefore, has the mental clearness to know what should be done under every circumstance, and also has the mental power to do what it knows should be done.

The path to every high attainment and every great achievement is an ascending path. The mind that would rise in the scale must continue to go up; and the mind that concentrates the whole of attention upon the brighter and the greater is constantly moving toward the upper regions of thought, life and action. In such a mind all the forces are building forces. Therefore steady ad-

vancement both in attainment and achievement must invariably follow.

When everything looks dark and no silver lining is in sight, the average person will begin to give the whole of attention to darkness and despair. In consequence, the mind goes down into weakness, confusion and failure. This, however, can be easily prevented by creating a silver lining in imagination, and then concentrating attention upon that bright picture with full faith, determination and power. Give the mind something bright to think of and it will move upwards. It will rise out of darkness into the silvery brightness on the upper side. It will leave adversity behind. The victory will be gained and the coveted goal will be a dream no more.

It is not sufficient to hope for the best. It is not sufficient to be cheerful and optimistic. It is not sufficient simply to say, think or feel that things will come out all right. In addition, something tangible must be done to make things come out all right. The mind that simply hopes that things will change for the better is not using its power directly in producing that change. Hope is only passive. It looks in the right direction, but it does not act. It means well, but to change fate something more will be needed besides good intentions. The proper course to pursue is to turn hope into faith and combine faith with work and ability;

then proceed to change conditions, circumstances and things as you wish them to be. You can. He who combines the highest faith with his greatest ability and the most thorough work may reach any goal in view.

The average optimist is simply a prophet of better times; but that is not sufficient. In addition to being a prophet of the true, the greater and the ideal, you must do something definite and something tangible to make your predictions come true. And in this connection you should constantly bear in mind the great fact that you positively can. When the outlook is bright an opportunity is at hand, but opportunities do not materialize into tangible results unless they are acted upon with persistence. To say simply that the future looks bright, when present indications are full of promise, is not sufficient of itself to produce brightness in the future. Good indications must be developed and turned to good account before their promises can be actually fulfilled.

The hopeful expression of the average optimist if not worked out into practical action may become sounding brass, nothing but empty words having no power one way or the other; though on the other hand no effort can act to the best advantage unless it is expressed through an optimistic attitude. It is real live optimism combined with real live doing that produces results worth while.

The pessimistic attitude darkens the mind, lowers the quality of intelligence and mental power, and causes fully one-half of the energy of the system to be wasted. The pessimist naturally makes more mistakes than the optimist because the former lives in the lower story of mind while the latter lives in the upper story. There is more light in the upper story of mind; the view is larger; the outlook better; the quality of intellect finer; judgment better; understanding more exact; the actions of mind more rapid and thinking more harmonious and clear. It is therefore evident that no person can afford to live in any other than the upper story of mind. And to become a real optimist is to enter this upper story.

When the optimist does not simply feel optimistic, but is inspired with a strong, irresistible desire to make his bright hopes come true, he will positively succeed in reaching his goal. And the reason is that the optimistic attitude is a superior attitude; it has finer intelligence and more power. But those qualities must be turned into real constructive action before the greater vision of this superior attitude can be made real in practical life.

The man who faces the light of a brighter future will feel optimistic; but if he is not moving towards that light with all the constructive power of his being he will not inherit the brighter future he has in view. The average optimist sees light ahead, but

he is usually standing still. Things may look rosy to him; he may feel hopeful, and he may try to inspire hope in others; but in too many instances that is all. He is standing still, viewing the promised land, but is not taking a step towards that land. For this reason his dream will not come true, and he will not share in the good time coming that is just a little farther on.

The optimism that is worth while is the optimism that makes good; in other words, that attitude of mind that not only sees better things, but that also does something substantial to make things better. The prophet that deserves honor even in his own country is the prophet that makes his predictions come true. Anyone can have visions of the new, the beautiful and the ideal; but it is the mind that makes its ideals real that commands the attention and the admiration of the world. It is such a mind that renders real service to the race, and his reward will be great indeed. -

In every vocation in life the pessimist is at a disadvantage, while the optimist, if he applies himself properly, is absolutely certain to have things come his way. The pessimist confuses his mind and wastes his energy, while the optimist, by rising into superior states of mentality, illumines his mind and increases both the force and the capacity of his energy. The pessimist is always in bad luck of some kind because his mind is too dark, and he

fails to see clearly where and when to act. The optimist, however, is always in good luck because his mind is higher up. He sees what is going on in the world and therefore, even unconsciously to himself, does the right thing at the right time.

The spirit of this age is optimistic. The best minds in the present refuse absolutely to speak or think of the dark side; but another step is required. Simply to feel optimistic is not sufficient. We want an optimism that acts, *that does things*, that produces results. The mind that sees the greater possibilities of life, that keeps the mental eye single upon the brightness of those greater possibilities, and then proceeds with all the power of life, thought and action to realize those possibilities—that is the mind that is thoroughly worth while. It is such a mind that we all should cultivate, because such a mind not only has the power to see the greater, to predict the coming of the new and the better, but also has the power to make this prediction come true—to cause the new and the better to be realized in practical life here and now.

CHAPTER XXIV

ACT IN THE PRESENT

What seems possible now should be done now, because what seems possible now is possible now; and to put present possibility off into the future is to lose an opportunity that the present alone can employ. To wait for a more convenient time is to be a servant of failure, because the more convenient time never comes to him who simply waits. We create our own circumstances; but he who is simply waiting for favorable circumstances will not create such circumstances.

To proceed to do now what we can do now, what we ought to do now, or what is possible now, is to place in action our most powerful energies; and it is the energies we place in action in the present that create those circumstances in which we shall shortly find ourselves. All things work together for greater and greater good to him who is making the best and the fullest use of what he may possess now. He who turns everything in the present to good account is turning everything in himself to good account; he is therefore daily becoming a greater and a greater power in his own world.

The man who waits until he can do better is retarding the development of that power within himself that can do better; while he who does his best now is steadily gaining in that power and will shortly be competent to do whatever he may desire to do. There is no end to the possibility of human nature. It is only a matter of gaining sufficient knowledge and sufficient power to enable a man to attain or accomplish whatever he may have in mind, and he who is steadily gaining in knowledge and power will shortly secure the desired amount. To gain steadily in knowledge and power, the principal secret is to make the fullest possible use in the present of all knowledge and power that may be at hand in the present. However, to neglect to do now what is possible now is to cause much time and energy to be wasted. All the knowledge and power at hand will not be used. Therefore, no gain of any account will be noted.

Never say you expect to succeed. Such thought will put present possibility off into the future. Be determined to succeed now. Every person can succeed now; and he who places in action now all the powers of success that he may possess now will steadily advance into greater and greater success. Do now what you feel convinced that you can do now. Then work in the faith that you can carry it through, and you will.

To avoid premature action live so absolutely for the present that your understanding of the present is practically perfect. Those who do not know what is best for the present, or what course of action may be successfully pursued in the present, do not clearly understand the true conditions of the present; and the reason why they are deficient in this understanding is because the forces of their intelligence are scattered over vast areas, extending from the remotest past to the most distant future. In order to understand the needs, the possibilities and the conditions of the present moment all the forces of intelligence must be concentrated upon the present moment; but he who would do this must live absolutely for the now.

The more intelligence that we concentrate upon a certain subject the more clearly can the mind understand that subject. The same is true of the greatest of all subjects—the life of the great eternal now. It is therefore evident that when the entire intellect is concentrated upon the present moment the mind can understand the present moment so perfectly that no mistakes will be made with regard to what course of action should be pursued. When the rays of a certain light are scattered in every direction no one place is properly illumined; but a vast difference is noted when all the rays of that light are focalized upon one particular point.

The only period of time that we can live for or act upon is the now. We can do nothing for the past, and we cannot act upon that which has not yet arrived. Therefore, to scatter thought and attention over past time or future time is to waste the power of thought, and every thought that is wasted retards the progress of life. Everything that is to be done must be done now and everything that can be done now should be done now. But he alone can know what can be done now who focalizes all the light of his intelligence upon the present moment.

It is permissible to plan for the future when such plans are necessary to the promotion of present action, but otherwise all planning for the future or thinking of the future is a waste of present energy. However, while the individual is making those necessary plans for the future he should live absolutely in the present. To live in the present tense is to formulate all thought and expression in the present tense and, therefore, to utilize the whole of consciousness in the discernment of the now. The term "after a while" is eliminated from thought and speech; we are concerned only with that "while" that we are conscious of now, and we do not wait to do what we expect to do, but instead proceed to do that thing now.

We should not wait for the opportune moment.

to produce a change in our nature, but we should change now as far as we possibly can and thus fit ourselves for the highest and fullest expression when we have formed those opportunities that we ourselves are creating. The average person declares that he will change in this or that respect when the greater opportunity arrives; but the fact is that he who produces in himself a desirable change now will shortly meet the greater opportunity. He will not have to wait for the call to come up in front. He will be wanted up in front the very moment he has produced the desired change in himself. This being true, and the fact that any person can produce in himself the change desired now, proves conclusively that he who lives absolutely in the present has the future completely in his hands.

The man who gives all his intelligence and power to the actions of the now will make those actions great; and every great action is invariably followed by a still greater action; that is, when the greatness of the cause is given absolutely to the creation of the effect. Much gathers more so long as much is used exclusively for the purpose of gathering more. That which grows great grows greater; but it is only the action of the now that can cause anything to grow, develop or advance. No action avails but the action of the present. Therefore,

he who would begin to grow great must give all his power to the present. He must act in the present and give all the life, all the energy and all the ability there is in him now to the purpose of that action.

CHAPTER XXV

ACTIONS THAT PRODUCE RESPONSE

Those actions that produce response are the only actions that produce results. Therefore, in promoting effective expression, as well as securing something of worth from every effort applied in work, it is highly important that we learn to discriminate between actions that produce response and those that do not.

To act upon anything, physically or mentally, that has actual existence is to secure response according to the nature of the action, while to act upon that which has no actual existence within our sphere of action is to waste our energy and receive no response whatever.

To try to act upon something that cannot react is not only to waste time and energy, but also to produce a most unfavorable condition in ourselves, a condition similar to that experienced when striking at empty space. The law that governs this phase of action and reaction is one of the most important of all laws in the human system; and there are few laws that are violated as frequently as this, due to the fact that most of us have the

habit of acting upon nothing the greater part of the time.

One of the most usual of these violations is that of talking mentally to imaginary people, or to the mental pictures of people we know. This practice is very common and invariably tends to weaken both the mind in general and some of its principal faculties, which is natural, as all such mental actions are simply efforts to act upon something that has no existence within our sphere of action. When we have something to say to anyone we should always wait until we meet that someone in person. When we are tempted to talk to him mentally, or at a distance so to speak, we should positively refuse. We should instead think of something else, something upon which the mind can act effectually in the present. It is permissible, however, to study out what you intend to say, but you should never say it until you meet the person to whom you wish to speak. While you are thinking over what you expect to say, dwell on your subject only, as your subject is at hand and can be acted upon; but do not think of the person nor direct your attention towards him while thinking over your subject. The person to whom you are to speak cannot be told until you meet him, therefore all mental talk to that person in your imagination is not only a waste of time and

energy, but a most serious misuse of the imagination.

You know what a jar your body receives when you strike at empty space; but when the mind acts upon nothing a far more serious jar takes place. You may not always feel the jar itself at the time, because the action is usually gradual and prolonged. It is not as sudden as the striking at empty space with your fist, but the effect never fails to come, and it is so detrimental that you cannot possibly afford to permit it again.

When we encounter troubles, misfortune and other things we do not want, we usually blame all sorts of external causes; but as a rule, the cause of nearly all of those things can be found in the misuse of our own minds. The mind is so closely related to all other things in life that when any of its numerous laws or functions are misapplied there will be trouble in many unexpected places; and to try to act upon something that cannot produce response under the circumstances is a most serious misuse of the mind. For this reason we should always remember that whenever the mind acts it should be caused to act upon something—something that is at hand and that can actually respond.

A great many people have the mental scolding habit, and frequently wear themselves out laying

down the law, so to speak, to persons that are miles away. Others have imaginary foes, or imagine that certain persons they know are their foes; and accordingly resist and antagonize those foes in their imagination a great deal of the time. But all such practices are simply the mind acting upon nothing, striking at empty space, and not only throwing away precious energy, but producing most detrimental jars both to the mind and to the nervous system. All such habits, therefore, should be eliminated completely, and the simplest way to remove them is to train yourself to act only upon such things, whether physical or mental, as are present and ready to respond to your actions.

An illusion that has been very prevalent in recent years is the belief that we can be influenced at a distance by people who bear enmity toward us; but hundreds of such cases have been thoroughly investigated, and it was a case of illusion in every single instance. Not one genuine case has ever been found to prove that this uncanny belief has the least foundation. We may, therefore, conclude that all those who believe that they are influenced in such a manner are simply deluded. The influence, however, seems very real to the person who entertains that belief, and the cause is found in the fact that the belief that you are influenced by something or somebody will produce such an in-

fluence in your own mind. You yourself, therefore, are your own enemy, and no one else. Strictly speaking, no one can influence us but ourselves. People at a distance cannot influence us adversely in any shape or manner. People who are with us can influence us only when we permit it. If we refuse to accept their suggestion or advice, their words will have no effect upon us whatever. So therefore, in the last analysis we are absolutely our own masters, and should consider it a privilege to exercise that mastership to its highest degree at all times.

To dwell mentally upon foundationless beliefs is another habit violating the same law. It is an action that cannot produce reaction. It is throwing your mind away and getting absolutely nothing in return. Whenever we accept something as true without giving the matter the least analysis or individual thought, we are liable to center our minds upon nothing; and most of the doctrines taught by the old school of philosophy are of this kind. They are mere beliefs, and the only fruit they are capable of producing is nothingness. The human mind, however, was not made to deal with the absence of things, but with things present.

Whenever we live in the past we are acting upon nothing. The past is no more; therefore, to turn attention in that direction is to strike at empty

space; it is to give life to oblivion and receive nothing in return but consciousness of weakness and waste. The habit of living in the future, however, is no better. What is to be has not as yet been created; or if it has been created, it is not at hand, so that it cannot be acted upon; and if it cannot be acted upon it cannot react. Therefore, it can give you nothing in return for the life and thought you are sending in that direction. All your thought and all your energy can be wisely employed only upon the tangible things that are now at hand; and it is such use alone that brings results.

To resist imaginary wrongs and mentally complain about grievances that have no actual existence is another source of much mental and physical disorder, and it is a habit that is very common; as the majority seem to think that they are being wronged by somebody or something, and are daily fighting those fanciful wrongs in their own imagination. If those wrongs actually exist, they can be removed only by going to the cause, and by acting directly upon that cause; but when we try to remove any particular cause we do not give the condition in question a single antagonizing thought. In fact, we do not think about that condition at all. There is no value in mentally fighting a weed while we are trying to pull it out. In fact,

the more calm and serene the mind continues at the time, the more strength we shall have with which to remove all the weeds that may be at hand.

Study out plans of procedure by which you can get at the cause of those wrongs in your life that actually do exist, but do not mentally antagonize the wrong itself, as your energy is needed for the other side of the work. Most of our wrongs, however, are imaginary or self-inflicted, and they will therefore disappear of themselves when we forget all about wrong and give our whole attention to the building up of the right and the good. If we would, in this connection, make it a point to live and act so that we are constantly becoming stronger, more capable and more useful, and thereby continue steadily on the upward, onward path of life, we shall find ourselves realizing complete emancipation from every adverse condition that may exist in our world.

Never give any attention to desires that cannot be gratified now. To think about the object of such desires is to act upon nothing. That object is not within reach, therefore cannot be acted upon; and to attempt such action in imagination is to strike at empty space. When a desire is felt that cannot be realized at the present time, the energy moving in that direction should be transmuted and turned into channels where it can

be employed now. Such a practice will be found to be exceedingly beneficial and of exceptional value in a number of ways.

Ambitions that are premature should be dealt with in a similar manner. The great things in the future can be accomplished only by doing properly what is at hand now. Instead of dreaming about future attainments and longing for things that are not within reach, we should use time and attention, in the present, in working ourselves up to where those things actually can be reached and attained. True, we should aim high and have the most remarkable goals in view, but thought and life should be centered upon the present as we are moving towards those lofty goals. You can aim high and move in that direction at the same time; but to move in that direction you must act upon the present mode of motion. You may aim high for ages, but you will never reach your goal if all your present attention is centered upon those high places of the future, and none of it given to the moving process of the present.

Too many idealists think only of the marvels that are to be, and give no effort to the practical work that will finally make those marvels possible. Too many young people dream and dream, wishing and wishing that they might some day reach the goal of their ambitions, but those goals have not

as yet been created. They are possibilities, and the pattern has been seen in the minds of interior vision, but the thing itself has not been produced. To give one's whole attention, therefore, to those future possibilities in that manner is again to act upon nothing. Instead of using the material at hand to build a tower that will reach the heights, such people are wasting all their time wishing they were on the heights; but they are not only wasting time, they are also getting into the habit of giving energy to such things as do not exist; and anyone who gets into that habit will soon become incapable of using energy wisely for any purpose.

To give your energy where it can be used now, so that it will bring returns to you in the present, you simply must have returns from your actions. If you do not get them you will soon enter the negative state of life, and thus become a leaf in the whirlwind. It is the returns or reactions you receive from your actions that make you strong; and the more reactions you receive in life the stronger you become. Therefore, you should permit only such actions as produce favorable reactions, for this is a matter of vital importance.

Tendencies that move toward the empty things in life should be reversed, because they are sending forces into states of nothingness. The average mind, however, is frequently filled with just such

tendencies. All aimless thinking is the result of such tendencies; it is thought moving toward emptiness, and therefore gives the mind the habit to act upon nothing. To correct this habit, every tendency of the mind should be trained to act with the process of construction, and should be prompted to deal exclusively with the elements of quality and worth.

To worry about failures that have not appeared, and are not liable to appear, is a violation of the same law, and is a habit that is almost universal. It is found on every hand, with countless effects, all detrimental. To worry about anything is a mistake, but to worry about nothing is a habit that we have not adjectives to describe. Since the failure has not appeared, it does not exist. Therefore, to permit the mind to act upon its imaginary existence is again to strike at empty space. There may be indications that seem to point to such a failure, but indications never constitute evidence, and as the failure has not taken place, we cannot give it a single thought if we are to be true to the laws of mind. When we see adverse causes at work in life we should proceed at once to change those causes; but our power to change causes is largely lost when we permit ourselves to worry about effects that have not arrived. To proceed at such times, act so thoroughly and

so scientifically upon yourself that you completely change yourself for the better. When you change, you cause everything in your life to change in the same manner.

You are the prime cause in your own sphere of existence, and as you go everything in your life will go. Give no thought or attention, therefore, to anything but that which you wish to build up and perfect in the present. It is in the present that we must act to secure results either for the present or for the future. We must sow now to reap in days to come; but how well we are to reap will depend entirely upon the seeds we select now, and the way we cultivate the soil now. Select the best seeds in the present, cultivate the soil according to the best science in the present, and you need never be disturbed about the future. All your life and all your power will be wisely applied at every step of the way. You will gain response and results from everything you do; and you will not only grow in strength, ability, worth and usefulness, but your possessions all along the line will increase in proportion. Briefly, make it a point to act upon the real, and act well. That is one of the greatest secrets in life, no matter what your purpose or goal may be.

CHAPTER XXVI

DIRECTING THE FORCES OF LIFE

The forces of individual life are either ascending or descending, depending upon the attitude of the mind. When these forces are descending they lead to sickness, trouble and failure. When they are ascending they lead to health, happiness, harmony, power, attainment and achievement. The forces of life are all creative; and the ascending forces invariably create the larger, the greater, the superior and the ideal. Therefore, the individual who will continue to direct the forces of his life in the ascending scale will steadily create for himself a more beautiful life, a larger future and a greater destiny.

To direct the forces of life in the ascending scale, only those mental attitudes should be permitted in mind that have an upward and an onward tendency, because all the forces in life move through mental attitudes, and are determined in their actions by the position of those attitudes. The most detrimental of those attitudes that cause the force of life to descend is worry; while faith is the most beneficial of those attitudes that cause the forces of life to ascend. For this reason when-

ever you think you have occasion to worry proceed to have faith instead. When adverse circumstances are at hand the practice of worry invariably leads from bad to worse, because to worry is to weaken both mind and body, thus making the individual less capable to cope with the adversity that may be at hand. The worried mind is always confused and makes far more mistakes than the normal mind. To avoid worry absolutely, therefore, is most surely the height of wisdom.

When adverse circumstances are at hand the practice of faith invariably leads to victory and emancipation. Faith is inspiring, upbuilding, constructive, strengthening and ascending; and in consequence gives you that greater power and that finer intelligence with which you will be able to work out the trouble that may be at hand.

When all is well we may produce real trouble if we worry over imaginary trouble; and three-fourths of the real troubles we meet come originally from the habit of fostering imaginary troubles. But when all the forces of any individual life are caused to move in the ascending scale, the troubles that may have existed in that life will be largely reduced; in fact, reduced to a minimum and finally removed completely.

To enter into any mental state or attitude that will cause the forces of life to descend is to change

health into disease, harmony into discord, success into failure and joy into gloom and depression. And the reason why is found in the fact that the descending forces in human life invariably produce detrimental conditions. The ascending forces, however, never fail to produce wholesome, beneficial conditions; and if continued in the ascending scale will finally produce every desirable condition that mind can possibly imagine.

To train the mind to live only in those attitudes that cause the forces of life to move in the ascending scale is therefore of the highest importance, and such training may be promoted by keeping the mental eye single upon the greater goal in view. Think only of greater things. Desire only greater things and constantly expect the realization of greater things. When the lesser seems near, be more determined than ever before to enter the world of the greater; and inspire every atom in your being with that same irresistible determination. To give added force to this determination avoid absolutely all depressed states of mind such as worry, fear, discontent, grief, regret, discouragement, pessimism and the like, and cultivate faith, aspiration, ambition, high resolve, idealism and every state of mind that tends to elevate thought to the highest state of quality, worth and superiority.

To direct attention upon the limitless possibilities of human life, and to hold attention constantly in that attitude, is to cause all the forces of life to enter the vast domain of those possibilities. Those forces will consequently become ascending and will begin to develop those possibilities in the life of the individual. To promote this development, everything that is met in life should be met in the ascending attitude of mind; that is, the mind should look for the better, the larger and the superior in all things, and should aim to enter more and more deeply into the realization of the better, the larger and the superior in all things.

The action of the mind at all times should move toward the heights of human existence, and should never take cognizance for a moment of those conditions that are inferior to what the mind aspires to be. To follow the ascending scale should be the ruling desire of every feeling and every thought; but this desire should not be confined to any limited conception of life or its possibilities, because to follow the ascending scale is mentally to face the limitless at all times and in every circumstance.

To train all the forces of mind to move in the ascending scale is to cause everything that is undesirable in the life of the individual to be outgrown, the reason being that all ascending forces create the better; and to create the better is to

eliminate that which is not desired. When all the forces of life follow the ascending scale the life of the individual will steadily change, and every change will be for the better. To continue this process of change for a time is to place the individual in a world of his own creation, a world that will be the exact likeness of his own ideal world.

CHAPTER XXVII

THE RIGHT USE OF LIFE

We frequently wonder why the worst sometimes comes to those who seem to deserve the best; why we sometimes get what we do not want; why many suffer who have not willfully caused suffering; why we frequently meet troubles and ills that we have not knowingly produced; why sickness, want and adversity in so many instances come to those who are living good lives and who are trying to do their best for everybody. And we also wonder in the face of these things if we actually produce our own troubles and if so, how; but if not, what the cause of our trouble might be. These are great questions, but the answer is simpler than one would suppose. Whether those who seem to deserve the best actually do deserve the best depends altogether upon how much of the real in their nature is in full accord with the seeming. In other words, are their invisible actions just as good as their visible actions seem to be? The visible actions are few compared with those that are not visible, and since it is the invisible actions of mind, thought, feeling, character and life that determine the real nature and the real destiny of man, we cannot

accept as final any judgment of the case that is based solely upon appearance.

Like attracts like, and therefore what man is in the sum total of his nature will determine what is to come into his life and his sphere of existence. He therefore does not deserve the best unless he constantly is his best in every phase of his being. There are great numbers who seem to do their best on the surface, but who are the very opposite in the deeper realms of feeling, thought and subconscious action. Not that they do not mean well; the majority do mean well, but good intentions are not sufficient. Neither is it sufficient to be right in a moral sense. Those who live good moral lives, however, do not always live good mental lives, and the one is as necessary as the other.

The violation of moral laws will invariably produce disaster of some kind either in mind or body, though the same is true of anger, fear or worry. A dissipated life is no more detrimental to the human system than a worried life. In fact, it is the latter that is the most detrimental, because where a thousand die of dissipation ten thousand die of worry. The reason for this is found in the fact that worry is considered respectable, so that a greater number naturally indulge in worry than in physical dissipation. The tide of thought in this respect, however, is changing so that in the future

the man who worries will not be considered any better than the one who dissipates. Some people drown their troubles in drink; others try to drown them in worry; but one is no better than the other; while both are equally ineffective in removing the trouble. The man who takes to drink when overwhelmed with trouble is weak, but the man who takes to worry under similar circumstances is not any stronger in the least. Both lack faith in their own powers. Both ignore the fact that the power of man when aroused is greater by far than all the troubles in the world.

The majority live in the belief that kindness and charity should bring blessings and abundance to all who practice those virtues. Their belief is, "I am good to everybody, therefore everybody ought to be good to me"; and this belief is sound doctrine as far as it goes. But kindness and charity cannot counteract the ill effects of anger and worry. Neither can goodness to mankind remove all the detrimental results that come from fear, mental depression and other destructive states of mind. Those who are good and kind to the world have as a rule just as much sickness and trouble as those who live principally for self. And the reason why is that the good results that should naturally come from good deeds are neutralized or destroyed through the practice of habit-

ual wrong thinking. Such people seem to deserve the best, but they do not receive the best because they daily violate nearly all the laws of mind.

The good things of life come from the right use of life; while those things that are not good come from the wrong use of life. And it is the one that happens to be in the majority that determines whether the nature of the individual is to attract and produce that which is good or that which is otherwise. The wrong use of life comes from wrong thought. The right use of life comes from right thought. The thinking of wrong and the living of unnatural mental states constitute wrong thought. The thinking of the truth and the living in ideal mental states constitute right thought. It is therefore evident that so long as wrong thinking predominates in any individual life the worst will naturally come to that life even though many good deeds on the surface should indicate that something better was deserved. To secure the best at all times, the best expression of the whole of life must take place at all times. It is not sufficient to be good and kind along the lines of personal actions. The whole interior mental life must be right, exact and scientific.

The violation of one leading mental law may counteract all the good results that would naturally come from the many good things that the

average person is usually capable of placing in action. For this reason exact scientific thinking along all lines becomes indispensable. There is many a person who thinks he deserves a great deal more than he has received, and usually bases his conclusions upon the fact that others not as good as he, or as able as he, have received more. But have those others worried as much? Have they lived in the same constant fear? Have they kept their minds constantly in antagonistic attitudes? Have they mixed their best efforts with resistance, bitter feelings, critical thoughts, wavering desires, restless mentalities, abnormal states of mind and periods of disgust, discouragement, gloom or despair? That is the question.

A small mind that properly applies the present power in its possession, and that does not counteract results through the misuse of mind, will accomplish far more than the great mind that is constantly doing something to spoil things just as results are about to be gained. There are thousands of fine minds that constantly or periodically violate one or more of the mental laws, and there are thousands of splendid characters who are getting the worst of nearly everything for the same reason. They are excellent in some respects, but in other respects they are wrong, perverted or inferior; and no matter how great or good a person

may be in some respects, if the larger part of his life is misdirected he will not accomplish any more than if he were a small and ordinary mind.

Therefore, if you would receive everything that you justly deserve, think scientifically; be your best at all times; and in all things seek constantly to improve everything in your being; combine unlimited faith with all the ability you possess and all the work you can normally promote, and train all the forces of your being to work together for the goal you have in view.

So long as a single inferior quality is permitted to express itself in the nature of man, and so long as a single law of life is persistently violated, the worst in one or more of its forms may appear at any time, though this fact should not cause anyone to fear the probable consequence of past mistakes. In the first place, fear is a violation of mental law and must not be permitted at any time; and in the second place those adverse conditions that may now be brewing in the human system, the results of past mistakes, may be eliminated completely before they succeed in producing tangible results. This, however, can only be brought about through scientific thinking; and when scientific thinking begins, the violation of law will cease. Henceforth the individual will receive what he deserves. His own will come to him without fail,

and only that which is desired will come into his sphere of existence.

One of the principal reasons why we so frequently get what we do not want is found in the practice of giving what is not wanted; that is, giving less than we can give, because the world wants all that any individual can give and the best that he can give. When we give less than we are capable of giving we will receive less than what we might have received. When we are less than what we can be, we will attract that which is less than we might attract; and when we are able to appreciate the greater we can never be satisfied with the lesser. When we give to the world the best we have we will receive the best that the world may have; and the best always satisfies. But when we fail to be our best, do our best, or give our best, we will fail to receive the best. Accordingly, we may receive what we do not want. Then we must also remember that we frequently get what we do not want, because we accepted it when our real judgment was set aside by abnormal sympathy or by other abnormal states of mind.

When we keep our best qualities in reserve we appear to be less than we are. We consequently attract the lesser and receive what we do not want. We also accomplish less than what we have the power to accomplish, thereby failing to

secure our own. The same is true when we permit mental states that tend to misdirect. The critical attitude, the resisting attitude, the antagonistic attitude—all such mental states have the tendency to cause the person to be misdirected or sidetracked, so to speak, where he will be in a false position. Accordingly, he will not get what is really his own, but will get what he does not want. But no person who does his best at all times and under all circumstances will ever be placed in such a false position. He will always be in the right position; and whatsoever he may desire or wish for, the same will be received the very moment it has been earned.

Every person produces his own troubles, and the sooner he accepts that fact, and ceases to create more trouble, the sooner will trouble trouble him no more. Some troubles are produced directly, others indirectly, though the person is in each case responsible. We produce our own troubles directly by creating trouble; and we produce them indirectly by willfully or ignorantly going into troubles that others have produced. There are a number of people who suffer from ills they have not produced, but they themselves have gone into those ills; therefore, none others are responsible, not even when those who created the ills are close relations, because we do not have to enter into

the troubles of anyone. And what is highly important to know is that we can help those who are in trouble far better when we refuse to be troubled. The mind that becomes troubled becomes weak; but to help others out of trouble we must remain strong; and we can remain strong no matter what the circumstances may be.

When we violate the laws of life we create trouble; and the reason why so many good people have troubles is because they constantly violate the laws of mind, not knowing that the mental laws are just as important as the moral laws, and must therefore be applied with the same rigid exactness. And here it is well to understand that the violation of mental laws takes place principally through fear, anger, worry, resistance, depression, the critical attitude, the antagonistic attitude, the materialistic attitude and the attitude of misdirected desire. The laws of mind are also violated when we form false conceptions or inferior conceptions of anything of which we may be thinking. All this, however, may be prevented through scientific thinking.

The two principal reasons why we enter into the troubles that others have produced are found in morbid sympathy and in lack of judgment. But scientific mental development will remove the latter, while the former will disappear when we

understand that to enter into sympathy with trouble is to create more trouble; and that before we can help others out of trouble we must absolutely refuse to enter into those troubles ourselves. In fact, to help ourselves out of wrong or adversity we must rise superior to those conditions from which emancipation is desired.

The mind that is worried makes mistakes; and mistakes cause trouble. The troubled mind creates trouble; therefore the less we are troubled about troubles the less we shall be troubled by trouble. When we are troubled about trouble we multiply those troubles; in addition, we give them more power, and thus prolong their existence. To worry over present trouble is to increase the trouble of the future. To cease to worry about any trouble will soon bring all troubles to an end. It is a fact that those who worry most about trouble always have the most trouble, while those who never worry about anything have seldom anything serious to worry about. Those troubles that we usually meet would not last long if we refused to be troubled; and they would disappear instantly if we would arouse and apply that power within us that is greater than all the troubles in the world.

CHAPTER XXVIII

THE MOST HELPFUL PRINCIPLE KNOWN TODAY

The knowledge we possess today is so vast and so varied that we all should be able to say that we know exactly what to do, and how, under every circumstance; but the majority of the principles involved in modern knowledge are applicable to certain fields of action only; and as it is only the few who have sufficient range of mind to comprehend all fields of action, we understand why the many secure merely a fraction of the helpfulness that the great learning of the world could give.

There are certain scientific principles that only the expert scientist can apply; there are certain psychological principles that can be made practical only where the mind is trained for constructive thinking; and there are certain metaphysical and spiritual principles that can be appreciated by certain types of mind only. And therefore, the larger number of the principles we understand today do not, as yet, have universal application.

There is one principle, however, that all types of mind can apply at all times and under all circumstances—a principle that the uneducated mind can apply on a small scale, and with decided suc-

cess, and that the highly developed mind can apply on a wonderful scale. And this principle may be defined as "*The Power of the Inner Life to Respond Absolutely to Every Need, Desire or Demand of the Outer Life.*"

At first thought such a statement may seem to be extreme exaggeration; but modern psychology is proving the fact, through varied and numerous experiments, that there are vast reservoirs of unused energy back of and beneath our ordinary, waking consciousness; and, literally, these reservoirs can be tapped, at any time, for any amount of energy desired.

There are a great many striking illustrations from every-day experience that fully substantiate such a possibility; that is, where certain individuals have suddenly become possessed of enormous energy and working capacity; and where the mind has been positively charged with forces and ideas in a most extraordinary manner.

You have frequently realized in your own experience that when you simply had to have twice as much energy and endurance to get through a certain ordeal—and when you were determined to have it, refusing absolutely to give up—you always did secure the added measure called for.

We frequently hear this statement: "How I got through is a mystery to me; but I knew that

I simply had to do it somehow; and before I was aware some enormous power took possession of me."

Although such incidents have been variously explained, we now know that this "enormous power" came forth from those vast reservoirs of energy that are submerged in the depths of every mind; and that such a power came forth because the individual had to have it. The inner life always responds when we "have to have it"—a fact of striking significance that we all should remember.

Another fact that we all should remember is this, that the inner life responds remarkably and instantly to every deeply felt and tremendous demand, whether the individual understands the exact workings of the mind or not. Therefore, any mind, however simple or undeveloped, can use this principle to a marked degree.

True, we always secure more varied and more valuable results when we apply the laws and principles of life with increased knowledge; but if we do not have the knowledge, we need not wait; we can make a beginning—a small beginning, and even a large beginning; this particular principle will respond according to how deeply and earnestly we feel that we "have to have it."

Here then is information that should be proclaimed from the housetops—that should be given

out broadcast all over the world. It is one of those great and startling facts of life, the helpfulness of which is beyond computation, and the principle of which all can apply regardless of beliefs, conditions or training.

However, we shall find a great many other possibilities, equally wonderful, when we search for the deeper and larger resources of the mind; and among them, greater possibilities for positive mental action, thinking capacity and mental range; greater possibilities for discernment, penetration and mental keenness; greater possibilities for creative thinking and actual genius; and in brief, greater possibilities in every phase or field of thought and action.

And again, all such statements are fully substantiated by the experiments of modern psychology and by striking incidents everywhere. In fact, we can find any amount of evidence to prove that we have, as a race, merely touched the outermost surface of the mind; and that farther back and deeper down in mentality there are resources of every description that are simply marvelous.

Therefore, we may have unbounded faith in the statement that the inner life can respond, and respond absolutely, to every need, desire or demand of the outer life.

In your own personal experience, there have

been moments when your mind became far more brilliant, and your intellect wonderfully keen. At other times, your thinking power seemed ten times greater than usual, and your mental range a hundred times greater than that of average experience.

Then you have produced ideas, during exceptional moments, that were positively the creations of rare genius; and, upon many occasions, your mind has gone far beyond itself along one line or along several lines, all of which proves that the mind can do vastly more than what it is usually called upon to do. But we have not taken full advantage of this great truth; we have not had the courage or the faith to demand more from the inner life; we have not gone to work in positive earnestness to develop the larger and richer resources of the mental world. This, however, we must do; and because we can.

Illustrations and incidents from every-day life could be recounted, almost without number, evincing the fact that the mind can, upon special occasions, outdo itself, and to a remarkable degree; that we can, by making a tremendous demand upon the inner life, cause the mind to draw enormously upon its vast interior resources; then why should we not do so whenever the need is great, and do so on the largest scale conceivable.

When we examine this principle along its vari-

ous lines of effectiveness, we find, first, that whatever we may require for any purpose or occasion—the mind can find a way. If we make the proper demand, in full faith, and in the deepest depths of earnestness and determination—if we proceed with the feeling that we simply “have to have it”—we will surely get it, and very soon.

Your own mind can find a way out of any circumstance or condition; or find the means to a new life, to a new work, to a new world. And why not? You have, thus far, used only a small fraction of that power in the mind that produces ideas. If you would use all of that power, you could produce ideas so brilliant that your every problem would be solved.

We find, further, that we can, through this principle, secure more life, more power, greater endurance and capacity, and the best of health; for, indeed, the inner life is teeming with energies and life forces; and good health is largely the result of an abundance of vital energy acting in order and harmony.

The mind is creative; therefore, conditions of perfect harmony, together with positive states of expression, can be produced and given full action in every part of the physical system. And here we have the simple secrets of life, health and power in great abundance.

The mind can find a way to do what we want done, and also provide the method and the power. And another reason for this fact is realized when we learn how the mind can increase remarkably the range of consciousness, and bring intellect up to a marvelous point of keenness and brilliancy, thus, for the time being, discerning things and knowing things that are heights and heights beyond the usual field of thought.

These things the mind can do, and will do, if we so demand and desire—if we are tremendously in earnest—if we feel that we simply “have to have it”—if we apply this principle as if our very existence depended upon unquestioned results.

And we perceive that the possibilities of this principle are so vast and so remarkable that words can neither define nor describe. It is a principle of universal application, and can be used successfully at any time by any type of mind, and for any need or purpose.

To you who understand this principle, there is no place in life where all is gone; where hope is lost; where there is nothing more to live for; where we find the end of ideals, or dreams, or cherished desires. No indeed; positively not; for at any time, you can take your life into your own hands, remake yourself, rebuild life, create a new future and a new world according to your greatest desires and highest ideals.

To you who understand this principle, there are no problems that cannot be solved; no difficulties that cannot be met successfully; no obstacles that cannot be removed. You know that your mind can find a way. You know that your mind can work out the right plan and provide the necessary power.

You are ready for anything that life may demand of you, or that your work or position may require. You are equal to it all. The personal man may not seem equal; but the inner life will respond to every need or desire, provided you believe in the absolute and limitless responsiveness of the inner life, and act with full faith and power—as with a soul on fire.

If you have not gone very far in your study of life, and are only in the first stages of wisdom and development, use this principle as far as you understand it, and with all the faith and earnestness that you can possibly arouse. You will have results; and as you advance in faith and wisdom, those results will become remarkable.

If you have given much study to the great laws and principles of life, and feel that your understanding is among the best, then remember that there are greater and ever greater heights for you to attain and master; and the vastness of the inner life can provide your every need for this larger and more wonderful undertaking.

You should use this principle upon the largest conceivable scale, and proceed in the clearness of your own highly developed consciousness. But you should not confine yourself to your own personal attainment. Here is a principle that each and every mind can apply according to need or development. You should make that truth known everywhere. You should present that truth in its simplest form to those who are still at the first stages of understanding; you should present it with all its marvels to those who have gone far up the way.

“The Power of the Inner Life to Respond Absolutely to Every Need, Desire or Demand of the Outer Life”—this is a principle that should be made known to every human being; here is information that should be proclaimed from the house-tops—that should be given out broadcast all over the world.

16211904



1911

MICHIGAN STATE UNIV. LIBRARIES



31293107539102