

Attaining Your Desires - Genevieve Behrend

Foreword

"All we have willed or hoped or dreamed of good, shall exist, not its semblance, but itself." Browning.

The thing that which hath been, it is that which shall be; and that which is done is that which shall be done.

Ecclesiastes 1:9.

The sages of the centuries, each one tincturing their thought with their own soul essence, have united in telling us that, "As a man thinketh in his heart, so is he." It has been established by the experience of the ages that always the law is the same. But HOW shall one think in their heart, so that only goodness may blossom and ripen into rich deed and rare result? What is the apparently mysterious secret by which life's dull metal is transmuted into precious mintage?

It is my purpose to tell you in this little book. I desire to crystallize the heart-coinings of my revered master, Judge Thomas T. Troward, as reflected through the mirror of my mind and soul. I have adopted as my means of expression, the dialogue style, familiar to all students of that greatest of all speculative philosophers, Plato. I am convinced, through years of study of this almost superhuman mind, that this literary form is the one most nearly calculated to convey the most subtle shades of meaning, the richest depth of soul-sounding.

I know that my readers will agree with me that if they will put themselves in my place, as students, and let me answer them as my master answered me, it will clarify their interest and intensify their joy in these lessons.

What I wish particularly to convey to you within these pages is the method of scientific right thinking, and to awaken in you the desire to try to use this method in order to form the habit of thinking ONLY the thoughts you wish to see crystallized in a

worthy achievement or result. In addition, I want to direct your thoughts toward a better understanding of that Spirit of God, or Good, which points the way to the roseate dawn of a new civilization. The rapidity with which the ideas of man are changing causes humanity to realize that this new civilization is already manifesting itself through a clearer understanding of the relation between man and his Maker.

The epochal keynote of the present generation is that mind is the kingdom in which man reigns supreme. As the poet says, "A brute I might have been, but I would not sink I' the scale." In endeavoring to make conscious use of thought-power, causing it to produce desired material results, mankind is beginning to understand the indispensability of absolute control.

My chief idea in sending forth this message is to make it easier for you to live in hourly consciousness that you have been given dominion over every adverse circumstance and condition which may arise. The conscious use of the creative power of thought to protect and guide you, as well as to provide for you, is only attainable through understanding the "natural relations between mental action and material conditions."

Your reading of these lessons should be with a steadfast determination to think rationally and effectively on every word, in order that the full meaning of each thought may be thoroughly grasped and comprehended. Thought-power is the kingdom of God in us, always creating results in our physical forms corresponding to our normal sustained thought. As Troward has said, "Thought is the only action of the mind. By your habitual thoughts you create corresponding external physical conditions, because you thereby create the nucleus which attracts to itself its own correspondence, in due order, until the finished work is manifested on the material plane."

This is the principle upon which we shall proceed to work out a simple and rational basis of thought and action whereby we may bring into outer expression any desired goal. Let us work together to this end.

G.B.

One of the really great minds and souls of modern times - and indeed of any time - was Thomas Troward, late Divisional Judge of the Punjab, India. Of his writings, the late William James of Harvard said, "Far and away the ablest statement of that psychology that I have ever met, beautiful in its sustained clearness of thought and style, a really classic statement." The Boston Transcript editorially stated, "The author reveals himself as easily the profoundest thinker we have ever met on this subject." The late Archdeacon Wilberforce, when writing to Troward, signed himself, "Your grateful pupil."

Responding to the many requests from Troward's friends and admirers for a more intimate glimpse of this great man, I am pleased to present to you a few phases of his daily life as I saw them while studying with him. These may be all the more interesting because of the fact that I enjoyed the unique privilege of being the only pupil to whom he ever gave personal instruction.

The Early Life of a Genius

Thomas Troward was born in Ceylon, India, in the year 1847, of English parents and Huguenot ancestors. When quite a young boy he was sent to England to be educated at Burmshtead Grammar School, but was most unhappy there, as he could not fully adapt himself to the humdrum life of the English schoolboy. Later on, when he continued his education in the beautiful Isle of Jersey, its charm entered into his blood, and he was thoroughly contented there. Perhaps the old Huguenot strain in him found a congenial element in the semi-French environment of the college. At the early age of eighteen the natural bent of his mind began to assert itself, and he won the Helford College gold medal for literature.

When his studies were completed, Troward went up to London for the Indian Civil Service examination, a very stiff one, which he passed with high credit. He returned to India at the age of twenty-two in the capacity of Assistant Commissioner. An incident which occurred during the course of his examination foreshadowed the trend of the life that was to replace the

regulation judicial career when the twenty-five years of service had expired.

"Your Head is No Common One, Young Man"

One of the subjects, left for the end of the examination, was metaphysics. Troward was quite unprepared for this, having had no time for research and no knowledge of what books to read on the subject, so he meditated upon it in the early hours of the morning, and filled in the paper with his own speculations. The examiner, on reading it, was amazed, and asked "What text-book did you use for this paper?" "I had no text-book sir." Troward answered. "I wrote it out of my head." "Well, then, young man," was the examiner's comment, "your head is no common one, and if I am not mistaken, we shall hear from you again."

During Troward's career in India his official work kept him very busy. His recreation was often spent with canvas, paints and brushes. He was an artist of no mean ability, especially in marine subjects, and had won several prizes at art exhibits in England. He loved to study the tombs of sacred Indian lore, or the scriptures of the Hebrews and of other ancient peoples. While studying these profound subjects, there was unfolded to him, as in a vision, a system of philosophy which carried with it not only peace of mind, but also physical results in health and happiness.

When relieved of his burdensome official duties in the Indian Court, he returned to England, where a manuscript of some hundred folios slowly came into existence. At that time he had no knowledge of Mental Science, Christian Science, New Thought, or any of the "isms" of modern thought. His views were the result of solitary meditation and a deep study of the scriptures. The first edition of the now famous "Edinburgh Lectures" was published in 1904. It was received with the almost unanimous opinion that its value could not be over-estimated, as was true of his subsequent volumes. "Bible Mystery and Bible Meaning" proved especially attractive to churchmen. His books, by sheer worth, have found their way almost all over the world. In the United States alone, more than 50,000 copies have been sold. Perhaps no one was more astonished at their warm reception than their simple-hearted, fun-loving author.

An Intimate Description

In physique Judge Troward was not the usual English type, but was more like a Frenchman, of medium stature, and not over five feet six or seven inches. He was dark complexioned, with small, bright eyes, a large nose, and a broad forehead. When I knew him, he had a drooping mustache sprinkled with grey. He had the bearing of a student and a thinker, as is indicated in his writings.

His manner was simple and natural, and he exemplified a spirit of moderation in all things. I never saw him impatient or heard him express an unkind word, and with his family he was always gentle and considerate. He seemed to depend entirely upon Mrs. Troward for the household management. Only in the intimacy of his home did he entirely reveal his charming geniality and radiating friendship. His after-dinner manner was one of quiet levity and a twinkling humor. He would enter into the conversations or parlor games of the family with the spirit of a boy. He did not care for public amusements.

One evening, after an excellent dinner of soup, joint of lamb, vegetables, salad, dessert, and wine, he rolled a cigarette, and, to my great surprise, offered it to me with the query, "Do you smoke?" Receiving a negative reply, he began to smoke it himself. Noticing my poorly concealed expression of surprise, he remarked, "Why should you be shocked at anything which you can thank God for? I can thank God for one cigarette after, possibly a second, but never a third." After he had finished his smoke, his youngest daughter, Budeia, played the violin for us. I observed that he became completely absorbed in the beautiful harmony. He told me afterwards that, although he was intensely fond of listening to music, he was in no sense a musician.

Although Troward did not indulge in outdoor sports, he loved nature, and would sit for hours by the sea with his sketch-book, or tramp the lonely moors in solitary meditation. He said there were times when he obtained his best inspirations while walking in the open. He often invited me to go with him, although frequently he seemed to be unconscious of my presence, being entirely absorbed in his own thoughts.

Truth from the Trance

At times he would lapse into a trancelike swoon (his Maltese cat on the table by his side), the swoon sometimes lasting for hours. At such times the members of his family would take particular care not to disturb him. When he emerged from these lapses of the senses, he would write down the truths which had been revealed to him. Once he wrote on his memorandum pad, " 'I AM' is the word of power. If you think your thought is powerful, your thought is powerful."

It may be interesting to recall that such authorities as Barnett and the new American Encyclopedia, in their biography of Socrates, mention similar trancelike experiences of his. While serving in the Greek army, Socrates suddenly found his feet seemingly rooted to the earth, where he remained in a trance for twenty-four hours. He awakened with a spiritual knowledge that transformed his life, and, later, the lives of many others. The similarity of the life of this Athenian philosopher to that of Troward is that both relied chiefly upon intuition and common sense for their theory and system of living.

A difference between Troward's teaching and that of Christian Science is that he does not deny the existence of a material world. On the contrary, he teaches that all physical existence is a concrete corresponding manifestation of the thought which gave it birth. One is a complement of the other.

I once asked him how one could impart to others the deep truths which he taught. "By being them," he answered. "My motto is, 'Being, and not possessing, is the great joy of living.'"

Following a Trusted Guide

Judge Troward, although modest and retiring in his habits of speech and slow to express a personal opinion, was always willing to discuss any current subject, but extremely reticent and diffident about his own writings. Never, to my knowledge, did he mention them unless approached on the subject. As a teacher, he was positive, direct, and always impersonal.

When our lesson was given indoors, he always sat in a large morris chair, and, seeming not to be aware of my presence, he would think aloud. To follow his thought was like following a trusted guide through the most difficult places, the darkest and least explored regions of thought. As I followed, the personality of the man became obscure, and I was only conscious of the

clear, commanding voice, and the light of the inward torch which he bore. It was beyond doubt quite natural that he who made so clear the true meaning of individuality should in his teaching betray little of the personal or emotional element.

After I had been carefully guided to the most comforting conclusions, in the same quiet, unassuming manner as in the beginning of our mental journey, my guide would gently remind me that he had given me a few suggestions which I might follow if I felt inclined, but which were offered only in the friendly spirit of a fellow-traveler. He always tried to impress upon me that every effort to accomplish mental control (which, in turn, meant control of circumstances) should be undertaken with absolute confidence of success.

The length of a lesson depended upon my ability to absorb what he was telling me. If he were convinced in fifteen or thirty minutes that I understood quite naturally the reason why, for example, "If a thing is true." There is a way in which it is true," that lesson was concluded. If it took me an hour or more to get into the spirit of his thought, the lesson was prolonged. At the end of a lesson he would quietly remark, "Never forget that 'seeking' has 'finding' as its correlative: 'knocking,' 'opening.'" With this reassuring statement, he would light his lantern and step into the denseness of the night to walk three miles to his home.

A Home-Loving Philosopher

Being a home-loving man, Troward delighted in his flower garden, and in the intimacy of his home, which he had provided with every comfort. He particularly enjoyed the seclusion of his studio and study, which were arranged to meet his personal needs and moods. His studio was in the most remote part of the house, and here he would spend hours of relaxation with canvas and paints. His study, however, was on the ground floor, and to it he would retire for meditation and research, usually in the early hours of the morning. He rarely worked at night.

He had spent the greater part of the day he died sketching out of doors. When he did not join his family at the dinner hour, Mrs. Troward went in search of him. She found him in his studio, fully dressed, lying on the sofa in a state of physical collapse. About an hour later he passed away. The doctor said that death was caused by hemorrhage of the brain. I am sure

that Troward would have said, "I am simply passing from the limited to the unlimited." He died on May 16th, 1916, in his sixty-ninth year, on the same day that Archdeacon Wilberforce was laid at rest in Westminster Abbey. It was no ordinary link that bound these two men, as you will note in the reproduction of the letter that follows, Troward's last letter to me.

Thomas Troward regarded death very much as he would regard traveling from one country to another. He remarked to me several times, that he was interested in the life beyond and was ready to go. His only concern seemed to be the sorrow that it would cause his wife and family. When the time came, his going was exactly what he would have wished it to be.

I hope that these few intimate touches will give to Troward's friends and admirers the information they desire concerning him. I will add a more personal touch for you by presenting herein one of his first letters to me with facsimile of his handwriting.

31 Stanwick Rd.,

West Kensington,

8th Nov. 1912

Dear Mrs. Swink,

I think I had better write you a few lines with regard to your proposed studies with me as I should be sorry for you to be under any misapprehension and so to suffer any disappointment.

I have studied the subject now for several years, and have a general acquaintance with the leading features of most of the systems which unfortunately occupy attention in many circles at the present time, such as Theosophy, the Tarot, the Kabala, and the like, and I have no hesitation in saying that to the best of my judgment all sorts and descriptions of so-called occult study are in direct opposition to the real Life-giving Truth; and therefore you must not expect any teaching on such lines as these. We hear a great deal in these days about "Initiation"; but, believe me, the more you try to become a so-called "Initiate" the further you will put yourself from Living Life. I speak after many years of careful study and consideration when

I say that the Bible and its Revelation of Christ is the one thing really worth studying, and that is a subject large enough in all conscience, embracing as it does our outward life of everyday concerns, and also the inner springs of our life and all that we can in general terms conceive of the life in the unseen after putting off the body at death.

You have expressed a very great degree of confidence in my teaching, and if your confidence is such that you wish, as you say, to put yourself entirely under my guidance I can only accept it as a very serious responsibility, and should have to ask you to exhibit that confidence by refusing to look into such so-called "mysteries" as I would forbid you to look into. I am speaking from experience; but the result will be that much of my teaching will appear to be very simple, perhaps to some extent dogmatic, and you will say you had heard much of it before. Faith in God, Prayer and Worship, Approach to the Father through Christ --all this is in a certain sense familiar to you; and all I can hope to do is perhaps to throw a little more light on these subjects, so that they become to you, not merely traditional words, but present living facts. I have been thus explicit, as I do not want you to have any disappointment; and also I should say that our so-called "studies" will be only friendly conversations at such times as we can fit them in, either you coming to our house or I to yours as may be most convenient at the time. Also I will lend you some books which will be helpful, but they are very few and in no sense "occult."

Now if all this falls in with your own ideas, we shall, I am sure, be very glad to see you at Ruan Manor, and you will find that the residents there, though few, are very friendly and the neighborhood is pretty. But on the other hand if you feel that you want some other sort of learning, do not mind saying so; only you will never find any substitute for Christ.

I trust you will not mind my writing to you like this, but I don't want you to come all the way down to Cornwall and then be disappointed.

With kind regards

Yours sincerely, (Signed) T. Troward

Feeling that an explanation of some of the words employed in an unusual way in these lessons may be helpful to the student, I herein offer a list of such words, together with my interpretation and references from Troward.

Absolute

"That which is free from limit, restriction, or qualification."
(Webster.) "An idea from which the elements of time and space are entirely absent." (Troward.)

Example: Thinking in the absolute would be simply dwelling upon the intrinsic qualities of love without reference to whom you love or the various forms through which love expresses itself.

Mind is absolute because of its self-reaction.

Being

Life, that unformed power of life which controls circumstances and conditions. Read Troward's "Bible Meaning and Bible Mystery," pages 77-79.

Belief

A certain quality in the creative power of thought, which manifests on the external plane in exact correspondence to the quality of belief entertained. If you believe that your body is subject to disease, then the creative power of thought of disease results in a diseased body. Read Troward's "Edinburgh Lectures of Mental Science," page 14.

Body

The instrument through which thoughts and feelings are expressed. The envelope of the soul.

Brain

The instrument through and in which the action of the Universal Parent Mind expresses itself in specific form as individual thoughts. Brain is not the mind, but the mind's instrument.

Christ

A State of consciousness which is altogether good, and a quality of feeling which manifests in physical form. The most perfect spiritual concept.

Circumstances

The outward effect which corresponds to the inward tendency of thought.

Conception

William James says "...denotes neither the mental state nor what the mental state signifies, but the relation between the two."

Concentration

"Bringing the mind into a condition of equilibrium which enables us to consciously direct the flow of spirit to a definite, recognized purpose and then carefully to guard our thoughts from inducing a flow in the opposite direction." - Edinburgh Lectures of Mental Science. Page 88. (Troward.)

Conditions

The result of mental tendencies. Harmonious thought produces harmonious physical and material conditions, which still further react to sweeten thought.

Consciousness

Activity of mind which enables it to distinguish itself from the physical form in which it manifests.

Create

To bring into existence. Thought is creative, because it always brings into physical or objective existence forms which correspond to itself.

Death

Absence of life. Loss of consciousness, with no capacity to regain it. Example: If a thought has been absolutely eliminated

from the consciousness and cannot be recalled, it is dead to you.

Faith

"The divine promises and individual faith are correlations." Combine them, and there is no limit to what you can do through the creative power in this quality of thought." Essential thought. Therefore every call to have faith in God is a call to have faith in the power of your own thought about God." (Troward)

A confident expectant attitude of mind. Such a mental attitude renders your mind receptive to the creative action of the spirit of life. Have faith in the force of your own thought. You have many times experienced what it will do. Jesus' statement, "Have faith in God and nothing shall be impossible unto you." is not a mere figure of speech; it is a scientific fact, simply stated. Your individual thought is the specialized working of the creative power of life. (All Life.)

Intelligence

The Universal Infinite Mind. The highest intelligence is that mind which understands itself as the instrument through which the Intelligence which brought it into existence operates.

Love

Universal Life and Universal Law are one. The law of your being (your life) is that you are made in the image of God (the Creative Power which brought you into existence) because you are God's very self specialized.

The law of your life is that your mind is "the individualization of Universal Mind at the state of self-evolution in which your mind attains the capacity for reasoning from the seen to the unseen and thus penetrating behind the veil of outward appearance. So because of the reproduction of the divine creative faculty in yourself, your mental states or modes of thought are bound to externalize themselves in your body and in your circumstances." (Troward.)

Spirit

It is impossible to analyze the nature of Spirit (or Life), but we can realize that whatever else Spirit may be, it is a self-creating power which acts and reacts upon itself, reproducing itself in inconceivable forms from the cosmos to man. (Just as your mind acts and reacts upon itself when you are memorizing.)

Origin of all visible things. As it is independent of time and space, it must be pure thought, the embodiment of stored consciousness.

A self-acting and self-reacting non-physical creative power or force. Its action can only be thought because thought is the only conceivable non-physical action.

Thought

The specialized action of the original, creative Spirit or Mind.

Truth

That which lives in you is truth to you.

Visualizing

Inward or mental vision. (Visioning). Life's creating power taking particular form. The act of producing in your mind the picture of any contemplated idea.

Word

Your individual thought is the specialized word or action of the originating mind-power itself.

"That which starts the etheric vibration of life moving in a special direction," corresponding to the word, which originates special movement.

"The seed which gives rise to the thing." Plant your word-seed in the Subjective Mind of the universe, and you are sure to receive a corresponding thing, just as truly as poppy seed produces poppies.

Faith gives substance to things unseen. (The unseen word or thought.)

"Ye shall know the truth and the truth shall set you free."--St. John 8:32

Sage: If a thing is true, there is a definite way in which it is true. And the truest thing in Life is that it contains inherent within itself absolute joy and liberty of mind, body, and affairs.

Pupil: Do you mean that my understanding of Life's laws can give me the realization of perfect liberty in my individual life?

Sage: Yes, providing you do not make the common error of judging everything from a material standpoint only. Recent research in physical science has established the fact that there is enough power in a lump of clay to destroy a city. All the average mind is able to see is the inert clay, whereas, in reality, it is the physical instrument which contains the invisible power.

Pupil: Then when I understand the law of vibration, I can get anything I want; achieve anything I desire?

Sage: Life fills all space, and through the understanding and use of Life's laws, you can give direction to a particular quality of creative force, which, if held in place by the will, is absolutely certain to reproduce in a corresponding physical form. What every human being wants is more liberty and more joy in life. From whatever angle you study the subject of Life, you will find that degrees of livingness and liberty are invariably manifested by varying degrees of intelligence. What you would term inanimate life represents the lower forms of intelligence; in plant life you recognize a higher degree of intelligence. To illustrate this, look at a flower. Is it not beautiful? Does it not prove to you the indisputable presence of a Great Intelligence which is expressing itself as beauty, form, and color, and above all, joy?

Pupil: Yes.

Sage: Still you will not find it difficult to recognize in the animal kingdom a quality of Life and Intelligence which is greatly in advance of that manifested in the flower. Then the intelligence

which expresses itself in the mind of man as the power of initiative and selection is the highest expression of Intelligent Life. Thus you see that the inanimate, the plant, the animal, and the human all represent the same Universal Life, the only difference being in the varying degrees of intelligence. For example: You are expressing a very high degree of intelligence in desiring to understand the laws of Life. When you have discovered some part of these laws, you will ascend the scale of intelligence as you make practical application of your discoveries. Another example: Two men leave college with the same degrees and situated very similarly relative to social and financial position. Both study the laws of Mind; both are obliged to struggle. One, by making a great mental effort, keeps mentally above the discouraging conditions, and finally becomes a smooth read, while the other one becomes disheartened and ill, barely eking out a miserable existence. You can readily see where the high form of intelligence was manifested in these two cases. Intelligence was there, but it could only grow by being used constructively.

How Degrees of Intelligence Prove Man's Place in the Universe

Sage: The greater your intelligence, the more easily you can call into action the highest order of creative energy. The more highly you develop your intelligence (and I do not mean by this intellectuality or book learning --I mean self-education) the more you will find your old limited ideas of what you are not, cannot be, do, or have, imperceptibly slipping away. By using your intelligence and resting upon it to guide you Godward, you will come to recognize that you are as much a part of the very highest Intelligence as a drop of water in a part of the ocean. This steady recognition on your part, carried into your everyday affairs, will give you control over adverse circumstances, which you realize are, after all, only effects of lower degrees of intelligence, and will deliver you from falling a victim of a material universe. You are not a victim; you are a part of the Universe.

Pupil: Just what do you mean by "effects of lower degrees of intelligence?"

Sage: I mean, by a lower degree of intelligence, one that is unable to recognize itself as being one of the highest forms of life. The highest degree of intelligence is that form of life which is able to recognize itself as related to all existing Intelligence.

For example: You can easily recall the last difficult situation you came through. It was the expression of the highest form of Intelligence which enabled you to think your way out of that.

The Intelligence Which Distinguishes Us from the Ape

Sage: You recognized your difficulty, but you also recognized your intelligence as being able to draw to itself, from out the whole Universe, ways and means of meeting that perplexing problem. The Law is ever the same. When you are convinced that every physical circumstances or thing has its origin in corresponding activities of the mind (thought), you are able to conquer adversity in any form, because you know you can always control your thoughts. You must always be determined do to your own thinking.

Pupil: It is not difficult for me to understand that the flower is the result of some invisible power, which must be Intelligence, but for me to realize that this same life and intelligent power in my life is not easy. I had not been taught to think in this way. However, you have made me realize that if I wish to learn, I must put into practice the directions you have given me. So when I needed to have five hundred dollars at a certain time and could not see any possible means of getting it, I tried to follow your instructions by mentally seeing myself as doing the thing I wished to do. I visualized myself paying my obligation, and in some way, which is still a mystery, I was able to feel quite calm about it. I made my mental picture and actually forgot to worry about the ways and means, and the money came. I did not quite understand then, and I do not know now, just how it happened. All that I am able to realize is that, by my obedience to your teaching, the day was saved for me, and I shall not forget it.

Now I would like to know if we inherit our tendencies of mind?

Sage: Most of us inherit our thoughts, just as we inherit the color of our eyes. If you intend to understand the relation existing between mental action and material conditions sufficiently well to control your circumstances, you must think for yourself, and in your own way, irrespective of what your ancestors thought, even though some of them might have brought desired results.

Pupil: That seems as impossible as reaching the horizon. However, if you tell me that I can arrive at the place where circumstances and conditions will be under my control, through a steady and determined effort to find out the truth along these lines, I shall do my own thinking from this moment. My present condition, however, seems beyond the control of any human being, much less myself and there have been times when I did control certain conditions, but at other times the same conditions were beyond my control. Why was that?

The Secret of Controlling Your Life Forces

Sage: The reason you succeeded, without understanding the power which you possesses, was that you used it unconsciously, according to the law of its own nature, and reached harmonious results (as in the incident that you have just related). Your ability, at all times, to use the unfailing power which is yours depends upon your recognition of its presence. The reason for your times of failure is that the distressing condition so wholly absorbs your attention that you are unable to think of anything else. At such times you entirely lose sight of the fact that your individual mind is the instrument through and in which the very highest form of intelligence and unfailing power is endeavoring to express itself. Also, that it always takes the form of your habitual thought. Therefore, when you believe that a situation is beyond your control, so it is.

Pupil: Which means that my control of circumstances is entirely measured by my capacity to know that the life and intelligence in me is the same Life and Intelligence which brought me into existence? The same Life in trees and all nature, and I tune in with all Life? Will this steady recognition give me direct contact with all the power and intelligence which exists? Would simply dwelling on this thought solve any situation which might arise?

Sage: No. "Faith without works is dead." God without expression is a nonentity. Thought without action is powerless. But your recognition that you are inseparably connected with the joy, life, intelligence, and power of the Great Whole, unwavering maintained and carried into practical application, will solve any problem, because your thought calls into specific action ideas of the very highest degree of intelligence and power, which naturally controls the lesser degrees. "The Lesser modes of life are in bondage to the law of their own being because they do not know the law." Therefore, when you know

the Laws of Life, this knowledge gives you ideas which enable you to control all adverse circumstances and conditions.

Pupil: This is all so new to me, I do not quite grasp your meaning. Will you please give me an illustration?

How to Light the Pathway of Your Life

Sage: Well, suppose you were in a room where every comfort had been provided for you, but the room was in total darkness, and you were unable to locate the things you desired, although you were conscious of their presence. You were told that the room was electrically lighted, and instinctively you began to grope your way along the wall, where you were accustomed to look for a light switch. For hours you passed your hands up and down the walls as far as you could reach until you were quite fatigued. You were about to give up the search and make the best of a bad situation, but, overlapping this thought, there came the resolve that you would not abandon your effort until you had located it. You were determined to enjoy the good things awaiting you, so you renewed your search with the feeling of assurance that ultimately you would find a way to turn on the light.

After more fruitless endeavor, you paused to rest, and to wonder where that switch could possibly be, "It must be here, and I shall find it," you said to yourself, and again you passed your hands over the walls, although you felt certain that you had gone over every inch that you could reach. This time your thoughts and movements were not quite so tense, although equally determined. As your hands moved slowly up and down, your mind caught the idea that the switch might not be on the wall at all. You paused a moment, and the suggestion that it might be on the floor registered in your consciousness. But reason stepped in and argued, "Impossible. Whoever head of a light switch being placed on the floor!" But, the suggestion persisted, "why not try"

You have gone over what first seemed the most reasonable places to find it. Try the floor." So then you began to reach out uncertainly with your feet for some projection on the floor which might be a light switch.

Finding the Light

Almost instantly your feet came into contact with an unfamiliar object. You put your hand on what seemed to be a push button, but no light appeared. Nevertheless, you now felt quite sure that you had located the switch. You paused, and involuntarily asked yourself, "How does this thing work? It won't push and it won't pull." Back came the answer within yourself like a spoken word. "Sidewise." You moved it sidewise, and the room as flooded with light. Your joy at thus finding a responsive intelligence within yourself could not be expressed in words. It was a rapture of the heart which many have felt at times.

Pupil: Oh, I am so glad that the switch was found through clinging to the right mental attitude! Does such persistent effort always meet with such a satisfactory reward?

Sage: Yes, persistent, confident endeavor always brings satisfaction. In order to give you a complete picture from which you may logically reason in the future, let us consider the same situation from an opposite angle.

Imagine yourself in the same room under the same conditions. After several attempts at feeling around in the dark, you begin to feel tired, more or less discouraged, and you reason with yourself thus "Oh, what is the use? There may be a light switch in this room, and the room may contain everything I require, and again it may not." But something indefinable in yourself convinces you that not only is the light there, but so, also, are the things you enjoy and desire. You answer right back to yourself, "Well, if everything is here which I need and would enjoy, what a pity that I cannot find the switch! What a strange and unreasonable way some people have of doing things! I wonder why the light was not already turned on for me."

Pupil: You make it seem that one almost involuntarily and invariably blames circumstances or people for his failures.

"The Fault, Dear Brutus, Lies Not in the Stars, But in Ourselves, That We are Underlings"

Sage: You must admit that it is rare to find anyone who realizes that the cause of his failure or continued misfortune lies within himself. The reason for this is an almost universal lack of understanding on the part of the individual that a certain quality of thought brings to the consciousness a recognition of an intelligent power capable of attracting to him, and directing him

to, the fulfillment of his purpose and the attainment of his desire. On the other hand, the inversion of this same power effects a negative result.

Pupil: You mean that a certain quality of thought enables one to do and be what he wishes, while the misuse of the same power seems to thwart one's purpose?

Sage: Yes. The idea is to use your power of thought and feeling positively, in order to attain positive results. Use it negatively, and you get negative results, because the unchangeable law is, "Intelligence always manifests in responsiveness." The whole action of the evolutionary process of Life, from its first inanimate beginning up to its manifestation in human form, is one continual intelligent response.

If you would induce yourself to recognize the presence of a Universal Intelligence which permeates all nature, you must also recognize a corresponding hidden deep down in all things --in the trees, the weeds, and flowers, in the animals, and in fact, in everything --which is ever ready to spring into action when appealed to. It will respond to your call as a child would obey when bidden to come and play.

In your first experience in the dark room, your all-absorbing thought was not so much about the darkness as about the light, and how it could be turned on. The positive "I will" quality of your thought brought up from the depth of your inmost soul a steady flow of intelligent power, which finally penetrated through to your intellect and guided your hand to the switch.

Pupil: But the second time when I also thought I must find the switch, there was no enlightened response. It seems to me that this is one's everyday experience. The first case seems like a miraculous coincidence.

Don't Look for Coincidences in Life: Every Effect Has Its Cause

Sage: Oh, no. All is Life, and all is law and order. There are no coincidences in reality, no "happen so's." You will realize this if you will recall some of your own experiences similar to the ones used in the illustrations. You often feel that you must have "light," and, after several attempts to avail yourself to it, your thought and feeling settle into the "I cannot do it" groove; "it may be possible for those who know how, but I don't," etc. The

best method of learning the truth about this is to live your past experiences over again. Analyze what your thoughts and feelings were when you succeeded, and when you failed. Then draw your own deductions. No written or spoken words equal this kind of instruction.

Remember that all space is filled with a responsive Intelligence and Power ever ready to take any form which your sustaining thought-demand creates. This power can work only in terms of the thought instrument through which it operates. Humanity generally admits Jesus' ability, Jesus' power to use the spirit of intelligent life to produce material conditions --as in turning water into wine, but they doubt their ability to use the same Power in themselves, in spite of Jesus' assurance, "All things are possible unto you." Now this statement is either true or false. If true it is because your mind is the instrument in and through which this intelligent Principle of Life takes initiative action, and this action, in turn, is always in accordance with the laws of life, which are subjective in their nature.

Life's Greatest Purpose is to Express Joy, Beauty, and Power

Pupil: Am I right in concluding that this lesson in life, which is an ever-present, limitless, intelligent power, is ready at all times to be guided in any direction that my sustained thought may give it? If I permit to be anxious, discouraged, dissatisfied, I bring into action repelling, destructive forces? Life's purpose is to give expression to Its joy, beauty, and power, through Its particular instrument, my thought. Is this right?

Sage: You have grasped the letter of the lesson in a remarkable way. Now it remains only for you to experience the happiness of what you have learned. Do this by putting your knowledge to practical application, never losing sight of the fact that no matter what justification you may think you have at the time, any feeling of discouragement, dissatisfaction, or anxiety causes the fulfillment of your right desire to recede further and further away from you. Whereas, by persistent and determined endeavor to trust your own desires and ambitions as the specific expression of the universal loving, guiding, and protecting Principle, you will find that your supply for their fulfillment will unfold to you greater and greater liberty in every direction.

Pupil: When one does not wish to entertain negative thoughts, how can the sense of discouragement and anxiety be shut out? I

am sure that it is not because one enjoys feeling worried that it seems so difficult to eliminate it. Do you mean that it is as possible to snap out of a thought one doesn't want as it is to step from one room to another? I should like to know how that is accomplished, as I have many unwelcome thoughts which I am wholly unable to dismiss at the time. After a period they leave, but it seems to me they use their own sweet will about it. I have honestly tried to rid myself of thoughts, which seemed to cling all the tighter when I tried to throw them off. It would be wonderful to cast off a thought as one would a garment! How can it be done?

Sage: By keeping a positive attitude of mind regarding your innermost desire as an accomplished fact, whether it be for a state of mind or for a thing. You cannot think positive and negative thoughts at the same time.

Pupil: Oh, is that true? It seems to me I have often been speaking to someone on a certain subject while my thoughts were on an entirely different one.

You Can Actually Think of Only One Thing at a Time

Sage: You were thinking one thing and saying another. You had only one thought. You automatically said one thing while thinking another. In short, your words were not the expression of the thought in your mind. Suppose you give yourself a test; try to think of yourself as a success and a failure at the same time. You will find it impossible to think positively and negatively simultaneously.

In our next lesson we will take this up more extensively and prove why it is true. Also why you, as an individual, can control circumstances, whether they be mental, physical, or financial, through the understanding of your personal relationship to the Intelligence which governs the universe.

Pupil: I know that what you say is true, but just what method should I employ to accomplish this? There are times when I become cross and impatient with myself because I give way to anxiety and fear (the very things which I know now will cause my defeat). And yet I will do it, just as I will eat something I like even though I know it will disagree with me. Could you give me a formula to use at such times?

How to Drive Anxiety Out of Your Mind

Sage: When the triad of enemies --fear, anxiety, and discouragement --assails you, poisoning your mind and body, weakening your power to attract what you want, begin instantly to take deep breaths, and repeat as fast as you can, aloud or silently, the following affirmation, which is an antidote to the poison and a powerful assurance and attraction of Good:

"The Life in me is inseverably connected with all the life that exists, and it is entirely devoted to my personal advancement."

If you are alert and can make this affirmative thought overlap the negative, anxious suggestion, you will very soon free yourself. If the tendency to dwell on these erroneous beliefs keeps recurring, go where you can be alone, repeat your affirmation, and endeavor to lift your mind up to your words, much as you would lift your breath from the bottom to the top of your lungs. Never be impatient with yourself because you do not quite succeed in your every endeavor. It is your intention that counts, not necessarily the absolute fulfillment of the letter. The ALL-KNOWING POWER THAT IS understands and rewards accordingly. Be diligent and patient, and you will surely succeed.

[How to Overcome Adverse Conditions](#)

*"There is nothing either good or bad, but thinking makes it so."
--Shakespeare.*

Sage: If you wish to overcome adverse conditions or to maintain a favorable one, it is necessary to have some knowledge of the fundamental or originating Spirit, and your relation to It. The true order of these fundamental principles of life which you are endeavoring to understand does not require you to deny the reality of the existing physical world, or to call it an illusion. On the contrary, by admitting the existence of the physical, you thereby see the completion of a great invisible, creative process. This enables you to assign physical manifestations to their proper places in the creative series, which your former way of thinking did not enable you to do. You

now realize that, while the origin of life is not in itself physical or material, it must throw out physical and material vehicles through which to function as its means of expression, in varying degrees of intelligence, such as the vegetable or the animal kingdom, and the human, as illustrated in our last lesson. All are forms of life, because of that inner Principle of being which sustains them. The Life Principle with which you are primarily concerned is the life of thought and feeling in yourself. You are a vehicle or distributing medium of the creative Spirit of Life. If you understand this, you will have some idea of what the originating Spirit of Life is in Itself, and your relation to It as an individual.

Pupil: Since thought and feeling are the origin of all things, would it not be necessary to get into the spirit of their origin in order to control circumstances? Is it true that my thoughts and feelings are the same as those of the limitless Power and Intelligence of the universe?

How You Can Control Circumstances and Erroneous Conditions

Sage: In essence they are the same. You are able to control the circumstances and conditions relative to your individual world, of which you are the center, by making your thoughts and feelings correspondent in quality (at least in a degree) to what you believe are those of the originating, intelligent forces of life.

Pupil: Is it true that the life in me contains everything that I, as an individual, could ever require? Are my thoughts and feelings the centralizing power of my particular world? If so, then Browning explains the situation when he says, "We carry within us the wonders we seek without us." If I know and practice this great fact, the wonder of Life's understanding power will come forth in me by its own divine right, and assume command over all my problems in exactly the same degree that I recognize it. Is that correct?

Sage: Yes, Browning has voiced the truth in that sentence. The divine Principle in you is complete, and is the only Life there is. But this should not lead you into the error of believing that you are not to exert yourself. Remember that the life-germ in you is an Intelligence which can call into specific action all of life's forces from out the entire universe, but it can only work through your intelligence in correspondence to what you confidently

believe it can and will do. Therefore, be practical in your reasoning, and diligent in your deeds.

Suppose I give you an example: You have a glass of dirty water. In order to have the clear water, you would continue to pour the clean water into the glass of dirty water until every drop of the dirty water had flowed out of it, wouldn't you? The same rule applies to adverse conditions. Pour into them a steady stream of confidence in the power of God in you to change them, and they will change, correspondingly.

Pupil: I understand. You mean that I should use my common sense, coupled with a steady faith in God and earnest, concentrated mental effort?

Common Sense and Your Mental Faculties

Sage: That is it. Use your common sense and all your mental faculties as far as they will take you. However, you should never try to force a situation. Always allow for the Law of Growth. Remember that conditions will grow into the correlative shape of your firmly held mental attitude "under the guidance of the All Creating Wisdom." If you will follow this method of reasoning, you will soon form the habit of examining your own attitude of mind for the key to your progress and enjoyment of life. Endeavor to keep before your mind's eye the thought that every physical or material condition in your life corresponds to your habitual thought tendency, and your thought tendency will eventually become the reproduction of the way you regard your personal life, as related to all life.

Pupil: Shall I be able to overcome one limitation after another, as I develop the knowledge and feeling of regarding the Life Principle in me as the source of all physical experience? As I advance along these lines, shall I grow into the liberty of enjoying life in my own way?

Sage: In studying the law of your own being, the important thing to realize is that you, as an individual, are a specializing center, through which the power or essence of Life takes forms which correspond exactly to your most habitual conceptions. Try to realize more and more thoroughly, both in theory and in practice, that the relation between your individual mind and the Universal Parent Mind is one of reciprocal action. Grasp the principle of reciprocity, and you will comprehend why you fall

short sometimes of enjoying life, and how you can attain to full enjoyment; just as the law of gravitation shows why iron sinks in water, and can also be made to float.

Pupil: It is rather difficult for me to understand what you mean by the reciprocal action between my individual mind and the Universal Parent Mind.

Suppose I am facing a big financial problem, and I endeavor to bring my mind into a state of confident expectancy through meditation upon the ever-present supply in all forms of life, and by repeating an affirmation which seems logical. Would that do it? Where does the reaction come in? And how? If my happiness in life depends upon this understanding, and upon living in a state of conscious reciprocity with the Parent Mind, it seems just now that it is a long way off, because I do not grasp your meaning. Should I feel a reaction within myself when striving for a certain state of consciousness?

How Your Mind is Related to the Universal Mind

Sage: We said in our last lesson that your mind was at outcome of the great Universal Parent Mind which brought you into existence for the direct purpose of expressing Itself through you. The reciprocal action between your mind and the Parent Mind might be compared with a tree and its branches. Your mind is the specific expression of the Universal Mind from which it draws its power to think. Just as a branch of a tree is a specific part of a tree, not apart from it, but a part of it. Thus, between the Universal Mind or Life and its own specialized expression (which is your mind), there is a perpetual interaction, as with the tree and its parts; its branches and its leaves are continually drawing sustenance from the parent trunk. Your thought action is the specialized, identical action of the Universal Mind.

Example: Imagine yourself feeling a bit downcast, when suddenly you are handed a telegram with the news that the one person in the world whom you love the most is on his way to see you, and the messenger of some wonderful news! Can you not imagine what a definite reaction you would have from news like that! Well, you can stimulate the same quality of thought, that same feeling of joy and surety between your individual mind and its source, through mentally picturing yourself as doing the things that you enjoy. See yourself happy, and lift

your mind up to it by constantly repeating a happy affirmation, and you will readily realize the reaction in kind.

Pupil: I see. The way that adverse conditions are to be overcome is through my recognition of the reciprocal action going on continually between my mind and the One great Universal Mind, which brings about the same kind of a reaction that I would have from an agreeable experience on the physical plane. I used to think that conditions were overcome by ignoring them, and setting aside the inherent law that caused them. I begin to realize now (theoretically at least) that the laws of life cannot be ignored nor destroyed, but, on the contrary, must be made to work for us to produce a harmonious existence.

Sage: Adverse circumstances are overcome by reversing the originating cause, which is your own thought. Anxiety and fear always attract conditions of their own kind. Reverse this tendency and entertain only those thoughts which register harmony and confident assurance, and the adverse circumstances will recede, and in their place will appear the conditions which correspond to your changed mentality.

Pupil: Am I to regard my mind as a branch of the Universal Mind from which I draw all my substance?

Sage: Yes. You now have a fairly good general idea of the two ultimates: the Universal and the individual, and their relation to each other. I think we should now consider the process of specialization, that is, how to make nature's laws produce a particular effect which "could not be produced under the simple generic conditions spontaneously provided by nature."

How to Remedy Nature's Shortcomings

Pupil: How can one create conditions not provided by nature?

Sage: Do not overlook the word "spontaneous." By consciously and intelligently arranging your thoughts in the new order, by looking within yourself for the solutions of your problems, instead of without, you will certainly find that ideas will come to you, which, if followed, will produce new conditions other than those provided by nature.

Pupil: How can I do this? Is this brought about by causing my thoughts to correspond to those which I think the Universal Mind must have?

Sage: Let me give you an illustration of what I mean. Take the case of a miller who has been grinding his grain by hand. His instinctive feeling is that there should be a more efficient way of grinding grain, and he meditates a good deal on what this way might be. One day, while walking in the country, his attention is attracted, for the first time, to the power in a stream of water as it rushes past him. He pauses, and reflects on how this power could be utilized for his particular purpose.

"Why not harness it and make it grind my grain?" he asks himself. This unexpected inspiration thrills him through and through, not only because of its possibilities, but because of his feeling of assurance that it can be accomplished. Immediately, the desired result begins to picture itself in his mind. By the side of the stream he sees his gristmill working under conditions, with a great wheel attached to it revolved by the force of the running water, and thus grinding his grain. The force of the water spontaneously provided by nature has not been changed; it has been specialized to meet an individual requirement.

How Nature Working Through Mind Can Grind the Grain

Pupil: Naturally the power of the water could not of itself have ground the grain, but through the interaction of the individualized Universal Intelligence in the miller's mind, he made this power "spontaneously provided by nature" do his bidding, just as Burbank specialized nature's laws by making cactus grow without thorns, and blackberries without seeds.

Sage: Yes, you have grasped my meaning. Your comprehension of the interaction between the water-power, or nature, and the individualized Intelligence in the mind of man is scientifically correct. You see now that it is an entire reversal of your old conception. Formerly, you took forms and conditions as symbols, and inferred that they were the causes of mental states and material conditions; now you are learning that the true order of the creative process is exactly the reverse, that thought and feeling are the originating causes which form corresponding external conditions. This is the foundation principle upon which you can specialize the generic law of the whole creative process, and cause it to bring all of its

Intelligence and Power to bear, in meeting your particular necessity.

Showing the Silver Lining of the Cloud

Pupil: You are right. I have been inverting the order of cause and effect. It always seemed to me that conditions both created and controlled my thoughts, that is, I involuntarily accepted the thoughts which the conditions suggested.

For example: Suppose I want to be at a certain place at a certain time. My appointment is important and I shall be late. What a terrible thing it will be! There seems nothing to be done. That is the way I used to think.

Now, in the new order of thinking, I shall endeavor to mentally see myself as keeping my appointment, etc. I shall get into the spirit of the thought that nothing can impede my progress or thwart my purpose, and I am sure that a way will open enabling me to materialize this thought on the physical plane. I am sure that in some unforeseen way my engagement will be kept, satisfactorily to myself and to the other person. In fact, I have experienced similar episodes.

Sage: Yes, almost everyone has had such experiences as you have related, but very few profit by them. The law is, "As a man thinks so it becomes." If you wish to withdraw from an undesirable situation, you must adopt the scientific method of affirmative thinking, and follow it up as a permanent factor in life.

You will find that the universal causative Power (call it what you will) always manifests as supreme Intelligence in the adaptation of means to ends. For instance, there is something which you wish to do --build a house, sell something, or do a kind act for someone. It is this supreme Intelligence manifested through you that guides your activities. Without it, you would be unable to outline your intention, much less accomplish your purpose. Your intelligence is the instrument through which the One Great Intelligence of the universe is constantly taking specific form. This being true, every idea which registers in your mind was first formed in this One Infinite Mind. A continual recognition of this fact will enable you to find your way out of any sense of limitation which may arise in your individual experience.

I once heard of a man who had an intense desire to do big things. He asked his teacher to think with him along the lines just discussed --that the Intelligence of the universe was taking specific form in his individual intelligence. His teacher agreed providing the student's desire was great enough to force him to arise every morning and take a two-mile walk, meanwhile meditating upon this interaction between the Universal Intelligence and its special form, his mind. The student also was instructed to form the practice of making mental pictures for the precise purpose of developing his intuition and imagination. One suggestion was that he should mentally see himself walking along a beautiful, clear, flowing river, hearing the rippling water, and seeing the reflection of the trees on its clear surface, and then to transfer his mental picture to one depicting his own desire. After following this practice for six months, an idea of almost overwhelming magnitude came to his mind. This did not seem unnatural, however, as it was so completely in accord with his recent habit of picturing his all-absorbing desire. He joyously continued his walks, his meditation, and visualization, and finally the Universal Intelligence manifested in its specific form (his mind) by giving specific directions to bring the big idea into successful operation.

Pupil: Could his mind have captured this big idea without the help of a teacher?

Always Learn to Do Your Own Thinking

Sage: Certainly. The idea did not come through the teacher's mind; he simply started the student on the right track. No one can think for another. It was the result of his determined effort to recognize his own individual intelligence as the instrument in which the Greater Intelligence was constantly taking form. All that the teacher did (all that anyone could do) was to help him to hold his thought along the path he desired to go. The help of the teacher strengthened his conviction and faith in the power in himself.

Pupil: Is this originating power of life a forming power as well as a creating and direction one, and did the teacher's thinking along the same lines steady the student's thoughts? Without the support of a more advanced mind, could anyone succeed in a great undertaking?

Sage: Certainly. If you are sufficiently convinced of the absolute truth of your method, you do not need any sustaining force outside of your own conviction. You miss the point of your relationship to the great whole if you do not realize that it is not only an originating, but also a forming power. Do you not recognize its forming power throughout nature? You would not think of trying to make a lily a rose. If you know that the same Power that created the flowers also made your mind for the specific purpose of operating in it, you would soon learn to trust its formative nature in its operation through your intelligence.

Pupil: I understand. It is the power of Life in man which originates, creates, directs, and forms. In reality, there seems to be nothing whatever for man to do in this great scheme of things except to enjoy life, if he can only learn how!

God and Company, Ltd.

Sage: The Law of Life is God and Company. You are the Company, and you cannot in any sense be an idle partner, if you wish to profit by the partnership. Your part is a big one, and there is plenty for you to do in providing a concrete center around which the universal divine energies can operate.

Pupil: Does this mean that to realize my oneness with the joy of life I shall not find it as simple as it seems?

Sage: No doubt there will be times when you will find it difficult to transfer your thought from externals to the interior realm of the originating principle, and to joyfully hold it there until external conditions correspond with the ideas you have in mind, but there should never be any strain. You are attracted to the Universal Mind as your source of supply, along the lines of least resistance. That is to say, along these lines which are the most natural to your individual and particular bent of mind. In this way you infuse into the Universal Mind your desires and ambitions, thus intensifying your power of attraction (relative to the desire uppermost in your mind) from the infinite forces.

For instance, let us suppose that you feel very much alone, not altogether lonely, but alone (there is a difference, you know), and yearn for congenial companionship. At a certain night and morning, go where you will not be interrupted, and mentally picture yourself walking with a companionable friend (no person whom you know, but an ideal one); then see yourself riding with

this same friend, and the two of you doing many happy things together. Keep your picture in mind until all sense of aloneness has disappeared, and you feel an unmistakable sense of companionship. Let that feeling register in your consciousness, and try to recall it at will. If you will practice in this way, you will very soon realize that this is the reciprocal action between your mind and the Universal Mind. Once this recognition is well established, your ideals will begin to express themselves in form.

Pupil: Then one's efforts should be wholly directed to the attainment of a higher degree of intelligence, rather than to the acquiring of material things?

"God Will Provide the Food, but He Will Not Cook the Dinner"

Sage: Such a purpose is the very highest, and aspirations along this line would surely externalize corresponding things. Under no circumstances should you allow yourself to form the habit of idle dreaming. The material side of life should not be despised, for it is the outside of a corresponding inside, and has its place. The thing to guard against is the acquiring of material possessions as your ultimate aim. However, when certain external facts appear in the circle of your life, you should work with them diligently and with common sense. Remember that things are symbols, and that the thing symbolized is more important than the symbol itself. "God will provide the food, but He will not cook the dinner."

Pupil: My part then is to cook the dinner, so to speak; to use the intelligence with which I have been endowed, by making it a power to attract, from out the universe, ideas that will provide for me in any direction that I may choose to go, according to law?

Sage: Yes, if you choose to go with life's continual, harmonious movement, you will find that the more you use the law of harmony through progressive thinking, the more intimately acquainted you will become with the law of reciprocity. This law corresponds to the same principles which govern physical science; that is, "nature obeys you precisely in the same degree as you obey nature." This knowledge always leads to liberty.

Pupil: How does nature obey me?

Sage: Nature's first and greatest law is harmony. You see the results of harmonious law in the beautiful world around you. If you obey nature's suggestion, and follow the law you will be the recipient of all the benefits contained in this law of harmony that nature has to offer, such as health, strength, contentment, etc., for all of her laws bring freedom and harmony. You will find nature responding along the same lines, to the extent that your thoughts and acts are in accordance with her perfect laws.

Pupil: Is the power of thought always creative, and does it always create conditions corresponding to itself? Can one know this law sufficiently well to cause it to respond immediately?

Fifteen Minutes Night and Day are Not Enough

Sage: Thought as thought is always creative, either good or bad. The length of time required for the corresponding physical conditions to appear in the circle of your individual environment depends entirely upon your ability to recognize that your desired course is a normal, already existing, mental fact. It is not enough to get into the spirit of your reasoning for fifteen minutes night and morning, with the inward confidence that you are directing a certain, unfailing power toward a desired physical manifestation, and then spend the remainder of your waking moments in doubt and fear. The whole question is, how does your particular sustained thought affect you? If it stimulates your feeling of faith, the response is immediate.

Pupil: Could you give me something to memorize which will help me to eliminate doubt and fear?

Sage: Yes. The thought I use most frequently myself is this: "My mind is a center of divine operation. The divine operation is always for expansion and fuller expression, and this means the production of something beyond what has gone before, something entirely new, not included in past experience, though proceeding out of it by an orderly sequence of growth. Therefore, since the divine cannot change the inherent nature, it must operate in the same manner in me: consequently, in my own special world, of which I am the center, it will move forward to produce new conditions always in advance of any that have gone before." (Dore Lectures)

You should memorize this passage and meditate upon it, endeavoring to make your mind a "center of divine operation,"

by entertaining only such thoughts as you feel are reflections of God's thoughts. Whenever you sense that your way to freedom is obstructed, make a stronger endeavor to live with the spirit of your affirmation, and you will soon find your mind receiving ideas, which, if followed, will guide you into the path of absolute liberty.

The Devils of Doubt and Fear

Pupil: Doubt and fear are the devil, are they not? Is not fear the more destructive of all wrong elements? It seems to me that it is every present in one form or another. Can this monster be entirely eliminated from one's mind?

Sage: Surely. Although fear is the most destructive of all the mental enemies, and, as you say, seems to be ever present, yet when you realize that your fear is just as certain

to materialize as is your faith, you will grow more and more guarded as to the quality of thought which you harbor. Practice makes perfect.

Pupil: Try as I will to inhibit fear, I am unable to succeed at present. At times I utterly fail, and I am overwhelmed with it.

How to Drive Out Fear

Sage: The moment you begin to feel fearful, get into the open if possible, walk briskly for a mile or two, taking deep breaths, and holding your chin in and chest up. Think of yourself as a monarch of all you survey and assume a corresponding commanding attitude. Repeat with every breath this affirmation: "I am breathing in the Life, the Love, and the Power of the universe RIGHT NOW!" Hold the breath a second, with the affirmation in the center of your mind; then expel the breath with the same thought and send it out to mingle with the ether of the universe. "I and my Father of Love are ONE."

If you cannot get out into the open, assume, wherever you are, the same attitude. Take deep breaths, repeat the affirmation, and you feel certain that you are protected and supplied with all the love and power which Life has to give, fear will disappear, and you can resume whatever you were doing.

Strengthening Your Will

*"All we have willed or hoped or dreamed of good, shall exist;
Not its semblance, but itself; no beauty, nor good, nor power
Whose voice has gone forth, but each survives for the melodist,
When eternity affirms the conception of an hour."*

Browning

Sage: The importance of the will is so frequently misunderstood that I think we will consider its true nature and purpose for a while this morning. Almost everyone is conscious that willing is not imagining. What the function of the will is, for the most part, baffles and escapes our reasoning.

Pupil: I understand that most schools of mental science teach that one should not try to use or even understand the will, because to make conscious use of will-power leads one astray.

Sage: It is most important that you should have sufficient knowledge of your will not to misuse it, or to be led astray through lack of understanding its place and power.

Pupil: It is a compelling, creative power?

Sage: Correctly speaking, the will is neither one. It is in no sense creative. There are times, however, when a strong will can compel certain external combinations.

Pupil: If will-power can produce certain external results, why not use it to that end?

Sage: Because it was not intended to be used in this way. Conditions brought into existence by mere force of will lack vitality; consequently, the situations brought about by simple will power disappear as soon as the will relaxes.

Pupil: Do the things which are forced into being through the power of a strong will disappear simply because they lack vitality, or because the compelling power relinquishes its hold?

Sage: Both, because of the lack of any real life in them, and because the energy of the will which supports them is withdrawn.

Pupil: I have read a great deal about the function of the will. What does it mean?

The Action or Function of the Will

Sage: It depends upon what you have read about the different kinds of will. The will is the power-control in your mind, which holds your thought in a given direction until a result has been accomplished.

For example: Suppose you wish to go to a certain place; without the will to go there, you could not even start, nor could you retain the thought of the place long enough to arrive. You would start in the right direction, and then, because there was not sustaining power in the thought, you might turn and go in another direction.

Pupil: So it is the will which holds the thought to a given purpose until it is consummated; or keeps an idea in its place in one's mind until it is objectified in form. It might be termed a thought-stabilizer.

Sage: Just so. It is the will which holds your mental faculties in position relative to the creative power which does the desired work. Thought is always creative, as I have explained in my book "The Edinburgh Lectures of Mental Science," page 84: "If, using the word in its widest sense, we may say that the imagination is the creative function, we may call the will the centralizing principle, its function being to keep the imagination centered in the right direction." The will has much the same place in our mental machinery that the tool-holder has in a power-lathe. To my mind this is the will.

Pupil: It is a wonderfully clear statement. It means that success or failure is contingent upon but one thing: mental control, and the will is this controlling factor.

Sage: The business of the will is always the same, that of keeping your mental faculties where they will do the work you intend them to do.

Pupil: Suppose I were conducting a business, but my thoughts were more on an anticipated vacation than on my work. Naturally my business would suffer. How could my will help me?

Practice "Will Exercises"

Sage: The case you relate illustrates a weak will. You know that your thoughts should be kept on your business, but your will is too weak to do it. You should practice will exercises to strengthen your mental energies. These will help you to focus your attention on business or any desired activity.

Pupil: If one concentrated his entire attention on business during business hours, would he be able to relax it later and enjoy his home and play?

Sage: With a properly trained will, you can pick up a thought at choice, hold it until it has finished its work, let it go again, and then pick up another thought, repeating the process again and again if you choose. In short, you can work when you work and play when you play.

Pupil: No doubt it can be done, but it seems to me now that it would be a terrible strain.

Sage: On the contrary, the well-trained, developed will maintains any position you desire without any strain on the nervous system, and its use is never followed by a sense of fatigue.

Pupil: I have always found it a great strain to hold on to any thought which did not abide in consciousness naturally.

Sage: This is an indication of a weak will, which should be strengthened through exercise, the beginning of which should be "a calm, peaceful determination to retain a certain mental attitude in spite of all temptations to the contrary, knowing that by doing so, the desired result will surely appear."

Pupil: Is the will intelligent?

"A Developed Will is the Handmaid of Intelligence"

Sage: The developed will is the handmaid of Intelligence.

Pupil: What do you mean by that?

Sage: In training your will, you will become conscious of the presence of a tremendous power which acts on the plans of the very beginning, or first cause, of every so-called physical thing. This power is the primary Living Intelligence of the universe. Tell yourself what you desire in a clear, concise way, confidently knowing that it is certain to externalize itself as an objective fact, because your will acts upon the unformed creative, or primary, Intelligence, and causes it to take the form that you have determined upon.

Pupil: That does not sound so difficult. Of one thing I am certain, that is, that my entire environment is the result of my habitual tendency of thought. Also, that when I know that I should turn my thoughts into other channels, but do not, simply letting them run along the lines of least resistance, it is because my will is weak and untrained. Will you please tell me the quickest way that this can be remedied?

You Acquire Energy, as Well as Ambition, by Exercising the Will

Sage: I will give you a few exercises for developing the will, and from these you can fashion others to suit your own requirements. In the first place, it is important to realize that any tendency to strain will be detrimental and must be avoided. Such exercises are not only interesting, but stimulating, and if persistently practiced will keep your ambitions from lagging. They will give you new impulses, renewed energy, and determination to be and to something better and greater than anything in the past. Once you are fully conscious of the place and power of your will, in the mental realm, to keep the creative energy at work in formulating your desires, you will realize that it is very susceptible to training, and you will never again be content to live without its constant use, for it would be like living only half a life.

Pupil: May I ask a question right here? I am a fairly good pianist but dislike to begin my practice, and, although I enjoy it once I have begun, to start is always a struggle. If I were to compel myself to practice on the piano at a certain time every day, would that develop and strengthen my will?

Sage: It would help, but the greatest benefit would be in the direction of making you a better musician. The best way to strengthen your will is to practice exercises for the sole purpose of strengthening the will, always remembering, while taking them, that your effort is for self-training and self-control, to the end that you may realize yourself as a part of the great universal whole. In this way you gain a peaceful centralization, which, though maintained by a conscious act of the will, is the very essence of rest. With a well-developed, trained will, your thoughts will never wander from the consciousness that "all is life, and all is good, and nature, from her clearly visible surface to her most arcane depths, is a storehouse for good."

You have the key to her great treasures, and whatever appeals to you most at any particular time and place, is that mode of the universal Living Spirit with which you are at that moment most in touch. Realizing this, you draw from out the universe streams of vital energy, which make the very act of living a joy, which radiate from you vibrations that can turn aside all injurious suggestions. This is surely a good and sufficient reason for developing the will.

Exercise for Strengthening the Will

The will is weak because of lack of exercise. Training the will is very much the same as training the muscles. Its development is gradual. Only will can develop will; consequently, you begin with what will you have, and expand and strengthen it through its action upon itself. The weak will manifests in two phases: over-action and under-action; the former as impulsiveness, impetuosity, and the like, and the latter as lethargy, phlegmatism, etc.

It is good to begin each day with a resolution not to hurry, and not to leave any task unfinished. Effort in this direction is of inestimable value. There should be only one object in your mind with reference to your exercise --the development and strengthening of your will. At the time have no thought of your improvement as a musician, for if there is any ulterior motive, your will-training will be lost sight of.

Cultivate the Feeling of Contentment

Cultivate the sense of contentment, and begin your exercise with that feeling, determining to do it in a happy frame of mind.

This is important. Take your exercise at a time of day when interruptions are least likely to occur, for 7 consecutive days, 10 consecutive minutes a day. If an interruption occurs during the exercise, start all over again. If you forget the exercise for one day before you have finished your course of 7 days, begin the entire set again and go through with it uninterrupted.

Place a notebook and pencil by your side before beginning. Now take fifty matches, beads, buttons, bits of paper, or any other small objects, and drop them slowly and deliberately into a box one by one, with a feeling of contentment and satisfaction, declaring with each movement, "I will to will." The one and most important thought is that you are training your will for the particular advantage of having a trained will, and this is why you should cultivate the feeling of contentment. The only method by which you can study the development of your will is by self-analysis and introspection, so, when you have finished your practice, ask yourself such questions as these: "What did I think about the exercise while I was doing it? Did I believe it would really cultivate my will, or did I do it just because I was told to? Did I actually concentrate on dropping the matches into the box, or was I more concerned with their arrangement, or was I distracted with other thoughts, good or bad? Was I watching the time impatiently, or was I consciously engaging in thoughts of satisfaction and contentment? Did I have a sense of strain, or did it brace me up? Do I believe that it will really train my will if I faithfully follow it up long enough to prove it?" etc., etc.

Write down this series of questions and answers in your notebook. You will find it both interesting and encouraging to keep this record and thus watch your progress.

Stimulating an Interest in Your Will Exercise

You can stimulate interest in your exercise by varying your resolution or intention. That is, one time hold a conscious attitude of joyously willing to will, another of powerfully willing to will, another of peacefully, and another contentedly, etc., etc. These variations in the exercise with the suggestions for introspection, which have been slightly changed, were taken from the best authority, as far as I know, along the lines of will-training, and I am positive will bring the attainment of a firm, strong will, and an intelligent use of it.

"The most potent force in the universe is the influence of the subconscious mind. The proper training of the correlation between the subliminal and the objective faculties is the open sesame that unlocks the richest of all storehouses, --the faculty of remembering. And with remembering there follows natural reflections, vision, knowledge, culture, and all that tends to make of man a God, though in the germ." --Dr. Edwin F. Bowers

Pupil: The subject of the subjective mind greatly interests me. I am sure that had I understood what you have said concerning it, I would have realized that all that was necessary to obtain my desires was to think out exactly what I wanted, consciously place it in my subjective mind, and it would at once begin to attract ways and means for its corresponding physical or material fulfillment.

Sage: Indeed the study of the subjective mind is an all-absorbing subject. I may be able to enlighten and help you to make working realities out of what now seems to be vague and even mysterious. But it will rest entirely with you to put vitality into these suggestions, and that can only be accomplished through using them.

Pupil: You mean that by making practical use of your suggestions, I will be able to attain practical results which will help not only myself but others also?

Sage: That is the idea. It has always seemed to me that the average person prefers the satisfaction of giving to another what he requires, rather than helping or teaching him how to attract the desired things to himself, which would give him in addition a feeling of assurance and liberty. You would unquestionably enjoy giving to others, and the recipient would likewise enjoy receiving, but, as a rule, it tends to pauperize the spirit of independence.

Pupil: If I were to put into my subconscious mind a definite idea that all people have the same power in their subconscious

minds to attract to themselves the things they desire through their own efforts, would that thought register in their subconscious minds?

Sage: That would be the intelligent way of impersonally helping others to connect with their limitless supply.

Pupil: You have told me before that there was a definite way of impressing the subconscious mind with a particular thought. Would you mind explaining this again?

"Get into the Spirit of Your Desire"

Sage: The process is quite different from that of retaining an idea in the so-called intellectual mind. It is necessary, above all else, to get into the spirit of your desire, and an effort to feel relaxed and confident will help you to do this. "The spirit of a thing is that which is the source of its inherent movement." For example, if you wish to impress your subconscious mind with the sense of contentment, you must meditate on the quality of contentment. See how that affects you. If in response to your meditation you feel relaxed and confident, you may be sure that your subconscious mind has been impressed with that thought. This is getting "into the spirit" of contentment; not because of certain physical reasons, but because of your recognition of life's action in you in this specific direction. You have the whole of Universal Mind to draw from. There is no limit to the creative power of your subjective mind once you have impressed it with your intention. This example applies to everything great or small.

Pupil: Since my subjective mind is a part of the Universal Mind, if I impress it with an idea or desire, does this impression pass automatically into the Universal Subjective Mind?

Sage: Your subjective mind is in essence the same as the Universal Subjective Mind with which it is inseparably connected. It should be understood that your subjective mind receives its impressions from the objective mind and never from material things. It is therefore necessary to withdraw your thought from the material or physical thing you desire, and to mentally dwell upon the spiritual symbol of it, which is the inherent source of its formation.

How to Visualize and Objectify the Mental Image

All this may seem somewhat involved to you, because it is the study of the intangible rather than the tangible, but it will unfold to you as we go on, and it will seem quite simple. All we know of the invisible is gained from what we see it do on the plane of the visible. Perhaps an illustration will give you a clearer idea of that interior part of your being, which is the support of all that which must naturally subsist in the universal here and the everlasting now.

First, endeavor to realize yourself as pure spirit, the essential quality of which is good. Pure spirit is pure life, and naturally, the only thing it could desire is to manifest more and more life, without reference to the forms through which the manifestation takes place. Consequently, "the purer your intention, the more readily it is placed in your subconscious mind," which instantly passes it into the Universal Mind.

For example: If you want a house, a certain kind of a chair, a sum of money, or anything else, you should first ponder studiously on how the desired object originated. Meditating thus on the original spirit of the thing in question starts the creative power of your subjective mind (which is in touch with all the creative energy which exists) operating in that specific direction.

Suppose it is a house you desire. You will go back to the original concept of it. The idea of a house had its origin in a primary need for shelter, protection from the elements, and comfort, and out of these original desires there grew our present dwellings. So you proceed to build a house in your own consciousness first, thinking only harmonious, constructive thoughts regarding it. This kind of thinking (or building) gives your subjective mind definite material to work with, and because of its amenableness to suggestion, coupled with its native creative power, it will go ahead and eventually bring the house into manifestation.

Pupil: If I earnestly and righteously desire a certain kind of a home, how shall I proceed?

Sage: You should first form a clear conception in your objective mind of the sort of a house which you desire; whether one, two, or three stories; the number and size of the rooms; how many windows and doors; in short, you should mentally picture the completed house, both inside and out. Go all around the house; look over the exterior; then go indoors and examine it carefully

from cellar to garret in every detail. Then drop the picture and dwell in the spiritual prototype of the house.

Pupil: I do not fully understand what the spiritual prototype is?

Sage: The simplest method of finding a spiritual prototype of any object is to ask yourself to what use it is to be put, what does it stand for, in other words, what is the reason for its being? As we have been saying, a house is a place of shelter, comfort, protection. It might be called a refuge.

Pupil: Then if I want a house (really a home), and there seems no ordinary way of my having it, I am to impress my desire upon my subjective mind, by mentally picturing the type of house I want, in conjunction with the ideas of shelter, comfort, and protection, and mentally live in that state of mind, while, in order to supplement a mental atmosphere of "pure intention," I admit no thoughts of discord, such as anger, jealousy, doubt, fear, etc., but entertain thoughts of love, joy, beauty, and harmony. Would this not be literally living in my true mental abode. And could I not expect to see it objectified in a material home?

What the House Symbolizes

Sage: Yes, because every physical or material thing is the result of an idea first possessed in consciousness. These ideas, which are universal by nature, are specialized by your mental picture, and your concentrated effort to inhibit thoughts which concern the operation of the laws of life. This habit of thought-formation, if persisted in, opens the way for the physical manifestation of the mental picture, whatever it may be, the case in point being a house. A house is an effect of a need for shelter, comfort, protection, and the like.

Pupil: I have never thought before of what a house really symbolized. It seems quite natural now to think of it as an externalized object of an inward originating idea of comfort, shelter, and protection, which you have taught me is its prototype. Now, my natural impulse would be to go into the house and bolt the doors and windows, if I were afraid of some outside invasion and wanted to protect myself. Yet this might not always give me a feeling of security. From where does that sense of real protection come?

Living in the Sense of Protection

Sage: The first necessity would be for you to have the house to go into, before you could bolt the doors and windows against unwelcome intrusion or impending danger. After having acquired this refuge, it alone would not insure complete protection. The feeling of protection is established within yourself through your knowledge that you are protected by the Almighty, Ever-Present, Intelligent Power of Life. Surely you know you are alive, and this understanding brings a sense of security which locked doors or barred windows cannot give.

Pupil: It would be wonderful if one could constantly live in that thought of protection!

Sage: It is to this end we are journeying. As we have seen, in the mind of man there is a power which enables him to contact the unlimited universal Power of God, Spirit, and thereby envelop himself in it. One of the most satisfying and comforting feelings possible is this one of being protected from within oneself.

Pupil: I see. One should endeavor to keep the suggestion of one's real self, which is one's real protection, constantly in mind; that self which is one with all Life and all Intelligence, which not only preserves but provides for all.

To return to the subject of the house. It being, then, the outward fulfillment or manifestation of a desire or need for shelter and protection, the mode of procedure necessary to procure it would be to get into the spirit of Life's intelligent protection, and it in turn would attract the necessary conditions to bring into tangible being a house, or whatever form of refuge was most required, and visualized?

Sage: Mentally entering into the spirit of Life's amenable creative force, it will take any special form your desire gives it, which is mentally pictured or visualized. The house is only an illustration.

Pupil: I understand. Now suppose one wanted more money or better health. What would be the prototype for these?

Sage: It is always best to find one's own prototype. Let us refer to the suggestions I have already given you. What does money

symbolize? For what is it to be used? For myself, I find that the prototype for money is Substance, and my method for manifesting more money is to mentally picture the sum I require for a particular purpose, either in bank-notes, check, or draft, whichever seems the most natural. After making a clear, distinct picture, I enlarge my vision of money as the symbol of life's substance, as applied to the use I intend to put it to. I believe that money is the greatest factor for constructive exchange that we have today.

How to Develop Health and Harmony

In the case of money, you would hold firmly in your mind the fact that the Substance of Life fills all space. It is, indeed, the starting point of all things, whether it takes the form of desired sums of money or of something else.

For physical health you would endeavor to keep your thought as harmonious as possible, and mentally picture yourself as well and doing the useful, happy things in your daily life that a healthy person would naturally do, always understanding that the originating Life Principle in you must act harmoniously upon itself in order to produce harmonious physical results.

Pupil: Then the most important point in demonstrating health is not so much the mental picture, as the control of thought in a definite center, irrespective of conditions or symptoms --really living in the prototype, a wholly perfect and harmonious expression of God the Father Spirit, the source of health and life?

Sage: Exactly, and this is where your trained will comes in to help you to hold your picture and to steadfastly live in your prototype. The mental picture is the seed you plant, so to speak, and the quality of thought which you entertain most persistently impresses itself upon the subconscious mind and starts the creative energy molding itself into the form of your mental picture.

Pupil: Then Life's only creative power is Subjective Mind, which reproduces on the outward or physical plane the idea with which it has been impressed. What a field of possibilities this stupendous fact opens up if one could only prove it!

Sage: To obtain continuous good results it is a necessity to properly understand your relation to this great unformed, highly impressionable power you are dealing with. "Never try to make yourself believe what you know is not true." Unless your faith is built upon the solid foundation of absolute conviction, you will never be able to make practical use of it.

Pupil: This solid foundation of conviction, --how can it be established permanently? One day I feel sure of it, and the next my assurance seems to have turned to stone, and nothing I can do will bring it to life again!

Use Your Creative Power Constructively, Never Destructively

Sage: You give your unqualified consent that you possess this creative power when you use it constructively instead of destructively. Remember, that the creative energy has only one method of operating, which is its reciprocal action from the Universal Mind to your subjective mind, and then from your subjective mind back into the Universal Subjective Mind which is its source, and which unfailingly corresponds to the thought which originally generated it. Your greatest aim should be to irrevocably convince yourself that the Originating Spirit which brought the whole world into existence is the root of your individuality. Therefore, it is "ever ready to continue its creative action through you." Just as soon and just as fast as you provide these thought channels, you will find yourself the possessor of an unfailing reproductive power.

Pupil: I suppose I am not unlike others, in that I am always willing to take all the credit for the good which comes to me, and unwilling to take the credit for my miseries, placing the blame on somebody or some condition over which I believe I have no control. How can I overcome this wretched tendency?

Sage: I can only repeat, by endeavoring steadfastly to remember that the only creative power there is has but one way of working, which is that of reciprocal action. There is only one primary cause; the Universal Subjective Mind, of which your own subjective mind is a part. To gain in understanding, it is necessary to be persistent in impressing your subconscious mind with the fact of its relationship to the unlimited whole. Bring your every thought and feeling into obedient connection with the best there is in you. This old saying has a world of truth

in it: "What thou see'st, that thou be'st; dost if thou see'st dust; God if thou see'st God."

Hold the Thought of What You Are, to Guide You into What You Want to Be.

Pupil: Which means, I suppose, that the law is always the same. The thought I maintain becomes a fact in my mental as well as in my physical plane, so I must hold the thought of what I really am in order to become what I would like to be?

Sage: Yes, endeavor never to lose sight of this fact.

Pupil: Like the illustration you gave of the house, it has its birth in the idea of protection, irrespective of any physical form?

Sage: Protection is an inherent quality of life; consequently it fills all space, ever ready to be called into any form of expression. If you get into the spirit of that idea, you will see how quickly corresponding results will appear. Because the quality of the subject mind is the same in you as it is "throughout the universe, giving rise to the multitude of natural forms with which you are surrounded, also giving rise to yourself." It really is the supporter of your individuality. Your individual subjective mind is your part in the great whole, as I have declared before. The realization of this will enable you to produce physical results through the power of your own thought.

Pupil: That reveals to me your meaning in "The Edinburgh Lectures" where you say, "One should regard his individual subjective mind as the organ of the absolute, and his objective mind as the organ of the relative." I will never forget that fact again.

Cultivate the Idea of Protection

Sage: The idea in the absolute is the very beginning (or nucleus) of the thing, regardless of the form through which it expresses. For instance, the pure idea of protection exists in life itself (is one of its innate qualities) and has no relation to a house or any building erected for that purpose.

Pupil: Then it is my objective mind or intellect which suggests to this self-existing, absolute power the idea of this relationship?

Sage: Quite so, and if you will pattern the thought you have just expressed, telling your subconscious mind over and over again that it is the one and only creative power, which always brings into physical manifestation corresponding forms of the ideas with which it is impressed, you will realize the joys of success.

Pupil: I "see through a glass darkly." Is there no way to develop a keener sense of just how to awaken the subconscious mind so that it will respond more quickly?

Sage: I will be happy to give you a copy of a letter I once wrote in response to a question similar to yours. This letter was considered so helpful that the men to whom it was written had it put into pamphlet form, now out of print. It seems to me that the main thing that I said in that letter was "Don't try!"

Pupil: Why! I thought that trying was to be my main endeavor, even though it was difficult?

A Letter of Golden Leaves
The Sage's Letter

"To answer your question as to how a "Keener sense of the subjective mind may be awakened," the answer is 'Don't try. Don't try to make things what they are not.' Subjective mind is subjective just because it lies below the threshold of consciousness. It is the Builder of the Body, but we can neither see, hear, nor feel it building.

Just keep in your conscious mind a quiet, calm expectation that subjective mind is always at work in accordance with the habitual thought of your objective mind...and then subjective mind will take care of itself.

Then the question is, how to keep the conscious thought in a life --enjoying and life-giving current. My answer to this is very simple, thought perhaps old-fashioned. It is, keep looking at God. Don't trouble about theology, but try to realize the Universal Divine Spirit as perpetually flowing through all things; through insensible things as atomic energy; through animals as instinct; through man as thought.

If this be so, then your manifestation of God will correspond with your habitual thought of God. Quietly contemplate the

Divine Spirit as a continual flowing of Life, Light, Intelligence, Love and Power, and you will find this current flowing through you and manifesting in a hundred ways, both mentally and physically, in your affairs.

You do not make this current, but you prepare the conditions which will either cause it to trickle through thinly and weakly, or flow through strongly. You prepare the conditions on the interior side by a mental attitude of looking into the light (God is Light) with the expectancy of thence receiving life and Illumination, and on the exterior side by not denying in your work what you are trying to hold in your thought, --for yourself the simple Law of Enjoyment of all that you can enjoy, ruled by moderation, and toward others equally the simple Law of Honesty and Kindness.

I know you have heard these things ever since you were a child, but what we all want is to realize our connection with the building power within. The connection is this: that the Spirit, as it flows through you, becomes you, and it becomes in you just what you take it for, just as water takes the shape of the pipe it flows through. It takes shape from your thought. It is exceedingly sensitive --how much more, then, must the pure Life Principle itself be sensitive? Think over this. Think it over and then think. Think of it kindly, lovingly, trustfully, and as a welcome companion. It will respond exactly. Think of it as a Living Light, continually flowing through and vivifying you, and it will respond exactly.

If you ask why it does this, the answer is because IT is the Infinite of your Real Self. Let this answer suffice you. You will only darken the Light by trying to analyze the Divine Spirit. You cannot dissect God. This doesn't mean being impractical, but getting to the very root of truly practical. We have our ordinary business to do, but, believe me, it is the scientific method to bring everything into the Divine Light.

Then let your ideas be desires to see it in the Divine Light, let your ideas regarding it grow quietly of themselves, and you will see it in its proper and true light whatever the thing may be. Then when you have seen what the thing really is, go on and handle it in accordance with the four principles of Cheerfulness, Moderation, Honestly and Kindness. Don't worry, and don't try to force things; let them grow, because, by recognizing the

continual flow of the Spirit, you are providing the conditions, for Life is the Light which will make them grow the right way.

Don't bother about subjective mind and objective mind, or theories of any sort, or description, either mine or anyone else's; but just do what I have said and try it for six months, and I think you will find you have got hold of the Power that Works, and, after all, that is what we want.

It is all summed up in this: Live naturally with the Spirit and don't worry. Remember, you and your Spirit are One, and it is all quite natural. You will perhaps say that this is too simple. Well, we don't want to introduce unnecessary complications. Try practicing and leave the theory to take care of itself.

"Living Spirit is not to be found in a book."

Sage: Many have written me from all parts of the world voicing your expression. Once a lady in New York City wrote asking me to explain to her exactly what I mean in the pamphlet about Spirit becoming you. Thinking you might like to see a copy of my reply, I brought it along for you.

Pupil: Thank you so much. Am I at liberty to keep these letters?

Sage: Quite.

The Letter of the Master

With regard to the sentence in the pamphlet on the Subjective Mind about the Spirit becoming you, I really don't see how to express my meaning any more clearly. What I mean is that in a cat it becomes a cat; and in a cabbage it becomes a cabbage; but in man, who is conscious, living intelligence, it becomes conscious, living intelligence. And if so, then since the Spirit is Infinite you can by prayer and meditation draw upon it for increase living intelligence, i.e., all depends on your mode of recognition of it.

In the sentence you quote, 'It is exceedingly sensitive,' etc., I am not referring to the water, but the Spirit. I mean that if subconscious mind in ourselves is sensitive to suggestion, the creative principle is sensitive to suggestion, the creative principle from which it springs must be still more so, and takes shape from your thought accordingly. But you must remember

that the pamphlet was not written for publication. It was merely a private letter, and I was never consulted on the subject of publishing it, or perhaps I should have worded it more carefully.

Supply and demand is a very large subject, but eventually you will always have to come back to the teaching of Jesus, "Ask and ye shall receive." We may write volumes on the subject, but in the end it always comes to this, and we have gained nothing by going a long way around. I am coming more and more to see that the teaching of Jesus is the final embodiment of all that writers on those subjects are trying to teach. In the end we have to drop all our paraphernalia of argument and come back to His statement of the working method. All the Bible premises are based on the divine knowledge of your mental constitution, and by simple reliance on it we therefore afford centers through which the Creative Power of the Universe can act in correspondence with our recognition of it.

'According to your faith so be it unto you.' Our faith is our real thought. If our real thought is expectation of disease and poverty, and so open the door to it. The whole purpose of the Bible is to direct our thought (which is our faith) in the right way, instead of leaving us to form it invertedly. Therefore, as the basis for our faith, the Bible gives us Promises. Pin your faith to the Promises, and you need not bother your brains to argue about it. The more you argue, the more you will pin your faith to your own argument and your understanding of the law; and as a logical sequence you make the fulfillment of your desire depend on your correct arguing and exact knowledge, so that the result is you are depending entirely upon yourself --and so you are 'no forarder' and are just simply where you were.

On the other hand by simply believing the Divine Promises, you transfer the whole operation to the Divine Spirit (your subjective mind), and so you have a good ground of expectation, and by your mental receptive attitude you become a 'fellow worker' with God. You allow the All Creating Spirit to work in, for, and through you. This is the conception St. Paul always had in his epistles, in all of them showing the weakness of relying on Law, and the strength of Faith in Promises. This also, I think, was Jesus' meaning when He said: 'Blessed is he that hath not seen and yet hath believed.'

Well, I hope that these few remarks will be useful to you, but I am wondering how this point of view will appeal to an American

audience, and that is another reason why I am rather doubtful about coming over. The more I think of this subject, the less I see in trying to make 'Supply,' 'Health.' and all the usual New Thought topics the subject of a set of mechanical rules like the rules of arithmetic. It throws the burden back on yourself, while your whole object is to get rid of it. It is the old temptation of Eden over again --the Tree of Knowledge, reliance on our own acquisition of Knowledge; on the Tree of Life, --reliance of God's own nature and His desire for expression in us and through us, which is the meaning of all the promises. The former looks clever but isn't. The latter looks childish but is the fulfillment of all law, and is life.

If you see things in this light, which I am sure is the true one, the model you will have to take for the 'School of the Builders' is 'The stone which the builders rejected has become the head of the corner.' The reference is to the great pyramid and the topmost stone --also to our crowning stone in Westminster Abbey --and of course it refers superlatively to Christ. But properly instructed builders do not reject this stone. On the contrary, they recognize it as both the Foundation and the apex of the Building of the Temple. You remember how St. Paul calls himself a wise master-builder.

Is it any use for me to come to America to teach these things, which is some form or another have been taught there ever since the arrival of the Mayflower? Of course, I can talk about Vibration, Nervous System, the Pyramid, and the like, and the working of Natural Laws; but the Creating Principle is apart. A worshipper of God and a student of Nature; is what one of our old thinkers called himself. The Power is of God and is received by Man and Man exercises it upon nature. That is the true order.

One meaning of the Masonic symbol of the five pointed star is that everything returns to its starting point. Start from the apex of the triangle and trace the line around and you come back to the apex. If, then, your starting point is in Heaven, you go back to Heaven and the Divine Power, and so get rid of the burden; but if your starting point is on earth (i.e., your own acquisition of knowledge of laws), you get back to earth, which is indicated by the inverted triangle.

You will find the Promises of man's power over Nature, Conditions, etc., fully stated in Mark 11: 22-25, and no teaching can promise more than this."

God Has Ripened a Great Mind

Pupil: No words can express what a privilege I feel it to have you thus unfold and make clear to me the truths I have struggled so hard to understand. God has surely blessed you with one of the greatest minds of the present generation.

Sage: Not at all. There are many who know much more than I along these lines. For myself, however, I am certain that there is but one God, that God and man are one, and that my mind is a center of Divine Operation; this in itself is a blessing. Much has already been written on these subjects; it is all so simple.

Sage: I am happy indeed that these lessons have been helpful. It has been a great pleasure for me to have exchanged ideas with you, and I know that you will pass them on to others whenever you feel they will be helpful. It seems to me that you now have all the material necessary to build for yourself a foundation and superstructure of absolute faith in God and of the power of God in you, which is your subjective mind. This knowledge, well established, gives you dominion over every adverse circumstance and condition, because you are in conscious touch with your limitless supply. "Only believe in the God within, and all things are possible unto you."

Pupil: I know it is simple to you, but to us, who are struggling between certainty and uncertainty, it is a rare benefit to be able to sit and listen at the feet of certainty.

[Hourly Helps](#)

Sage: I want in this lesson to give you, in the most practical form, the means whereby you may meet the disquieting things of life --the things which wear soul, spirit, and body almost to the snapping point.

I want you to take these admonitions and instructions into your most intimate life and keep them bright and shining by daily use.

They will help you hourly in overcoming destructive elements, and in attracting constructive ones.

Anger

When anger begins to stir you, take deep breaths; hold your thought on the inflow of breath as being rays of light, breathing deeper and deeper. Continue the deep breaths until you have taken twenty-five inhalations; hold each one while you count to seven. Then expel slowly, keeping your thought steadily on the inhalation, mentally seeing it go all through your lungs, and penetrating every part of your body's rays of light. Then meditate upon any real live thought about yourself, such as being one with all life and good. A little practice in this way will soon relieve you of the tendency to anger.

Anxiety

When conditions are not to your liking and you find yourself thinking more and more about how unhappy you are because of them, stay out of doors in the open all you possibly can. Endeavor to walk at least two miles every day, breathing deeply of the fresh air with this thought: "I am breathing in the Life, the Love and the Power of the universe, right now." Do not permit your thought to slip back into the old groove. Fill your mind with this declaration about yourself. You have been given dominion over every adverse condition through your power of thought. Persist in your steady recognition of this fact. Tell yourself over and over again that all is well right now in your thought and feeling; consequently outside conditions must and will correspond.

Disease

If your body is the expression of thought, then disease must be the result of a belief that your body is subject to disease. Tell yourself many times a day that all physical disease is the result of discordant thoughts, and when you have actually accepted this statement as a truth, you will be careful to entertain only healthy, harmonious thoughts for yourself or another. For example, if you feel a headache coming on, begin at once to take deep breaths, and repeat with each breath that breath is Life, and that life is perfect health. "I am alive, so the health of life is manifesting in me right now."

Disappointment

This subtle destructive power should be shut out at all times by the recognition of your direct contact with all the joy there is, because you are one with its Source, Universal Good. If the joyous life does not express itself through the exact channels which you expect, know that it will do so through others. Life wants to express joy through you, for it made you an instrument in which and through which to do it. Because you are here for that purpose. You can and do enjoy all the good which Life has to give. Take some physical exercises while holding that thought. A good one is to sit on a chair and take a deep breath; then slowly exhale, and as you exhale, gradually bend at the hips until you can touch the floor with the tips of your fingers. Repeat this seven times with the affirmation: "The joy of God is flowing in me and through me right now."

Discontent

When this enemy to peace and happiness begins to advance, sing, sing, sing, right out loud if you can, or else do it mentally. Sing anything you like. Watch your breath control, and every night put into your subconscious mind the thought that God brought you into existence for the purpose of expressing all of Life's harmonies, both in you and through you, and it is your divine right to BE harmony and to be harmonious in your daily experience. Meditate upon the harmony you see expressed in nature and endeavor to apply it in your thought, and then express it.

Discouragement

This is failure on your part to recognize the Almighty limitless Source of Supply (God) as your never-failing, co-operative partner. When you are assailed with the thought of discouragement, immediately ask yourself, "What kind of a power was it that brought me into existence, and for what purpose?" Then repeat slowly and thoughtfully, "I do believe and I am persuaded that God is an ever-present, never-failing source of protection and supply." Watch your thoughts lest any contrary to this affirmation be lurking around in the corners of your mind, and stick to it with all the will that you have, and you will break down the suggestion that there is any power in discouragement.

Envy

Envy is due to a sense of separation from God, Good. Endeavor to realize that where there is life, all that life has to give is present in its entirety at all times and in all places, and will come into visible expression through the persistent recognition of this grand fact.

Fear

One writer has said that fear is the only devil there is. Certainly it is the most destructive power one can entertain. When fear comes to assail you, close the door of your mind against it with this positive thought: "The only creative power there is, is thought. All things are possible to him who believes that the God which brought man into existence did so for the purpose of expressing His Fatherly love and protection in His child. I believe in God, the Father almighty, as my life, my intelligence, manifesting in my consciousness now." As you think this, walk briskly or take strenuous exercise. Whenever you sense fear returning, inhibit it instantly by substituting any thought which affirms the power of God in you. In short, fear is absolutely overcome by withdrawing your thought from the physical reason or argument which would cause you to believe in a power other than God, and the spirit of Life and Love as your birthright.

Indecision

This is a lack of the realization that your intelligence is the instrument through which the Intelligence of the universe takes specific form. An effort to realize this fact should be a habit of mind, rather than spasmodic attempts made only with the necessity for decision arises.

Jealousy

This is love's greatest enemy, and if permitted to dwell within your consciousness, will ultimately destroy your ability to enjoy your life. It is the reaction of the fear of loss and can be overcome through prayer and watchfulness. Reason along these lines: "God is Life and God is Love. I am life and I am love. I cannot lose Love any more than I can lose Life." When you are tempted to feel jealous, walk long distances as frequently as possible and keep your thought on Love itself, not on any one person whom you love, but just Love and its attributes. Think of God as Love. Keep all thought of personality out of mind, and you will find that love will spring up in you as a fountain of

everlasting love and life and fill your consciousness through and through.

Self-Condensation

The instant you begin to blame yourself for having done the wrong thing or for not having done the right thing, put this thought into your consciousness to the exclusion of every other: "Infinite Intelligence and Wisdom are expressing themselves in me more and more right now." Take the exercise of bending the body from the hips (without bending the knees) so that you can touch the floor with the tips of your fingers, inhaling as you lift the body, and exhaling every time you bend. Repeat this exercise sixteen times, accompanied by the affirmation just given.

Self-Indulgence

This is brought about by lack of will-power: an evidence of a weak will. It means failure, because you have no thought-power to give the unformed energy of life the particular thought-material necessary to produce desired results. Absolute mental (thought) control is the one and only thing which is necessary for you to do, to be, or to have what you want. Without it, you scatter your forces. If you permit your thoughts to run riot without restraint, the conditions of your life will become chaotic. For example: A friend does something of which you do not approve, or perhaps your present circumstances are undesirable. Refuse to let your thought dwell on the injustice of your friend, for dwelling on it would only produce greater unhappiness for you. Control your thought and do not think of your friend in this connection. Instead, consider the many fine attributes of friendship, and this will restore harmony. Do the same in regard to your unpleasant circumstances. Don't picture them mentally and say to yourself, "How dreadful they are!" But repeat the glorious truth which I have previously referred to: "My mind is a center of divine operation." etc., and divine operation is always for greater advancement and better things. You will experience this if you cling faithfully to this line of reasoning.

Sensitiveness

A highly sensitive mind is simply a "self-mind," a form of unadulterated selfishness. Your feelings are hurt because

someone says something which you do not like, or does something which displeases you. Or conversely, he fails to say or to do what you think he should. To eradicate this baneful thought-habit, use the same method of argument as for self-indulgence, and if faithful in your mental work, your efforts will be rewarded, and you will free yourself.

Unhappiness

A continually unhappy state of mind is the direct result of constantly viewing life from the physical standpoint as though that were life's only reality. Every night, before you go to sleep, put well into your subconscious mind this thought: "There is but One Mind to think about me or to make laws over me, and that is the Mind of Divine Love and Divine Power." Every morning meditate upon this thought. Use it as your shield and buckler at the first suggestion of any sense of unhappiness. You will soon find that the tendency to be discontented and unhappy will vanish, and happier conditions will come into your experience.

Putting Your Lessons into Practice

Just as I am completing this manuscript for the printer, the idea suggests itself that it will also be helpful to give a definite idea, in formula form, of how to be and have what you want.

First, you should endeavor to learn to be as near the perfect reflection of your own idea of God as possible, in thought and action. It may seem impossible at first thought, to even approach such a goal, but reflection upon the thought that God made you out of Himself, because He wished to see and feel Himself in you, will help you to persevere. When you first began to learn to read, no doubt you felt in your childish way that it would be wonderful to read as well as the grown-ups could; you kept on trying and then you read. Perhaps you have a big desire which you would give your life to have fulfilled. In reality it is only necessary for you to give a few moments each day to earnest effort, in getting into the spirit of this idea of God and living in it every waking hour. Then endeavor to find the

Spiritual Prototype for your desire. By this I mean inhibit all thought of the physical side of your desire.

If you desire a true companion, close your mind entirely to all personality and physical being, and dwell in thought and feeling on the spirit of love and true comradeship, without reference to any physical person. The person is the instrument through which these particular qualities manifest, and not the qualities themselves, as we often learn too late.

Or you may desire improved financial condition. Here again it is not mere money you desire. It is that which money symbolizes - Substance, Liberty, Freedom from lack. Therefore, you should go alone night and morning (or any time when you are certain you will not be disturbed) and meditate first upon your own true relation to God. After your feeling has been stimulated to the point of certainty, then meditate upon the ever-present, never-failing substance and freedom of God. Try not to lose sight of the fact that the greatest magnet for acquiring money is Ideas. There is every reason that you should capture one of these big money ideas, if you will persistently follow the suggestions given.

If you do this, you will not only capture the idea, but also the courage to put the idea into practical application. This courage, put to positive uses, will bring you to the goal of your desire - substance, love, friends, health, happiness, and the peace that passeth all understanding.

May all these come to you in richest measure.

The Law of Financial Success - Edward E Beals

Introduction

"THE LAW of Financial Success!" To some this title may appear presumptuous, and indicative of an overweening vanity on the part of a writer who wishes to impress upon the world the belief

that his ideas and opinions regarding the subject of Financial Success are of such transcendent value as to be worthy of the appellation of The LAW. Patience, patience, good friends, the author has no such bumptious conceit—no such vainglory. He is not attempting to frame a law; not seeking to impose upon the world a set code of conduct, emanating from his finite mind, and claiming for it the authority of a LAW. Nay, nay, he has learned to smile at such exhibitions of folly on the part of some so-called thinkers of our times, and begs to be absolved from the suspicion of such childish desire or intent.

He does not wish to pose as the formulator, discoverer, or enunciator of a new Law. He knows that any Law, to be really a LAW, must rest upon the eternal foundations of Reality, and cannot be created, made, or formed by the finite mind of man. And, so, good friends, he does not claim to have *made, created or formed* this great Universal Law to the consideration of which this little book is devoted. It is not his mental offspring, but a great, eternal, universal Law of Life, which springs from the source of all Laws of Life. In fact, it is an integral part and portion of the ONE GREAT LAW underlying all Life, and fits into those other Natural Laws, which, when combined in an Universal Harmony, form the outward manifestation of the GREAT LAW underlying, inherent in, and manifesting in all that we call Life.

"But," you may ask, "is there then really a fundamental LAW underlying that which we call Financial Success? Is there a LAW which if once discovered, understood and practiced, will enable one to accomplish that for which this great modern world is so strenuously striving, toiling and desiring? Is there a LAW, which, when operated will make one the master of Financial Success, instead of a mere blind groper after its fruits? Is, indeed, Financial Success the result of the operations of a LAW, instead of the operation of mere luck, chance, or accident?"

Ah, yea, good friends, all this that you seek comes only from the application and operation of a great LAW, which the successful men and women of the world make use of either consciously or unconsciously. And this great LAW is as well defined as is any other Natural Law, and when grasped and understood may be practiced and operated just as may any of its related Laws on other planes of universal activity. There is no such thing in Nature as blind chance, accident, or uncaused lack. Everything in Nature operates in accordance with LAW. LAW underlies everything. You may doubt this, but stop a

moment and try to think of anything in our finite world that is not the effect of some cause. A great stone is dislodged and rolls down the mountain side, striking a tree which it uproots and sends rolling down into a stream which is dammed up, causing a flood that sweeps away a fertile field, and so on, and on, effect succeeding effect. Was all this mere blind chance? Not at all. The stone was dislodged in response to the operation of causes that had been at work for centuries disintegrating the stone, and which caused the boulder to become dislodged exactly at the moment when the inherent power of the Cause reached that particular stage. There was no more chance in the dislodgment of the stone than there was in the striking of a clock that had been wound up a day, or a week, or a year before. It was all the result of invariable and consistent LAW. And so was the direction of the stone's fall; and all the succeeding incidents.

But mark you this, had some Man been able to discover and understand the LAW in operation in that latent power inherent in the stone, he would have been able to prevent the stone striking the tree and causing all the resulting damage; and he might, and would have been able to divert the stone from its path of damage, and turn it into some place in which it would have done no harm, and in which he could have broken it into bits at his leisure, and thus secured building stone for the foundation of his cottage, or the material from which a hard roadbed could have been made. The LAW behind the stone was always there, and was consistent in its operation, and yet Man, by the power of his mind could have turned the LAW into his own channels and converted it to his use. He could have made a servant and a slave of this Universal Law, instead of allowing it to master him, and become his tyrant; for in this way has man mastered the forces of Gravitation Steam, Hydraulics and Electricity, *which once mastered him*.

Thus has Man risen from savagery and barbarism into what he is today. And thus will he advance from what he is today into what he will become in the days to come—a creature as much superior to Man of today as the latter is superior to the barbarian. The story of Man's Attainment may be expressed in these words: "The subjugation and mastery of Nature's forces," And so it will ever be. Man first is mastered and operated upon by Nature's forces. Then he discovers the LAW underlying these forces. Then he harnesses the force, and makes it work his will. As the great English scientist Ray Lankester has recently

declared in his works: "Man is held to be a part of Nature, a product of the definite and orderly evolution which is universal; a being resulting from and driven by the one great nexus of mechanism which we call Nature. He stands alone, face to face with the relentless mechanism. It is his destiny to understand and control it."

"But," you may object, "this is all very well, and undoubtedly true of the physical forces of Nature, but financial Success cannot be classed with these forces. Why, it is purely a latter-day development, and cannot be identified with the great Natural forces of which you have spoken."

Patience, again, good friends! As we proceed you shall see that the Law of Financial Success is a part and parcel of the Great Law of Use and Nourishment which is in operation all through animal and vegetable life. It is the same LAW that manifests in the form of the securing of food by the animal, the securing of nourishment by the plant. Nay, more, it is the same LAW by and through which Nature operates when it causes the atom of oxygen to attract to itself the two atoms of hydrogen in order to form the molecule of water. Water all over the world is composed of just these two substances, combined in just this proportion. The atom of oxygen has the power to operate the great Law of Attraction and Use, upon the two atoms of hydrogen, and when it draws them to itself, the tiny globule of water results.

The oxygen needs the hydrogen to accomplish *its* life mission; the plant needs the drop of water to accomplish *its* life mission; and the animal needs the plant to accomplish *its* life mission. And modern man needs Financial Success to accomplish *his* life's mission. And each one draws to itself that which it needs in proportion to its use of the LAW. The same LAW in its various forms is in operation everywhere in the same way.

But in the chemical, mineral, vegetable and animal worlds, the desire which prompts the attraction, and the will which manifests the desire, are unconsciously exerted. With man, it is different, he has developed consciousness, and to live his full life, and to accomplish his manifest destiny he must use that consciousness in discovering, understanding and availing himself of the natural forces inherent in the LAW.

And this is why this little book has been written—to point out; first the existence of the Law of Financial Success; second, to lead you to an understanding of it; and third, to give you the result of the experience of successful men in the direction of operating the LAW. And now, to "sum up" this introduction, as our legal friends would say, the writer asks you to consider the following propositions:

All progress, whether physical, mental, moral, spiritual or *financial*, is based upon LAW. And he who wins success in any line does so because he has followed the LAW or LAWS pertaining to his business, whether he does it consciously or unconsciously.

Some of our great "Captains of Industry," who have won marvelous successes in financial affairs (though they may have failed as moral or spiritual beings), have won their great success along this line because they, consciously or unconsciously, have discovered the underlying LAW, and by concentrating upon it alone, to the exclusion of everything else in life, have manifested the operation of the LAW to an almost abnormal degree.

What most of us want is "all 'round" success, but what we must remember is that no one can be an "all 'round" success without Financial Independence. No matter how much good a person may want to do, he is handicapped by a lack of money. All the air-castles that he has built; all the beautiful plans that he has created: all the cherished desires to do good—all go unfulfilled because there is no money with which to complete them. Before these air-castles can become real buildings; before these plans can become realities; before these great desires can be fulfilled; before any of these great things can be manifested into living realities—the LAW must be seen, understood, and put into conscious operation. And the purpose of this little book is to tell you HOW TO DO IT!

For several years the writer has seen the need, among advanced thought circles, of a book filling this want. In his own life he has found that Financial Success is not a matter of grind, and rush, and fight and struggle. It is a matter of getting into harmony with the LAW, and then following that LAW to its logical conclusion. In this little book he will place this information and the result of his experience. In it he will state

the LAW—how to get in harmony with it—and what to do to keep in the closest touch with it.

This book is no magic potion to be swallowed with wonderful results—it is, instead, a plain statement of the LAW, so that all who run may read, and then act. And he who acts will win success, because he is following the LAW that has been laid down from time immemorial. Whether rich or poor, successful or unsuccessful—it matters not— this book will be of great value to you. If you are a natural money-maker, you must have been using this LAW unconsciously, and in such case this book will enable you to do *consciously* that which you have been partly doing unconsciously. If you are unsuccessful, and money seems not to be attracted by or to you, this book will guide your thought and actions into proper channels where you will be able to manifest the LAW and thus get the highest possible results.

And, now that you have been told of the feast of good things ahead of you, draw up your chair to the table and partake of what nourishing food has been provided in the following pages. After all, you know, "the proof of the pudding lies in the eating thereof," and so fall to and taste that which has been gathered together for your mental, physical and financial well-being. And now, while you are filling your plates, the writer proposes the opening toast, to be drunk in Nature's sparkling fluid: "Here's to you—may you live long and prosper by following the Law of Financial Success!"

Money

THERE is no idea that seems so much misunderstood as this idea of "Money." On the one hand we find many people engaged in a mad chase after "money for moneys sake," and on the other hand, many others who are decrying money as the root of all evil, and severely criticizing the tendency of the age to seek money actively. Both of these classes of people are wrong—they are occupying the opposite sides of the road of reason, whereas truth is found here, as always, "in the middle of the road."

The man who seeks money at a thing of value in itself—the man who worships money at a very god— such a man is a fool, for he is mistaking the symbol for the reality. And, likewise, the

man who decries the pursuit and desire for money as a foul, evil thing—he who would make of money a devil—this man is likewise a fool. The wise man is he who sees money as a symbol of something else behind, and who is not deluded by mistaking the shadow for the substance, either for good or evil. The wise man makes neither a god nor a devil of money—he sees it as a symbol of almost everything that man may obtain from the outside world, and he respects it as such. He sees, while it is true that avarice and greed are detestable and hurtful qualities of mind, still the lack of the proper desire for, and striving after money, makes of man a creature devoid of all that makes life worth the living.

When the sane man desires money, he really desires the many things that money will purchase. Money is the symbol of nearly everything that is necessary for man's wellbeing and happiness. With it he opens the door to all sorts of opportunities, and without it he can accomplish practically nothing, Money is the tool with which man may carve many beautiful things, and without the aid of which he is helpless. Money is but the concentrated essence of things desired, created and established by society in its present stage of development. There have been times in which there was no money—there may be times coming in which the race will have passed beyond the need of money as the symbol of exchange and possession—but, be this as it may, the fact remains that now, right here in the beginning of the Twentieth Century, there is nothing that is so necessary for man's well-being and content as this much-abused money.

Remember this, first, last and all the tune, that when I say, "man needs money," I mean that he needs *the many things that money will purchase for him*. And for one to decry the desire for money is for him to decry the desire for nearly all the good and desirable things of life. As a recent writer has said: "Unless a man acquires money, then shall he not eat; nor be clothed; nor have shelter; nor books; nor music; nor anything else that makes life worth living for one who thinks and feels."

The people who decry the desire for money are generally those who have found themselves lacking in the qualities that tend to attract money; or else those who are in possession of money that has been inherited, or is otherwise acquired without the labor, excitement or satisfaction of having been made by themselves. With the first mentioned class it is a case of "sour

grapes"; with the second it is financial dyspepsia, which has left the victim devoid of a normal appetite.

In spite of the loud cries and protests of our long-haired brothers and short-haired sisters—so-called "reformers"—money is still necessary in order that man may have the necessities of life, as well as a few luxuries. We cannot live on beautiful theories, but must have bread and butter, and potatoes, and sometimes a piece of cake or pie— *and it takes money to get them*. Money means freedom, independence, liberty, and the ability to do great good, as well as great evil. It means the opportunity to carry out great plans and to fulfill great ideals. It means the filling in of those mental pictures that we have sketched out in our minds. It means the chance of materializing those airy "Castles in Spain" that we have dwelt upon in moments of hopeful ecstasy. Ah, yes, money is the wizard, able and willing to work wonders. It is, indeed, the genie who can and will do its master's bidding.

I hold that in the present stage of evolution of man, money is to mankind what air, water, sunshine and mother-earth are to the plant—it is *nourishment*. And, as in the plant, the desire for nourishment is a natural and worthy instinct, so is the desire for this financial nourishment in man a perfectly natural and worthy instinct—it is the working of the same natural law. And, mark you this, that as the desire of the plant is a natural indication of the existence of the nourishment-need, so is this desire in the breast of man a certain indication of the possibility of its satisfaction and attainment, if natural laws are but followed. Nature is no mocker—it causes no desire to spring up in a living thing, unless it also endows that living thing with the faculties and powers to attain that which it craves. A realization of this great natural law will do many of my readers much good just now.

But note this, also, nature does not encourage the hoarding up of anything for the mere sake of acquisition. It punishes this error severely. The Law of Use underlies all of nature's instinctive cravings. It desires that the living thing shall draw to itself the nourishment and material it needs, in order to *use* it. And this desire for money on the part of man is governed by this same law—the Law of Use. Nature wishes you to desire money—to attract it to you—to possess and acquire it—and lastly, and most important of all, *to use it*. By using money, and keeping it working and in action, you will fall in line with the

workings of this great Law of Use. By falling in with this Law, you work in harmony with the great natural forces and purposes. You bring yourself into harmony with the Cosmic Plan, instead of opposing it, and when man so brings himself into harmony with the natural forces around him, he reduces friction and receives the reward that comes to all living things that work with, instead of against, the LAW.

So, friends, in closing this chapter, I would say to you: Be not afraid, but assert the desirability of the possession and use of money: recognize that it is your natural right to possess it, just as it is the natural right of the plant to sunshine, light and air. And do more than this—it belongs to you—demand it of the LAW, just as does the plant.

Cease all this talk of the beauty of poverty, and the joy of the humble—you know that in the bottom of your heart you do not mean a word of it. You know that you are just saying these things because you are afraid that you cannot have that which you want. Throw off this mask of hypocrisy, and self-deception, and stand out in the open like a man, throwing your head up and looking the world in the face, saying, "Yes, I *do* desire Money; I *want* it and I want it *earnestly*, and through the LAW I *demand* it as my rightful inheritance—and I'm going to *get it*, beginning right now!"

Throw off the shackles of the slave, and assert your freedom. Assert your own mastery of that which is your own. Don't be afraid to assert what you want, and to see it clearly ahead of you—then march straight onward to the mark, without turning to the right, or to the left, without fear or favor, without flinching or fouling—straight to the mark which is called Financial Success! For in that goal, alone, may you find that for which you seek—that which your heart desires.

Mental Attitude

YOU remember the saying of the sacred writer: "As a man thinketh in his heart, so is he." A truer statement never was uttered. For every man or woman is what he or she is, by

reason of what he or she has thought. We have thought ourselves into what we are. One's place in life is largely determined by his Mental Attitude.

Mental Attitude is the result of the current of one's thoughts, ideas, ideals, feelings, and beliefs. You are constantly at work building up a Mental Attitude, which is not only making your character but which is also having its influence upon the outside world, both in the direction of your effect upon other people, as well as your quality of attracting toward yourself that which is in harmony with the prevailing mental state held by you. Is it not most important, then, that this building should be done with the best possible materials—according to the best plan—with the best tools?

The keynote of this chapter is: "A positive Mental Attitude Wins Financial Success." Before going any further, let us define the word "Positive" and its opposite, "Negative," and then see how the former wins success and the latter attracts failure. In the sense in which I use the terms, "Positive" means Confident Expectation, Self-Confidence, Courage, Initiative, Energy, Optimism, Expectation of Good, not Evil— of Wealth, not Poverty—Belief in Oneself and in the LAW, etc., etc.; "Negative" means Fear, Worry, Expectation of Undesirable Things, Lack of Confidence in Oneself and the LAW, etc., etc.

In the first place Mental Attitude tends towards success by its power in the direction of "making us over" into individuals possessing qualities conducive to success. Many people go through the world bemoaning their lack of the faculties, qualities or temperament that they instinctively recognize as active factors in the attainment of success. They see others possessing these desirable qualities moving steadily forward to their goal, and they also feel if they themselves were but possessed of these same qualities they, too, might attain the same desirable results. Now, so far, their reasoning is all right—but they do not go far enough. They fail here because they imagine that since they have not the desired qualities at the moment, they can never expect to possess them. They regard their minds as something that once fixed and built can never be improved upon, repaired, rebuilt, or enlarged. Right here is where the majority of people "fall down," to use the expressive although slangy words of the day.

As a matter of fact, the great scientific authorities of the present time distinctly teach that a man by diligent care and practice, may completely change his character, temperament, and habits. He may kill out undesirable traits of character, and replace them by new and desirable traits, qualities and faculties. The brain is now known to be but the instrument and tool of something called Mind, which uses the brain as its instrument of expression.

And the brain is also now known to be composed of millions of tiny cells, the majority of which are not in use. It is also known that if one turns his attention and interest in certain directions, the unused cells in the area of his brain which is the center of such subject, will be stimulated into action and will begin to manifest actively. Not only this, but the stimulated sections of cells will begin also to actively manifest their reproductive qualities, and *new brain cells* will be evolved, grown and developed in order to furnish proper mental tools with which to manifest the new desires, qualities and feelings pressing forward for expression.

Scientific Character Building is not a mere idle theory, but a live, vital, actual, practical fact, being put into operation in the psychological laboratories of the country, and by thousands of private individuals all over the world who are rapidly "making themselves over" by this method. *And the prevailing Mental Attitude is the pattern upon which the brain cells build.* If you can but grasp this truth you have the key to success in your hands.

Now, let us consider the second phase of the action of Mental Attitude toward Financial Success. I allude to the effect upon others of one's Mental Attitude. Did you ever stop long enough to think that we are constantly giving other people suggestive impressions of ourselves and qualities? Do you not know that, if you go about with the Mental Attitude of Discouragement, Fear, Lack of Self-Confidence, and all the other Negative qualities of mind, other people are sure to catch the impression and govern themselves toward you accordingly?

Let a man come into your presence for the purpose of doing business with you and if he lack confidence in himself and in the things he wishes to sell you, you will at once catch his spirit and will feel that you have no confidence in him or the things he is offering. You will catch his mental atmosphere at once, and he

will suffer thereby. But let this same man fill himself up with thoughts, feelings, and ideals of Enthusiasm, Success, Self-Confidence, Confidence in his proposition, etc., and he will fairly radiate success toward you, and you will unconsciously "take stock" in him and interest in his goods, and the chances are that you will be willing and glad to do business with him.

Do you not know men who radiate Failure, Discouragement and "I Can't"? Are you not affected by their manifested Mental Attitude to their hurt? And, on the other hand, do you not know men who are so filled with Confidence, Courage, Enthusiasm, Fearlessness, and Energy, that the moment you come into their presence, or they into yours, you at once catch their spirit, and respond thereto? I contend that there is an actual atmosphere surrounding each of these men—which if you are sensitive enough you can feel—one of repulsion, and the other of attraction. And further, that these atmospheres are the result of the constant daily thought of these men or the Mental Attitude of each toward life. Think over this a bit, and you will see at once just how the LAW works.

The third phase of the action of Mental Attitude towards Financial Success may be called the working of the Law of Attraction. Now, without Attempting to advance any wild theories, I still most assert that all thinking, observing men have noticed the operation of a mental Law of Attraction, whereby "like attracts like."

Avoiding all theories on the subject, I state the general principle that a man's Mental Attitude acts a *magnet*, attracting to him the things, objects, circumstances, environments, and people in harmony with that Mental Attitude. If we think Success firmly and hold it properly before us, it tends to build up a constant Mental Attitude which invariably attracts to us the things conducive to its attainment and materialization. If we hold the ideal of Financial Success—in short, Money—our Mental Attitude will gradually form and crystallize the MONEY ideal. And the things pertaining to Money—people calculated to help us win Money—circumstances tending to bring us Money—opportunities for making Money—in fact, all sorts of Money-things—will be attracted toward us.

You think this visionary talk, do you? Well, then, just make a careful study of any man who has attained Financial Success and see whether or not his prevailing attitude is not that of

expectation of money. He holds the Mental Attitude as an ideal, and he is constantly realizing that ideal.

Fix your mind firmly upon anything, good or bad in the world, and you attract it to you or are attracted to it in obedience to the LAW. You attract to you the things you expect, think about and hold in your Mental Attitude. This is no superstitious idea, but a firmly established, scientific, psychological fact.

To further illustrate the workings of the above LAW, "like attracts like," and "birds of a feather flock together," I might here present the theory which of late has been the subject of much discussion among noted psychologists, i.e., that there are thought currents in the mental realm just as there are air currents in the atmosphere, and ocean currents in the seas. For instance, there are thought currents of vice and others of virtue; thought currents of fear and others of courage; thought currents of hate and others of love; thought currents of poverty and others of wealth. And, further than this, the person who thinks and talks and expects poverty is drawn into the poverty thought currents of the world and attracts to himself others who think and talk along the same lines; and vice versa: the person who thinks, talks and expects wealth and prosperity attracts, or is attracted to, people of wealth and comes, in time, to share their prosperity with them. I am not trying to champion this theory, but if it should be true it behooves each one of us to watch our thought and talk, getting rid of the poverty thought, and in its place substituting the wealth and prosperity thought.

Sweep out from the chambers of your mind all these miserable negative thoughts like "I can't," "That's just my luck," "I knew I'd do it," "Poor me," etc., and then fill up the mind with the positive, invigorating, helpful, forceful, compelling ideals of Success, Confidence, and expectation of that which you desire; and just as the steel filings fly to the attraction of the magnet, so will that which you need fly to you in response to this great natural principle of mental action—the Law of Attraction. Begin this very moment and build up a new ideal—that of Financial Success—see it mentally—expect it—demand it! This is the way to create it in your Mental Attitude.

THE great negative note in the lives of most people is Fear. Fear is the mother of all the negative emotions, and her brood is found clustering very closely around her. Worry, Lack of Confidence, Bashfulness, Irresolution, Timidity, Depression, and all the rest of the negative brood of feelings and emotions are the progeny of Fear. Without Fear none of these minor emotions or feelings would exist. By killing off the parent of this possible brood of mental vampires, you escape the entire coming generations of negative thoughts, and thus keep your Mental Attitude garden free from these pests and nuisances.

Fear and the emotions that come from its being do more to paralyze useful effort, good work, and finely thought-out plans, than aught else known to man. It is the great hobgoblin of the race. It has ruined the lives of thousands of people. It has destroyed the finely budding characters of men and women, and made negative individuals of them in the place of strong, reliant, courageous doers of useful things.

Worry is the oldest child of Fear. It settles down upon one's mind, and crowds out all of the developing good things to be found there. Like the cuckoo in the sparrow's nest, it destroys the rightful occupants of the mind. Laid there as an egg by its parent, Fear, Worry soon hatches out and begins to make trouble. In place of the cheerful and positive "I Can and I Will" harmony, Worry begins to rasp out in raucous tones: "Supposin'," "What if," "But," "I can't," "I'm unlucky," "I never could do things right," "Things never turn out right with me" and so on until all the minor notes have been sounded. It makes one sick bodily, and inert mentally. It retards one's program, and is a constant stumbling block in our path upward.

The worst thing about Fear and Worry is that while they exhaust a great part of the energy of the average person, they give nothing good in return. Nobody ever accomplished a single thing by reason of Fear and Worry. Fear and Worry never helped one along a single inch on the road to Success. And *they never will*, because their whole tendency is to retard progress, and not to advance it. The majority of things that we fear and worry about *never come to pass at all*, and the few that do actually materialize are never as bad as we feared they would be. It is not the cares, trials and troubles of today that unnerve us and break us down—it is the troubles that we fear may come

sometime in the future. Everyone is able to bear the burdens of today, but when he heaps on the burdens of tomorrow, the next day, and the day after that, he is doing his mind an injustice, and it is no wonder that after a bit he heaps on the last straw that breaks the back of the mental camel.

The energy, work, activity and thought that we expend on these imaginary "maybe" troubles of the future would enable us to master and conquer the troubles of each day as they arise. Nature gives each of us a reserve supply of strength and energy upon which to draw and oppose unexpected troubles and problems as they come upon us each day. But we poor, silly mortals draw upon this reserve force and dissipate it in combating the imaginary troubles of next week or next year, the majority of which never really put in an appearance—and when we have need of the force to oppose some real trouble of the day we find ourselves bankrupt of power and energy, and are apt to go down in defeat, or else be compelled to beat an inglorious retreat.

I tell you, friends, that if you once learn the secret of killing off this vampire of Fear, and thus prevent the rearing of her hateful brood of reptile emotions, life will seem a different thing to you. You will begin to realize what it is to live. You will learn what it is to have a mind cleared of weeds, and fresh to grow healthy thoughts, feelings, emotions and ambitions.

And you will find that with Fear killed out, you will cease to give out to others the suggestions of incompetence, lack of reliance on yourself, and the other impressions that hurt one's chances. You will find that when you are rid of Fear you will radiate hope, and confidence, and ability, and will impress all those with whom you come in contact.

And you will find also that the eradication of Fear will work wonders in your Mental Attitude, and the operation of it through the Law of Attraction. When one fears a thing *he really attracts it to him*, just as if he desired it. The reason is this—when one desires or fears a thing (in either case the principle is the same) he creates a mental picture of the thing, which mental picture has a tendency toward materialization. With this mental picture in his mind—if beholds to it long enough—he draws the things or conditions to him, and thus "thought takes form in action and being." The majority of our fears and worries are silly little things that take our thought for a moment, and then are gone.

They are great wasters of energy, but we do not concentrate on any one of them long enough to put into operation the Law of Attraction.

And so you see, that unless you get rid of Fear, it will tend to draw toward you the thing you fear, or else force you toward the thing itself. Fear makes of the feared object a name around which you circle and flutter, like the moth, until at last you make plunge right into the heat of the flame and are consumed. Kill out Fear, by all means.

"But how may I kill it out?" you cry. Very easily! This is the method: Suppose you had a roomful of darkness. Would you start to shovel or sweep out the darkness? Or would you not throw open the window and admit the light? When the light pours in, the darkness disappears. And so with the darkness of Fear—throw open the windows, and "let a little sunshine in." Let the thoughts, feelings, and ideals of Courage, Confidence and Fearlessness pour into your mind, and Fear will vanish. Whenever Fear shows itself in your mind, administer the antidote of Fearlessness immediately.

Say to yourself: "I am Fearless; I Fear Nothing; I am Courageous," Let the sunshine pour in.

Faith

FAITH is a word that has been often misused, misapplied and misunderstood. To many it means simply that attitude of mind which will accept anything that is told it, merely because someone else has said it—credulity, in fact. But those who have penetrated within the shell of the word know that it means something far more real than this—something imbedded deep down in the Heart of Things. To those who understand the LAW, Faith is the trolley-pole which one raises to meet the Great Forces of Life and Nature, and by means of which one receives the inflow of the Power which is behind, and in all things, and is enabled to apply that Power to the running of his own affairs.

To some, it may seem a far cry from Faith to Financial Success, but to those who have demonstrated the truths enunciated in this little book, the two are closely interwoven. For one to attain Financial Success he must first have Faith in Himself; second, Faith in his Fellowman; and third, Faith in the LAW.

Faith in oneself is of primary importance, for unless one has it he can never accomplish anything; can never influence any other person's opinion of him; can never attract to himself the things, persons and circumstances necessary for his welfare. A man must first learn to believe in himself before he will be able to make others believe in him. People are prone to take a person at his own estimate. If one is weak, negative and lacking in self-confidence, he surrounds himself with an atmosphere of negativity which unfavorably impresses those with whom he comes in contact. If one be strong, confident and positive, he radiates like qualities, and those coming in contact with him receive an impression of these qualities. The world believes in those who believe in themselves. And so you see it is of the utmost importance to you that you cultivate this Faith in yourself.

And not only does Faith in yourself operate in the direction of influencing others with whom you come in contact, but it also has a most positive bearing upon your own mental statue and thoughts. If you deaden your mind with a negative attitude toward yourself, you stifle budding ideas, thoughts and plans—you choke the budding plants of your mentality. But, if you let pour forth a full, abiding, confident Faith in yourself—your abilities, your qualities, your latent powers, your desires, your plans—your Success, in short—you will find that the whole mental garden responds to the stimulating influence; and ideas, thoughts, plans and other mental flowers will spring up rapidly. There is nothing so stimulating as a strong, positive "I Can and I Will" attitude toward oneself.

And you remember what has been said about the Law of Attraction—you remember how "like attracts like," and how one's Mental Attitude tends to draw toward him the things in harmony with his thoughts.

Well, this being so, can you not see that a Mental Attitude of Faith or Confidence in Oneself is calculated to attract to you that which fits in with such Faith—that will tend to materialize your ideal?

"Confidence is the basis of all trade"; so says one of our recent business philosophers, and this statement is true; for if we did not have Confidence or Faith in our Fellowman, all trade, all business, all commerce would come to a standstill. The wholesale merchant ships yearly hundreds of thousands of dollars' worth of goods to dealers in his territory. He has Faith that in thirty, sixty or ninety days those dealers will pay their bills and he will reap his profits. You go to the retail dealer and buy a suit, or dress, or hat, or groceries, having the same charged to your account. Your dealer has Confidence or Faith enough in you to let you have these goods, expecting that you will pay your bill when it falls due. This same rule holds good in almost every transaction in life. You must have confidence in a man before you care to deal with him.

Some people seem to be of a naturally suspicious frame of mind, always of the opinion that somebody else is trying to "do" them. Others are gullible and swallow everything—bait, hook and line. Neither is the wisest frame of mind. It is much better to maintain the thought of good-will, fellowship, and confidence towards one's fellowman, weighing all things impartially from an unprejudiced standpoint, and then render your decision after due thought from the facts in the case. But, by all means, have faith in your Fellowman.

But, this Faith in Oneself, and Faith in your Fellowman, important though they be, are not the only kinds of Faith that one needs in order to attain Financial Success. There is that which may be called Faith in the LAW. This may seem a little strange to you but when you consider it for a moment, you will see just how it operates.

You will note that nearly all successful men have a deep-rooted belief in Something Outside that helps them along. They do not know just what this Something is—some call it "Luck"; some call it their "Destiny"; some call it their "Star"; and why not? But under all of these names there is an instructive belief in, and faith in a Something Friendly that helps them along, and carries them over the hard places, and rounds the sharp corners of business life. Watch any successful man, and you will see that even when he is not able to reason out the means whereby he is going to get over, or around, or under a set of difficulties, still he exhibits a hopeful faith and belief that he is "going to get through it somehow." And he does, if he holds on to his Faith. Something is there at work tending to "pull him through," Ask

any successful business man if this is not so. And this Something that successful men intuitively trust in is nothing but the great LAW that underlies all of the affairs of Life. The nearer that one can feel in contact with this LAW, more power does he receive from it. And thus Faith is the underlying channel by which the Power of the LAW is transmitted to you.

Why should you Fear? You seat yourself in a train or street-car, and read your paper, having Faith that the engineer or motorman will take you to your destination. You manifest this Faith in every-day business life. Without Faith in the Whole Thing, business would be impossible. You manifest Faith at every turn of the road. And this being so, why should you not manifest Faith in the underlying LAW which is manifesting in things? Do you suppose for an instant that this whole Cosmic Machinery is run by Chance? There is no such thing as Chance! Everything is run under some great LAW! And the Law of Financial Success is just as much a part of that great system of LAW as is the Law of Gravitation. You study the Laws of physical life, and find them invariable, and therefore worthy of bestowing Faith upon. Why should you not recognize the great Mental Laws operative in business life, and acquaint yourself with their workings? Why should you not have Faith in them? There is no better plan of bringing yourself into harmony with the Law of Financial Success, than to recognize and have Faith in it. Consider the careers of successful business men of your acquaintance, and see if this is not so. By doing so you will receive a new light on a heretofore dark subject.

Latent Powers

IN beginning this chapter, I am reminded of the words of Lovell: "There are infinite powers lying dormant in man, here, now—powers which, could he but catch a glimpse of, would endow his life on this planet with greater splendor, and impart to it a redoubled interest"

The man who regards himself as a creature built on a certain mental plan, and incapable of any material change beyond an improvement of the faculties already being expressed, sees but

a small portion of the truth regarding himself and his possibilities. Very few men express or manifest more than a small part of their latent power. They live long lives and go down to their graves without suspecting that within their mental kingdom there had reposed dormant faculties, and latent powers which, if expressed, would have enabled them to have lived far wider, broader, fuller lives.

Nearly every man who has attained success along any of the varied lines of human endeavor will tell you that at some period of his life he was called upon to assume certain responsibilities—undertake some unaccustomed task—play some unfamiliar part on life's stage—and then much to his surprise found that he had within him the power, capability, and qualifications for a successful accomplishment of the strange task. The crucial point was when he was brought face to face with the new undertaking. If, as is the case with the majority of man, he lacked nerve enough to say "I Can and I Will," the story was ended. But if he had that Something within him which enabled him to assert his determination to face the thing manfully and at least to go down with his flags flying rather than to run away, he would find much to his surprise that there was within him a power which responded to the needs of the hour and which enabled him to master the undertaking.

These experiences are not exceptional or unusual— they are part of the common experience of nearly all successful men. And successful men get to realize that they have within them, hidden in some of the many recesses of the mind, latent powers, unsuspected talents, and dormant faculties which are awaiting calmly the hour of their call to action. The human mind is far from being the simple everyday thing that man regards it. There are hidden chambers, and unexplored regions. Science is just beginning to learn some of these heretofore unsuspected truths about the mind, and the result is dazzling the observer whose eyes are suddenly seeing the brilliant truths. There seem to be within every man possibilities of which he has never even dreamed. There seem to be capabilities, the extent of which has never entered into even his wildest imagination. Some sudden call, some new responsibility, some new turn of fortune's tide, and the man is called upon to demand of his mentality all that it is holding in store for him—and he is seldom disappointed, providing he has the nerve and courage to make the demand. Aye, but there's the rub—few have that courage and nerve. Have YOU?

I know personally a man whose life up to the age of thirty-eight had been spent in active business and professional life. The thought of writing for the public had never occurred to him. All of a sudden, by one of those strange upheavals that come into the lives of men, all was carried away from him. His health was shattered, his accumulations were swept away, he was apparently lifted up and placed in a new, strange and seemingly unpromising environment. He had his family to support—he had practically nothing left with which to do it. His health was broken, and it was impossible for him to re-engage in his accustomed occupation. While building up his health, he helped a new friend to get the mechanical part of a monthly magazine in shape. At the last moment his friend discovered that they were short several pages of matter, and the printers were impatiently asking for their full supply. The friend was too busily occupied to write the additional matter, and so in desperation, he turned to my friend and said, "Did you ever write anything for publication?" "No," was the answer. "Well, somebody has got to write something, and mighty quick, too. Have you nerve enough to try it?" "Yes," was the reply. "I'm like the boy digging for woodchuck, who was asked whether he expected to catch it, and who replied, 'You bet I do—we've got the preacher for dinner, and no meat in the house—I've *just got to* catch that woodchuck.' And so like the boy, I've just *got to*, and I Can and I Will" And he did.

He sat down to write to fill that space, although he had never written a line for publication before. He made a mighty effort of his Will, urged on by an imperative Desire, and almost in a daze he found his hand at work writing, easily and rapidly. Before long the article was turned out—*and it was good*. This success led to others, and that man has been writing books, editing magazines, and doing other work of that kind for the past seven years, and he has been successful all along the line. Within six months after the incident noted above, he had completed a book that has since ran through over twenty editions. And since then he has written and had published over a dozen other books on various subjects, none of which has failed to reach his public and all of which have ran through a number of editions. Inside of two years after the above incident, he was editing a magazine, built up by his writings, and which attained a circulation of over one hundred thousand per month.

And yet this man had never written a line up to that time. An apparent chance opportunity caused him to face the question,

"Can You?" And instead of saying, "Oh, no, I've never done that kind of work—it is impossible," he answered like the boy after the woodchuck: "I've just *got to*—I Can and I Will" He met the crucial test—had nerve enough to tackle the seemingly impossible proposition, and then found within himself unsuspected power, strength and ability—and *won out*.

Is this merely a lesson in facing difficulties, and cultivating nerve and self-confidence? Not entirely—it teaches these things and also teaches the still greater truth that every man has within himself wonderful powers, lying dormant and unsuspected, which are merely awaiting the word of the master Will, impelled by a burning, eager, ardent desire, to spring at once into being, full armed and equipped for the fray. And these powers and capabilities come under the LAW—they are a part of that great Something behind, underneath, and within us all. The recognition of the existence of such powers is the first step toward their development and unfoldment.

You think that you have not ability for Financial Success, simply because you do not realize the existence of these latent powers within you. If you were brought suddenly face to face with the necessity of awakening these powers into action, and could muster up enough courage to say "I Can and I Will," you would find the ready response from within, and the steady flow of knowledge, wisdom, power and ability with which to accomplish the task set before you for completion.

And so my parting words for this chapter are: Do not hesitate to accept any new responsibility, whether the same is forced upon you, or whether you reach out for it yourself. Say to yourself over and over again, "I can and I will accomplish this task. It never would have been put before me unless I were able." And you will be surprised and delighted at the new and wonderful powers that will spring forth from your subconscious self to aid you in your undertaking.

These are not mere idle words, designed to make pleasant reading. They are the words of truths that have become apparent to every successful man or woman. Talk with the successful people of the world, and they will tell you that they have had this experience over and over again—new opportunities and new necessities brought to them new faculties, and new powers, heretofore undreamed of. The demand always brings the supply, if we will but open ourselves

to the inflow from the great Source of Supply—the Universal Power House.

Ambition

"AMBITION"—what a glorious word! How the very sound of it stirs one's energies, and makes one feel the inspiration to be up and at work doing things, succeeding, creating, accomplishing!

And what does Ambition really, mean, pray? It means more than a mere eagerness for things. It means the deep-seated desire to materialize certain ideals which exist in the mind as mental pictures. Before one can accomplish things he must be possessed of Ambition. And before he can feel Ambition he must have the preceding hunger which causes him to manifest Ambition with which to satisfy it. And so it follows, anything that will stimulate that mental hunger, will arouse Ambition, and thus create that eagerness for action and attainment. And how may that mental hunger be produced?

There is a psychological law underlying this mental hunger that manifests as Ambition. And that law is:—*that in order for that mental hunger to be manifested it must have ideals presented to the mind's eye.* Just as the gastric juices of the stomach may be stimulated and caused to flow by the sight, smell, or thought of food, so is this mental hunger produced by the sight, thought or idea of the things needed for its satisfaction. If you are contented with your present life, and want nothing better, it is chiefly because you *know nothing better*—have seen nothing better—have heard of nothing better, or else you are mentally and physically lazy. The ignorant savage seeking to till his land by means of a sharpened stick, cannot desire a steel plow or other agricultural implement if he does not know of them. He simply keeps right at work in his old way—the way of his forefathers—and feels no desire for a better implement. But by-and-by some man comes along with a steel plow, and our savage opens his eyes in wide surprise at the wonderful thing. If he be a savage of discernment he begins to get up an interest in the new thing. He watches it at work, and sees how much better it accomplishes the task than does his crude pointed stick. If he

be a progressive savage, he begins to wish he had one of the strange new implements, and *if he wants it hard enough* he begins to experience a new, strange feeling of mental hunger for the thing, which if sufficiently strong, causes his Ambition to bud.

And this is the critical point. Up to this time he has felt the strong Desire preceding Ambition. But now with the dawn of Ambition comes the arousing of the Will. And this is what Ambition is, *A Strong Will Aroused by a Strong Desire*.

Without these two elements there can be no Ambition. Desire without Will is not Ambition. One may want a thing very hard, but if he does not arouse his Will strongly enough to actively cooperate with the Desire, his Ambition will "die a-borning." And though one's Will be as strong as steel, yet if there be not strong Desire animating and inspiring it, it will not manifest as Ambition.

To manifest Ambition fully, one must first eagerly desire the thing—not a mere "wanting" or "wishing" for it, but a fierce, eager, consuming hunger which demands satisfaction. And then one must have a Will aroused sufficiently strong to go out and get that which Desire is demanding. These two elements constitute the activity of Ambition.

Look around you at the successful men of the world in any line of human effort and endeavor, and you will see that they all have Ambition strongly developed. They have the fierce craving of Desire for things, and the firm Will which will brook no interference with the satisfaction of the Desire. Study the lives of Caesar, Napoleon, and their modern counterparts, the Twentieth Century Captains of Industry, and you will see the glare of this fierce Ambition burning brightly and hotly within them.

The trouble with the majority of the people is that they have been taught that one should take what was given him and be content. But this is not Nature's way. Nature implants in each living being a *strong desire* for that which is necessary for its wellbeing and nourishment, and a *strong will* to gratify that natural desire. On all sides in Nature, you may see this law in effect. The plant and the animal obey it, and are not afraid. But Man, as he ascended the scale of evolution, while seeing the necessity and advantage of curbing and restraining certain

tendencies and desires, which if freely gratified would work harm on himself and upon society, has swung to the other extreme. In cutting off the dead branches of Desire, he has lopped off some live ones at the same time—that is, the majority of men have—the few who haven't reach out and gather to themselves the good things of life, throwing the "cores" and leavings to the rest.

There is no earthly reason why a man should not earnestly desire the good things of life—no reason why he should not stimulate that fierce hunger for attainment by painting mental pictures of what he needs—by looking upon the good things in the world in the possession of others, so that he can see what he wants. "But does this not arouse covetousness?" you may ask. Not at all—you are not *coveting* the things the others have, but are merely desiring *other things like them*. You are willing that these other people should retain their things, *but are demanding similar good things for yourself*. This is not covetousness, but laudable Ambition.

And laudable Ambition is all right There is enough of the good things of life in this world for all of us, if we demand them, and reach out for them. Demand causes supply, in and under the LAW, so be not afraid. Arouse your Ambition—it is a good thing and not something of which to be ashamed. Urge it on—feed it—stimulate its growth. It is not a foul weed, but a strong, vigorous, healthy plant in the garden of life, bearing more fruit than any other growing thing there.

Do not let the argument that men have used Ambition to accomplish evil ends disconcert you. Every natural law is capable of being used for good or evil. Because any law has been used for evil, it is no reason why those who desire to do good should avoid it, and refrain from using it for right purposes. To do so would be like the Angels of Light running away and leaving the powers of darkness in possession of all the good things of the world. The best way is to grasp the weapon and turn it against the enemy.

The LAW is there awaiting man's use. If you prefer to leave it for the evil disposed persons, very well, that is your own loss. But the wise, the sane, the strong men of the day are now reaching out for the use of the LAW and are accomplishing great things by reason of it. When the Many use the LAW, the Few will cease to be the sole possessors of the good things of life, which

alas! so many of them have misused. When the secret is generally known, the evil will be eradicated and good will supersede it.

Therefore, be not afraid to stand boldly out, crying: "I want this, and I am going to have it! It is my rightful heritage, and I demand it of the LAW!" Be ambitious to attain financial Success because that is the goal for which you are striving.

Desire

IN some of the previous chapters I have spoken of the operation of Desire and Will in the manifestation and expression of personal power under the LAW. Now, while there have been many writers who have discoursed ably regarding the mighty power of the Will, there have been but few who have given to the subject of Desire the attention that it deserves, and the consideration it merits. Many persons seem afraid to speak of Desire, for they have gotten the term and idea mixed up with desires of an unworthy and detrimental nature. They have overlooked the fact that Desire must underlie all human action—must be the causing power back of and underneath Will itself.

We might compare Desire with the fire that burns brightly beneath the receptacle containing water, which latter represents the mind. Unless the fire of Desire burns brightly and imparts its heat to the water, or mind, there will be nothing but water. But let the fire manifest its ardent energy and heat, and lo! the water is converted into steam which turns mighty wheels, and drives powerful machinery, and in fact "makes things go." We are apt to forget the causes that have operated in order that the steam be produced, in our wonder, amazement and admiration of the power and effect of the manifested steam. But, in order to get the right idea of the matter fixed in our mind we must take into consideration the water of the mind, and the fire of Desire.

The mind is well represented by water, for it is unstable, changeable, in motion, having eddies, storms, ripples and calm. And Desire is well represented by fire, for it is ardent, hot,

strong and burning, and when manifested properly invariably acts upon the water-mind and produce the will-steam which may be turned to the accomplishment of any task, and the moving of the material necessary for our plans. By all means keep the fire of Desire brightly burning under your mental boilers, and you will be sure to manifest the proper amount and degree of the steam of Will which may then be applied to the accomplishing of your life tasks.

If you will keep the figure of speech before your mind—this idea of the fire of desire, the water of the mind, and the steam of will—you will find it easier to put into operation these great mental forces, and to be known as the man or woman of the "Strong Will." But if you allow the fire of Desire to burn low, or to become clogged with the ashes of dead and gone things, long since exhausted and useless, you will find that there will be little or no steam of will produced, and you will be in the position of the majority of people who are like tea kettles simmering over a faint fire, and accomplishing nothing.

Unless you want a thing "the worst way," and manifest that Desire in the shape of a strong impelling force, you will have no will with which to accomplish anything. You must not only "want" to do a thing, or to possess a thing, but you must "want to hard."

You must want it as the Hungry man wants bread, as the smothering man wants air. And if you will but arouse in your self this fierce, ardent, insatiate Desire, you will set in operation one of Nature's most potent mental forces.

What is that great impelling force that you have felt within yourself whenever you have made a mighty effort to accomplish something? Is it not that surging, restless, impelling force of your being that you know as Desire? Did you do the thing simply because you thought it best, or because you felt within yourself a strong feeling that you WANTED to do the thing, or to possess the thing, in the strongest possible way? Did you not feel this strong force of Desire rising within you and impelling you to deed, and action?

Desire is the great moving power of the Mind—that which excites into action the will and powers of the individual. It is at the bottom of all action, feeling, emotion or expression. Before we reach out to do a thing, or to possess a thing, we must first

"want to," and in the degree that that "want-to" is felt, so will be our response thereto. Before we love, hate, like or dislike, there must be a Desire of some kind. Before we can arouse ambition there must be a strong Desire. Before we can manifest energy, there must a strong impelling Desire.

Did you ever stop to think that the difference between the strong of the race, and the weak, is largely a matter of Desire? The degree of Desire manifests in the different degrees of strength and weakness. The strong men of the race are filled with strong desires to do this thing, or to possess that. They are filled with that strong creative Desire that makes them want to build up, create, modify, change, and shift around. It is not alone the fruits of their labor that urge them on, but that insistent urge of the creative Desire that drives them on.

Do not be afraid to allow your Desire for Financial Success to burn brightly. Keep the ashes of past failures, disappointments and discouragements well cleared away so that you may have a good draught. Keep the fire of Desire burning brightly, ardently and constantly. Do not be sidetracked by outside things, for remember, concentrated Desire is that which produces the greatest steam-producing power. Keep your mind fixed on that which you want, and keep on demanding that which belongs to you, for it is your own. The Universal Supply is adequate for all needs of everyone, but it responds only to the insistent demand and the earnest Desire. Learn to Desire things in earnest. and rest not content with a mere wanting and wishing.

Desire creates Mental Attitude—develops Faith—nourishes Ambition—unfolds Latent Powers—and tends directly and surely toward Success. Let the strong, dominant desire for Financial Independence possess you from the tips of your toes to the roots of your hair,—feel it forging through every part of your body—and then don't stop until you reach your goal.

Will Power

"O WELL for him whose Will is strong!," writes Tennyson, and the poets of all nations and times have sung the same song.

Tennyson well voices this human regard and admiration for the power of the Will He tells us again; "O living Will, thou shalt endure, when all that seems shall suffer shock."

The Will of man is a strange, subtle, intangible, and yet very real thing that is closely connected with the inmost essence of his "I." When the "I" acts, it acts through the Will. The Will is the immediate expression of the Ego, or "I" in Man, which rests at the very seat of his being. This Ego, or "I" within each of us—that inmost self of each one of us—expresses itself in two ways. It first asserts "*I Am*" by which it expresses its existence and reality; then it asserts "*I Will*," by which it expresses its desire to act, and its determination to do so. The "I Will" comes right from the center of your being, and is the strongest expression of the Great Life Force within you. And in the degree that you cultivate and express it, is the degree of positivity that you manifest. The person of weak Will is a negative, cringing weakling, while he of strong Will is the positive, courageous, masterful individual in whom Nature delights and whom she rewards.

The human Will is an actual living force. It is just as much an active force of Nature as is Electricity, Magnetism, or any other form of natural force. Will is as real an Energy as is gravitation. From atom to man, desire and Will are in evidence—first comes the desire to do a thing, and then comes the Will that does it. It is an invariable law pervading all natural forms, shapes, degrees of things—animate and inanimate.

Nothing is impossible to the man who can Will—providing he can Will sufficiently strong. And as Will depends so very much upon one's belief in his ability, it may be said that all action depends upon belief. One does not Will unless he believes that he has a Will. And many a man of inherent strong Will does not express it or exert it, simply because he does not realize that he possesses it. It is only when the necessity arises from some new unexpected demand for the exercise of the Will, that many men realize that they really possess such a Will. To many, alas, such a necessity never comes.

In speaking about the Will, I do not mean stubbornness. You will find plenty of people who are as stubborn as mules and their friends and neighbors will say that "they are strong-willed," meaning by this that when they decide a thing "is so, it's so, and you can't make me believe it isn't." This is the mulish

attitude of mind coming from prejudice or ignorance and has nothing to do with the Will. The man with the strong Will knows when to recede from his petition as well as when to go forward; he never stands still. When the occasion warrants it, he steps back, but only for the purpose of getting a better start, for he always has a definite goal in view. When the command from within calls him to go forward, he drives right ahead like the mighty ocean steamer, majestic in his power and stopping for nothing. This frame of mind is best illustrated by the following quotation written of Howard the philanthropist:

"The energy of his determination was so great, that if instead of being habitual, it had been shown only for a short time on particular occasions, it would have appeared a vehement impetuosity; but, by being unintermitted, it had an equability of manner which scarcely appeared to exceed the tone of a calm constancy, it was so totally the reverse of anything like turbulence or agitation. It was the calmness of an intensity, kept uniform by the nature of the human mind forbidding it to be more, and by the character of the individual forbidding it to be less."

The subject of the development of the Will is too large for a single chapter of any book. It is the study of a lifetime. Several fine books have been written covering the subject fairly well, but the best so far, are two recent books by Haddock, "Power of Will" and "Power for Success" which contain the essence of about everything ever written on the subject that is of value to one who desires development along these lines. Buy and study these books by all means.

The writer believes that the basis of all personal power resides in the Will and that if one intends to accomplish anything in this world he must acquire a powerful Will. The best way to do this is to first recognize your lack, and then by constant affirmations of "I can and I will accomplish this thing," and by the repetition of selections on the Will, taken from the best literature, build up within yourself, little by little, an invincible power and energy that will overcome every temptation to sidetrack you from your life purpose. At the end of this chapter I have appended some excellent selections and others you will find scattered throughout the book. These selections can be memorized and then repeated in times of trial and discouragement and they will prove invigorating tonic for the depressed mind.

The proper attitude of the student of the Law of Financial Success is that mental attitude which may best be expressed as the "I CAN AND I WILL" state of mind. In this mental attitude there are combined the two primary elements of the accomplishment of things. First there comes that belief in one's ability, power, and force which begets confidence, and which causes to make a clear mental channel over which the Will flows. Then, second, comes the assertion of the Will itself—the "I WILL" part of it. When a man says "I WILL" with all the force and energy and determination of his character being poured into it, then does his Will become a very Dynamic Force which sweeps away obstacles before it in its mighty onrush.

Not only does this expression of the Will stir into activity the latent powers and dormant energies of the man's mind, bringing to the accomplishment of the task all his reserve force, power and strength, but it does much more. It impresses those around him with a mighty psychical power which compels attention to his words and demands recognition for himself. In all conflicts between men, the strongest Will wins the day. The struggle may be short, or it may be long, but the end is the same always—the man of the strongest Will wins.

And not only does the awakened Will do this, but it also acts in the direction of affecting those at a distance from the person. It sets in motion certain natural laws which tend to compel things toward the center occupied by a mighty Will. Look around you, and you will see that the men of giant Wills set up a strong center of influence, which extends on all sides in all directions, affecting this one and that one, and drawing and compelling others to fall in with the movements instigated by that Will. There are men who set up great whirlpools or whirlwinds of Will, which are felt by persons far and near. And, in fact all persons who exert Will at all, do this to a greater or lesser extent, depending upon the degree of Will expressed.

Read, study, and absorb the following selections:

"The education of the Will is the object of our existence."

"They can who think they can. Character is a perfectly educated Will"

"Nothing can resist the Will of a man who knows what is true and wills what is good."

"To will evil is to will death. A perverse Will is the beginning of suicide."

In all difficulties advance and Will, for within you is a Power, a living Force which, the more you trust and learn to use, will annihilate the opposition of matter."

"The star of the unconquered Will,

He rises in my breast,

Serene and resolute and still,

And calm and self-possessed."

"So nigh is grandeur to our dust, So near is God to man, When Duty whispers low, 'Thou must!' The youth replies, 'I can.' "

"I will to will with energy and decision! I will to persist in willing! I will to will intelligently and for a goal! I will to exercise the will in accordance with the dictates of reason and of morals."

"The human will, that force unseen, The offspring of a deathless soul, Can hew a way to any goal Though walls of granite intervene.

"You will be what you will to be, Let failure find its false content
In that poor word environment, But spirit scorns it and its free.

"It masters time, it conquers space,

It cows that boastful trickster, chance, And bids the tyrant
circumstance Uncrown and fill a servant's place."

"There is no chance, no destiny, no fate. Can circumvent, or
hinder, or control

The firm resolve of a determined soul. Gifts count for nothing,
will alone in great; All things give way before it soon or late.

What obstacle can stay the mighty force Of the sea-seeking
river in its course, Or cause the ascending orb of day to wait?

Each well-born soul must win what it deserves, Let the fools
prate of lack. The fortunate he whose earnest purpose never
swerves,

Whose slightest action, or inaction

Serves the one great aim. Why, even Death itself Stands still
and waits an hour sometimes For such a will."

[Auto-Suggestion](#)

YOU will have noticed that in the preceding chapters I have begun a serious campaign in the direction of having you "make yourself over" mentally, in order to bring you under the operation of the Law of Financial Success. You will remember

that first I tried to get you to regard Money in a new light—as a natural supply akin to the nourishment of the plant, and coming under the same general law of Natural Supply and Demand.

Second—I urged upon you to build up the proper Mental Attitude, showing you how by so doing you would cultivate in yourself the faculties, qualities and powers conducive to success; the qualities likely to attract and influence people with whom you come in contact; and the mental state which would set into operation the beneficent phases of the Law of Attraction.

Third—I proceeded to get Fear and Worry out of your mental system.

Fourth—I went on to cultivate the quality of Faith in you.

Fifth—came the consideration of the Latent Powers and the roles for their unfoldment.

Sixth—came the explanation of the nature of Ambition, and the urge to cultivate and develop it.

Seventh—came the explanation of the wonderful effect and office of Desire, and the advice to cultivate Desire as a means of cultivating Will.

Eighth—I gave you instruction for the development of a powerful Will, the acquirement of which means so much to you.

Now, if you will stop a moment, you will see that the practical application of the instruction given and the precepts laid down for your guidance require a certain "making over" of yourself, on your part.

This being so the question arises: "How may I best accomplish the 'making-over' process?" And to answer this question, I shall now devote several chapters, for in the answering lies much of the essence of this instruction that I am desirous of imparting to you. And so this is the reason that we now take up the subject of "Auto-Suggestion," a subject of the greatest importance to you, and which has engaged the minds of scientific men for the past few years. Let us hasten to a consideration of the subject.

In the first place the term "Suggestion," as used by psychologists means "an *impression* made upon the mind of another." And an "auto-suggestion" is an *impression* made upon one's own mind in a manner similar to that used in impressing the mind of another. You will see this a little clearer in a moment. The whole essence of Suggestion lies in the idea of "*impression*." Think of the mind as a wax substance, and the Suggestion as a die making an impression on the wax, and there you have it.

If you can manage to get in a strong Suggestion on the mind of a person, you really *impress* your notion or idea upon his mental wax, so to speak. Suggestion is *not of matter of argumentative effort*, but a process of saying a thing so positively, earnestly and convincingly that the other person takes up the idea without argument. We may be impressed by a man's earnestness, his manner, his attitude, his dress, and in many other ways, but the principle is the same—if we are *impressed* by something about him, we have taken the Suggestion. Do you see what I mean?

Well, one may turn this Suggestive die upon the wax of his own mind and by repeated *impressions* may fix certain ideas, qualities, and characteristics upon it so that he will have really made himself over to that extent. It is a case of "sez I to myself, sez I"—often repeated until "I" believes what "I sez." You know how a man may get to actually believe some old lie that he has been telling for some time. A man may act out a certain assumed character, until he actually becomes like the character. There are plenty of old chaps strutting around today with these assumed characters, which not only fool the people with whom they come in contact, but also actually fool the men themselves. Now if this be true about things of this kind, how important does the principle become when applied to the creation of new characteristics and qualities in oneself that are conducive to success. You all know just about the ones you need, and now here is the way to go about getting them.

To many people Auto-Suggestion means simply the repeating of certain words to themselves, like "I am Energetic—I am Ambitious," etc. etc. Now this plan is all very well, for a constant impression of this kind will undoubtedly tend to develop the suggested qualities in one. But there is a far more scientific plan known to psychologists, and that is the one I am going to urge upon your consideration. It is that not only should one "say" things to himself, but that he should also create Mental Images

of the desired thing, and should also act out the part he wishes to play, in a sort of extended preliminary rehearsal.

All this may seem odd to you unless you have studied the psychological principles underlying it, which I have not time to go into here. The thing to remember is that constant thinking of a desired quality of mind, accompanied with the indulgence in the Mental Picture of yourself as actually possessed of the quality itself, and also accompanied by an "acting out" of the part you would like to play, will in due time so impress and mold your mind that you will *actually possess* the quality itself. Here is a great psychological law I have expressed. Read it again, study it, and make it your own.

For instance let us suppose that you lack Ambition. Well, the first thing is to rouse the Desire to become Ambitious. Then start in the plan of "sez I to myself, sez I," and make constant affirmation of the fact that: "I am *Ambitious—very Ambitious—my Ambition grows every day,*" and so on. Then picture yourself in your imagination as being Ambitious—see yourself as moving around in the world possessed of an insatiable Ambition which is leading you to strenuous action and wonderful accomplishments. Then begin to act out the part of the Ambitious man—study some Ambitious man until you catch his feelings and then begin to *look* Ambitious; *talk* in the tones of a man possessing Ambition; walk like an Ambitious man—in short act out the part to the smallest details. Now remember I do not mean to copy the mannerisms of the man you have taken for your model—this is not the thing at all. Simply study him until you can get his *feelings*—until you can recognize the Ambitious emotion and Mental Attitude animating him, and then go to work to *feel* the same inward feeling yourself, and to act out the feeling. If you can once get the feeling, then all you've got to do is to act it out right.

You will find that this plan of mental discipline and exercise may be used for the acquirement of any and every one of the positive qualities you may desire to acquire and possess. This is no mere theory, but is a scientific fact known to and taught by some of the leading authorities on the subject in the world. It has been the basis of the making over of thousands of people, some of whom have paid enormous fees to teachers for just this plain advice, elaborated and padded out into long series of personal lectures and lessons. I offer you something here that is well "worth while." Now it is for you to take it and use it.

Harmony

ALL through Nature, and Nature's manifestations, there exists rhythm and Harmony. Everything in the Universe is in unceasing action. There is a universal vibratory movement apparent everywhere. From the atoms, and the particles composing the atoms, up through all the material combinations and groupings there is constant, incessant vibration and motion. And from this constant motion, and running through its entire manifestation, there is apparent a constant and invariable law of rhythm. Just as there is a rhythm apparent in all that we call music, so is there a rhythm in the music of Nature. And from that rhythm proceeds that which we call Harmony.

The planets as they swing in regular orbits around the sun—yes, the suns as they swing around still greater suns—and so on until the mind fails to grasp the wonder of it all—all manifest rhythm. The sea in its manifestation of the rise and fall of the tides, exhibits rhythm. The heart of man breathes in rhythmic measure. In the great waves of light traveling to us from the sun and stars, millions upon millions of miles away, there exists a rhythmic measure registered upon the delicate instruments of science.

You have heard of the wonderful force latent in the rhythmic measure of music. You have read of instances in which mighty bridges have been shattered by the note of the violin constantly sounded in an uninterrupted rhythm. It seems almost incredible, but it is true that the soft note of a tiny violin, constantly sounded in regular rhythm can become powerful enough to make the bridge first tremble, and then shudder, and then sway to and fro until it finally collapses. Science teaches us that even the mighty steel skyscrapers of our great cities could be brought to the ground in a mass of twisted steel rods, if one were but to ascertain the keynote of the entire building, and then manage to start into motion the vibrations of a strong musical instrument, constantly sounding that one keynote, over and over again, for

hour after hour, until the great giant structure would "catch the motion" and begin to tremble.

"To catch the motion," that is it. If we could but "catch the motion" of Nature's great rhythmic harmony we could accomplish anything. And this is not such a wild dream as might be supposed at first glance. There is a great rhythmic harmony inherent in the mind of man. Just as the bridge has its keynote, so has the mind of each man, and the great mind of the race of men. And if we will but withdraw ourselves from the incidents and distractions of the outer life and retire for a moment or two within the inner regions of ourselves, we may catch the faint echo of that great Universal Harmony of the mind, sounding clear and well defined. If we can do this, we have but to take up the mental keynote and sound it until we make our influence felt.

Men of the busy world—the "practical" men of our day—are beginning to realize this fact, and we hear strange stories of such men closing their private office doors for a few moments during the day, and communing with themselves, withdrawing their attention from the distracting thoughts and scenes of the outside world. This is no mere transcendental idea, but a fact that many shrewd business men of the day are turning to good account.

Remember, that "in quietness there is strength," Every person who is ambitious and has a definite object in life should take a few minutes off each day, and sit alone, giving himself a chance to think, meditate, and allow the great rhythmic harmony of Nature to flow through his cleared mind, and thus gain renewed strength and energy. It is in these quiet moments, when the outer mind is relaxed and resting, that the inner mind flashes to us that which is best for us to do. We should cultivate this habit in moments of meditation, when we may escape from the people and crowd, and thus be able to listen to the voice that sounds from within. By doing this we place ourselves in harmony with the great Universal Power from which all original ideas spring into our mental organism ready for use a few moments later when we re-emerge into the world of action and of men.

Here are a few directions for entering into harmony with the Universal Rhythm of Nature: First, your mental attitude must be right. You must have gained control of your thoughts and words,

to that your mind is open and receptive to the great good of the world. There must be no hate there, no discouragement, no pessimism, no negative, cringing, worm-of-the-dust or poverty thought—your frame of mind must be that of good-will, encouragement, optimum, with positive thoughts expectant of wealth, prosperity, and all the good things that man, heir of the universe, is entitled to by right of his sonship. This latter mental attitude will surround you with a personal thought atmosphere which repels from you the negative or evil things and attracts to you the positive or good things of life.

When you are satisfied that your personal atmosphere is right, then each day, preferably between twelve and one o'clock, or if that time is not convenient, early in the morning just after your bath, close the doors of your room, shutting out everybody and everything for a few moments. Take precautions that you shall not be disturbed, and then put away from your mind the fear of interruption and disturbance. Take a position of restful and peaceful calm. Relax every muscle, and take the tension off of every nerve. Take a few deep restful breaths, which will seem like great sighs, and will tend to relax your body and mind. Then detach your thoughts from the outer world, and things, and turn the mind inward upon yourself. Shut out all the material cares, worries and problems of the day and sink into a mental state of peaceful calm. Think "*I open myself to the inflow of the Universal Rhythmic Harmony*" and you will soon begin to feel a sense of relationship with that Harmony coming into you, filling your mind and body with a feeling of rest and peace, and latent power. Then shortly after will come to you a sense of new strength and energy, and a desire to once more emerge upon the scene of your duties. This is the time for you to close the meditation. Do not seek to prolong it, but go forth with your new energy, filled with the vibrations of the Universal, and you will see how refreshed and vigorous you are, and how your mind leaps eagerly and enthusiastically to the tasks before it.

Oh yes!, all this does belong to the subject of Financial Success as you will find out if you will practice a little and discover the secret of the silence as given above. If you doubt it and smile with a quizzical, know-it-all smile then you are the one who needs it most. Just remember that this is not written by some wild theorist soaring in the clouds of hazy metaphysics, but by a business man—part of it during business hours amidst the cares, duties, and exactions of a strenuous business life—who has applied these principles and knows whereof he speaks.

I shall now tell you a secret known only to a few. From this time on it is yours. See that you use it. Here it is: A few moments spent with your inner self and the Great Universal Power each day, as described above, if practiced assiduously, will establish within you the Creative Mind—that wonderful thing which marks the difference between the Italian ditch digger, who plods along from day to day with never a new idea for his own or humanity's betterment, and the man "at the top" who "does things"; the constructive man who builds railroads, steamships, large mercantile establishments, and who furnishes funds to carry the great work of the world along. Both of these men are needed, but it feels better to be near the top. The more you practice, the more you will open up that great subconscious reservoir of yours which is overflowing with original ideas. In time you will gain the power to get in touch with your inner self and tap that reservoir wherever you may be—in the street car— out for a walk—while you are shaving—and there will flash through to your conscious mind, in vivid outlines, ideas that when worked out will mean for you Money and Financial Independence.

Creation

THE title of this chapter may appear strange to some of those who find it in a book entitled "The Law of Financial Success," and such people may wonder what in the world "Creation" has to do with the subject of Financial Success. I ask such persons to wait patiently until the chapter is finished, and I promise to do my best to convince these doubters that Creation has very much to do with the attainment of Financial Success, and that, in fact, there can be little or no Financial Success without the operation of the creative energy of the mind.

Did you ever stop to think that in the case of some of the mighty bridges spanning the rivers surrounding New York City, each span, each strand of steel, each support, each bit of construction—and the whole bridge in its entirety—existed and was created in the mind of the designer before it was manifested or materialized?

Did you ever think that the great buildings which rear their imposing forms and shapes along our business streets were created in the minds of their architects, and actually existed in their minds before the buildings could be erected?

Did you ever think that the delicate mechanism of the watch you are carrying in your pocket existed in the mind of its designer long before the material watch was evolved from the parts? The watch would not be, and could not be, unless the designer had seen it all in his mind's eye, down to the smallest detail, before he materialized it.

The above statements are more or less common-place, but the majority of people overlook these important facts in the contemplation of material things. They ignore the fact that anything and everything that has ever been created in material form must of necessity have been created in mental form previously. There is no exception to this rule. Everything that is materialized must have existed previously in the mind of the person creating it. The house, the bridge, the watch, the suit of clothes, the hat, the pen-knife, the shoes, the buttons on the clothes—everything that you can see, or think of, *that has been made*, has first been created mentally, in its every part and as a whole.

When we materialize a thing by creating or building it, we simply build the material around the mental picture of the thing that we have first created. *The primal building is in the mind.* And this is true of Financial Success just as it is true of everything else. Some build little by little, seeing only just a little in advance of their building, and thus do their mental creation by piece-meal. Others see the whole thing in general outline and then fill in the details as they go along. The principle is the same in both cases.

It is told of Thomas Lawson, of Boston—he of Frenzied Finance" fame—that when he was a youth he painted a mental picture of a large estate on which there was the finest breed of horses, and the choicest cattle in the world; a beautiful home furnished and filled with objects of artistic value; and everything else necessary for the completion of his conception of an ideal home. He has said that his successive steps toward the acquirement of that home—the gaining of the wealth necessary for its purchase, was like the filling in of the details of the picture, the image of which never faded away from his mind.

And so it is with Financial Success. You must form a mental picture of what you want, and then bend every effort to fill in the picture. Every person should have a purpose in life. To win anything one should have a definite goal for which to strive. We should have a picture in our mind of what we want to own or attain. If we want money, we should create a mental picture of money—we ourselves using it, handling it, spending it, acquiring more, and in short going through all the motions of the man of money. One should paint a great mental picture of wealth, and then start to work to fill in the picture, and to materialize it.

What do you suppose would happen if the architect of the bridge, or building, or the designer of the watch should fail to see in his mind that which he was about to create? Can you not see that there would be no building worthwhile, and that the result of the attempt to build watch, bridge, or skyscraper in this way would result in a mere throwing together of material, without regard to beauty, liability or proper use?

And so it is with the majority of people, they sit down and say "Oh, I want money—I want money," and that is all there is to it. They do not use their imaginations sufficiently to *mentally create money*, and then proceed to materialize it. They are like a man who would sit down crying out "Oh, I want a wood-pile, high and big with good wood." The man who gets the wood-pile, glances around the place where he wants the pile, and then he forms a mental picture of how that wood-pile will look when completed—just about how high and broad it should be, and then he starts to work to fill in the picture with the wood, working away sawing and piling until at last the picture is materialized.

Oh, I tell you friends, you must first *know just what you want*, before you will be able to materialize it. Unless you know what you want, you will never get anything. The great successful men of the world have used their imaginations, instead of despising them. They *think ahead* and create their mental picture, and then go to work materializing that picture in all its details, filling in here, adding a little there, altering this a bit and that a bit, but steadily building—steadily building.

If you would attain Financial Success, you must become a mental creator and designer of that which you long for as well as a material builder. The two go hand in hand and work for Financial Success.

Concentration

EVERY person who reads this chapter has heard the word "Concentration" used frequently; has seen it in print often; and has used it repeatedly in conversation. But how few really know just what it means—or are able to form a mental picture of Concentration. Let us consider the term a moment, for until you are able to form a clear mental picture of it, you will not be able to apply it advantageously.

What is "Concentration"? Well, the dictionaries tell us that the word means the act or process of bringing or directing things toward a common center, and thereby condensing and intensifying the force of the thing. And that is the key-note of the word—that is the mental picture of it—this *bringing forces to a common center*.

One can best form a mental picture of the idea expressed in the word by thinking of a sun-glass which so concentrates the rays of the sun to a focus, or common center, that their powers are intensified upon the spot so that they easily burn a hole through anything placed on the spot.

We can never expect to win out in anything unless we firmly concentrate our minds upon the thing we seek. We have got to make our mental picture of what we want, and then start in to desire it as hard as we are able to, and by so doing we will concentrate our attention and will upon that thing until "something happens." We must learn to concentrate our powers and will upon the desired object, just as the sunglass concentrates the rays of the sun upon the common focus. We must learn to focus our energies upon the thing we want, and then to keep the focus steady from day to day, never allowing ourselves to be side-tracked or swerved from our main object of desire, interest and will.

The majority of people have little or no concentration, and they resemble the puppy-dog whose attention is attracted by first

one thing and then another, and who runs from this thing to that, to and fro, not knowing what he wants long enough to get it, but continually wasting his energy in chasing things that have attracted the attention of the moment.

One should begin by practicing concentration on little things, until he masters them, and then he may move on to the consideration and contemplation of larger things. It is quite an art to be able to do one thing at a time, to the exclusion of distracting thoughts and objects. The best workmen along any line of human effort are those who are able to concentrate on their work, and practically lose themselves in their tasks for the time being.

The first step in acquiring Concentration begins, of course, in the control of the attention. Master the attention and you have acquired the art of Concentration. By holding your attention upon a thing, you direct to it your mental forces, and new ideas, plans and combinations spring into your mind and fly to a common center. Besides this you put into operation the Law of Attraction and direct its forces to that same common center. Without concentrated attention you scatter and dissipate your mental forces and accomplish nothing at all.

I urge upon all who read this book the importance of beginning to cultivate concentration. Begin by acquiring the habit of attending to one thing at a time, concentrating the attention upon it, and then completing it and passing on to another thing. Avoid the baneful practice of thinking of one thing while doing another. Think of and work upon the thing before you, and hold your attention there until it is completed. The thinking and action should pull together, instead of in opposite directions.

An eminent authority tells us that: "It is a matter of no small importance that we acquire the habit of doing only one thing at a time, by which I mean that while attending to any one object, our thoughts ought not to wander to another." Another authority adds: "A frequent cause of failure in the faculty of attention, is striving to think of more than one thing at a time." Another says: "She did things easily because she attended to them in the doing. When she made bread, she thought of bread, and not of the fashion of her next dress, or of her partner at the last dance." The celebrated Lord Chesterfield said: "There is time enough for everything in the course of a day, if you do but

one thing at a time; but there is not time enough in a year if you try to do two things at a time."

If then is any secret of concentration, it is contained in the following sentence: *You can concentrate on anything you are intensely interested in, or dearly love.* For instance, if you are a young man engaged to a beautiful young lady, the ideal woman to make your life complete, you have no trouble in thinking about her and how happy you will be after the knot is tied. In fact, most of your time—when you are not thinking of your work—is given over to thoughts of *that girl*, and your future together. Sometimes even her face pops up before you and you think of her when you should be devoting your time and thought to the work you are paid for. If you are the proud father of a new baby girl or boy you have no trouble in thinking about that dear little bit of humanity. If you are a mother whose son is forging to the front in business or one of the professions, your thought goes as naturally to that boy as a duck takes to water. And so we might go down the whole gamut of humanity and find some one thing which each person is *interested in or loves*, and we would soon see that it is not a hard task for a person to think about or concentrate on that which is most dear to him or her.

Just at the present tune the thing closest to your heart, next, of course, to that which you actually love, is or should be Financial Independence. For with money at your disposal you can give that girl everything she needs to make her happy; you can insure that child's future and make sure that it has the education which it deserves; you can establish that boy in business and give him a chance to express his full ability; you can complete those plans you have had in mind so long and you can do many things which are now impossible.

It certainly ought not to be hard for you to concentrate on Financial Independence when it means so much to you, ought it? Well, go to work now, and when your mind is not occupied with your regular duties, when your thought is roaming around here and there accomplishing nothing, when you find yourself thinking of something foolish or vicious, exert your will, draw back your thought, use your imagination to picture an ideal of what Financial Independence will mean to you, and then concentrate your whole thought on that ideal to bring it into materialization. Now is the time to begin, friend; do not leave it until tomorrow.

Persistence

IN the last chapter we considered the subject of "Concentration," and I tried to show you what an important part it played in the workings of the Law of Financial Success. But, if you concentrate on one thing this minute, and another thing the next moment, and so on, flitting from one flower to another like the butterfly, you will accomplish very little. What is needed is a steady, determined, persistent application to the one object upon which you have set your mind. Having found the object of your desire and knowing how to concentrate upon it, you should then learn how to be Persistent in your concentration, aim, and purpose.

There is nothing like sticking to a thing. Many men are brilliant, resourceful, and industrious, but they fail to reach the goal by reason of their lack of "stick-to-itiveness." One should acquire the tenacity of the bulldog, and refuse to be shaken off of a thing once he has fixed his attention and desire upon it. You remember the old Western hunter who when once he had gazed upon an animal and said "You're my meat," would never leave the trail or pursuit of that animal if he had to track it for weeks, losing his meat in the meantime. Such a man would in time acquire such a faculty of Persistence that the animals would feel like Davy Crockett's coon who cried out; "Don't shoot, mister, I'll come down without it"

You know the dogged persistence inherent in some men that strikes us as an irresistible force when we meet them and come into conflict with their persistent determination. We are apt to call this the "Will," but it is our old friend Persistence— that faculty of holding the Will firmly up against objects, just as the workman holds the chisel against the object on the wheel, never taking off the pressure of the tool until the desired result is obtained.

No matter how strong a Will a man may have, if he has not learned the art of persistent application of it he fails to obtain the best results. One must learn to acquire that constant, unvarying, unrelenting application to the object of his Desire

that will enable him to hold his Will firmly against the object until it is shaped according to his wishes. Not only today and tomorrow, but every day until the end.

Burton has said: "The longer I live, the more certain I am that the great difference between men, between the feeble and the powerful, the great and the insignificant, is Energy—Invincible Determination—a purpose once fixed, and then Death or Victory. That quality will do anything that can be done in this world—and no talents, no circumstances, no opportunities, will make a two-legged creature a man without it"

Donald G. Mitchell said: "Resolve is what makes a man manifest; not puny resolve; not crude determinations; not errant purpose—but that strong and indefatigable Will which treads down difficulties and danger, as a boy treads down the heaving frostlands of winter, which kindles his eye and brain with a proud pulse-beat toward the unattainable. Will makes men giants."

Disraeli said: "I have brought myself by long meditation to the conviction that a human being with a settled purpose must accomplish it, and that nothing can resist a Will which will stake even existence upon its fulfillment."

Sir John Simpson said; "A passionate desire, and an unwearied Will can perform impossibilities, or what may seem to be such to the cold and feeble."

And John Foster adds his testimony, when he says: "It is wonderful how even the casualties of life seem to bow to a spirit that will not bow to them, and yield to subserve a design which they may, in their first apparent tendency, threaten to frustrate. When a firm decisive spirit is recognized, it is curious to see how the space clears around a man and leaves him room and freedom."

Abraham Lincoln said of General Grant: "The great thing about him is cool persistency of purpose. He is not easily excited, and he has got the grip of a bull-dog. When he once gets his teeth in, nothing can shake him off."

Now, you may object that the above quotations relate to the Will, rather than to Persistence. But if you stop to consider a moment you will see that they relate to the PERSISTENT Will,

and that the Will without Persistence could accomplish none of these things claimed for it. The Will is the hard chisel, but Persistence is the mechanism that holds the chisel in its place, firmly pressing it up against the object to be shaped, and keeping it from slipping or relaxing its pressure. You cannot closely read the above isolations from these great authorities without feeling a tightness of your lips, and a setting of your jaw, the outward marks of the Persistent Dogged Will.

If you lack Persistence, you should begin to train yourself in the direction of acquiring the habit of sticking to things. This practice will establish a new habit of the mind, and will also tend to cause the appropriate brain-cells to develop and thus give to you as a permanent characteristic the desired quality that you are seeking to develop. Fix your mind upon your daily tasks, studies, occupation or hobbies, and hold your attention firmly upon them by Concentration, until you find yourself getting into the habit of resisting "side-tracking" or distracting influences. It is all a matter of practice and habit. Carry in your mind the idea of the chisel held firmly against the object it is shaping, as given in this chapter—it will help you very much. And read this chapter over and over again, every day or so, until your mind will take up the idea and make it its own. By so doing you will tend to arouse the desire for Persistence and the rest will follow naturally, as the fruit follows the budding and flowering of the tree.

Habit

HABIT is a force which is generally recognized by the average thinking person, but which is commonly viewed in its adverse aspect to the exclusion of its favorable phase. It has been well said that all men are "The creatures of habit," and that "Habit is a cable; we weave a thread of it each day, and it becomes so strong that we cannot break it." But the above quotations only serve to emphasize that side of the question in which men are shown as the slaves of habit, suffering from its confining bonds.

There is another side to the question, and that side shall be considered in this chapter.

If it be true that Habit becomes a cruel tyrant ruling and compelling men against their will, desire, and inclination—and this is true in many cases, the question naturally arises in the thinking mind whether this mighty force cannot be harnessed and controlled in the service of man, just as have other forces of Nature. If this result can be accomplished, the man may master Habit and set it to work, instead of being a slave to it and serving it faithfully though complainingly. And the modern psychologists tell us in no uncertain tones that Habit may certainly be thus mastered, harnessed and set to work, instead of being allowed to dominate one's actions and character. And thousands of people have applied this new knowledge and have turned the force of Habit into new channels, and have compelled it to work their machinery of action, instead of being allowed to run to waste, or else permitted to sweep away the structures that men have erected with care and expense, or to destroy fertile mental fields.

A habit is a "mental path" over which our actions have traveled for some time, each passing making the path a little deeper and a little wider. If you have to walk over a field or through a forest, you know how natural it is for you to choose the clearest path in preference to the less worn ones, and greatly in preference to stepping out across the field or through the woods and making a new path. And the line of mental action is precisely the same. It is movement along the lines of the least resistance— passage over the well-worn path. Habits are created by repetition and are formed in accordance to a natural law, observable in all animate things and some would say in inanimate things as well. As an instance of the latter, it is pointed out that a piece of paper once folded in a certain manner will fold along the same lines the next time. And all users of sewing machines, or other delicate pieces of mechanism, know that as a machine or instrument is once "broken in" so will it tend to run thereafter. The same law is also observable in the use of musical instruments. Clothing or gloves form into creases according to the person using them, and these creases once formed will always be in effect, notwithstanding repeated pressings. Rivers and streams of water cut their courses through the land, and thereafter flow along the habit-course. The law is in operation everywhere.

The above illustrations will help you to form the idea of the nature of habit, and will aid you in forming new mental paths—new mental creases. And, remember this always—the best (and one might say the only) way in which old habits may be removed is to *form new habits* to counteract and replace the old undesirable ones. Form new mental paths over which to travel, and the old ones will soon become less distinct and in time will practically fill up from disuse. Every time you travel over the path of the desirable mental habit, you make the path deeper and wider, and make it so much easier to travel it thereafter. This mental path-making is a very important thing, and I cannot urge upon you too strongly the injunction to start to work making the desirable mental paths over which you wish to travel. Practice, practice, practice—be a good path-maker.

The following rules will help you in your work in forming new habits:

1. At the beginning of the formation of a new habit, put *force* into your expression of the action, thought, or characteristic. Remember that you are taking the first steps toward making the new mental path, and it is much harder at the first than it will be afterwards. Make the path as clear and deep as you can, at the start, so that you can see it readily the next time you wish to travel it.
2. Keep your attention firmly concentrated on the new path building, and keep your eyes and thoughts away from the old paths, lest you incline toward them. Forget all about the old paths, and concern yourself only with the new one that you are building.
3. Travel over your newly made path as often as possible. Make opportunities for doing so, without waiting for them to arise. The oftener you go over the new path, the sooner will it become an old, well-worn, easily traveled one. Think out plans for passing over it and using it, at the start.
4. Resist the temptation to travel over the older easier paths that you have been using in the past. Every time you resist a temptation, the stronger do you become, and the easier will it be for you to do so the next time. But every time you yield to the temptation, the easier does it become to yield again, and the more difficult does it become to resist the next time. You will have a fight on at the start, and this is the critical time.

Prove your determination, persistency, and Will power now, right here at the start.

5. Be sure that you have mapped out the proper path—plan it out well, and see where it will lead you to—then go ahead without fear and without allowing yourself to doubt. "Place your hand upon the plow, and look not backward" Your goal is Financial Success—then make a good, deep, wide mental path leading straight to it.

Claiming Your Own

THERE has grown up in the minds of many people the delusion that there is some real merit in taking the mental position that desirable things are "too good for me," and denying that they have any merit whatsoever in them. So prevalent has become this idea that it has developed a race of hypocrites and pharisees, who go about proclaiming their humble goodness, and their meek humility, until one gets tired of hearing their talk—and *talk* is all there is to it, for these same people slyly manage to reach out for the good things in sight, even while decrying the value of the aforesaid good things, and denying their worthiness to receive anything at all.

I take quite the other position. I believe that there is nothing too good for the men and women who assert their right to live and to partake of the good things of earth. I am reminded of the French soldier who carried a dispatch to Napoleon, and whose horse dropped dead from fatigue as he sprang from it and handed the Emperor the dispatch which he had carried from miles away. Napoleon wrote an answer, and dismounting from his horse handed the bridle to the soldier, saying "Take this horse and ride back, comrade." "Nay," cried the soldier as he gazed at the blooded horse and his trappings, "it is too magnificent and grand for me, a common soldier." "Take it!" cried Napoleon, *"there is nothing too grand and magnificent for a soldier of France!"* And these words, rapidly repeated through the ranks and columns of his army, gave to his tired troops a

new and fresh inspiration and energy. "Nothing too grand and magnificent for a soldier of France," they said, and the thought that they were such worthy individuals inspired them to the almost miraculous deeds that followed.

Napoleon understood human nature, and the laws of psychology. Tell a man that he is a worm of the dust, and deserving of nothing but kicks and punishment, and if he believes you he will sink to the mental level of the worm and will cringe and crawl and eat dirt. But let him know that he has within him the divine spark, and that there is nothing too good for him; nothing that he has not a right to aspire to; no heights which are not his own if he but climb to them—tell him these things, I say, and he will become a transfigured creature, ready and willing to attempt great things, and do mighty deeds, "As a man thinketh in his heart, so is he."

And that is why I am trying to tell you that you have a right to all the good things there are—that you are a worthy human being and not a crawling thing of the dust. That is why I tell you to raise up your head and look the world in the eyes, affirming your relationship with the Divine Cause that brought you into being, and asserting your right to partake of your heritage from that Power.

Does not all Nature seem to come to the aid and assistance of the strong individuals who assert their right to live, and prosper? Does not Nature seem to try in every way to build up strong, confident, self-reliant, self-respecting individuals? Does it not seem to reserve the prizes of life for the strong hand that has courage to reach out and take them, instead of to those cringing, shrinking personalities that cower and shiver back in the corner, afraid to call their souls their own?

There is nothing in Nature that gives any encouragement whatsoever to this false teaching of mock humility, and self-abasement of which we hear so much. The very persons who hold up this weak, negative ideal to their followers, are not especially noted for their meekness or humility—they are apt to be arrogant, selfish and grasping all the good things in sight, even while decrying and denying them. They are all words, words, words, with their cant phrases and negative admonitions. Away with such destructive and hurtful teachings. Make way for the new teaching that the good things of earth have been placed here for man's use, and for his development

and happiness. There is nothing too good for Men or Women, for they are the rightful inheritors and heirs of their Divine Causer.

Does not Nature seem to strive to produce strong plants, strong animals, strong individuals? Does she not seem to delight in producing an individual, in either of the great kingdoms of life, who has the desire, energy, ambition and power to draw to itself the nourishment and nutriment which will enable it to express its life fully— which will enable it to become a proper, efficient and worthy channel through which may flow the great Stream of Life that has its source in the Divine Cause which is behind and back of all things? Is life but an effort to produce weak, miserable, unhappy beings—or is it an urge that seeks to develop strong, happy, noble individual forms? And how can one be happy, strong, and noble if the source of supply is denied him? What would the plant become if its nourishment were withdrawn?

And yet in spite of all these apparent facts of Nature, there are those who would have us refuse the full supply which the Divine Power has placed at our hand and bidden us partake thereof. These people would even deny the supply. Oh, I say to you, friends, the Power that called us into being has placed in this world of ours all that is necessary to our well-being, and has implanted in our breasts the natural hunger for nourishment, physical, mental and spiritual. This very hunger is Nature's promise that there exists that which is intended to satisfy it. And then, what folly to decry the hunger, or to deny the supply. That which you need and for which you are hungry, exists for you. It is yours, and you are not robbing others when you seek for it and draw it to you.

Claim Your Own, friends, Claim Your Own! Deny it not—decry it not—but cry aloud "It is Mine Own—I Demand It—I attract it to Me!" Claim Your Own!

Making Money

"The possession of money gives confidence, the lack of it self-consciousness."

IN the preceding chapters of this book we have discussed "The Law of Financial Success," and suggested methods and given instruction for the development of the various positive qualities necessary to the one who desires to get into harmony with the LAW.

But our exposition of the LAW is not yet complete. Like everything else in Nature, it has two sides: for instance, we have male and female, heat and cold, light and darkness, sunshine and rain, and one is just as necessary to the whole as is the other.

We have said very little as to the handling of money. What has gone before was extremely practical and all very necessary, because we must "know" before we "do"—we must "possess" before we "use." If you have read carefully and studied with a purpose that which has preceded, and have decided to take advantage of the suggestions given, you are now ready for this final chapter, "Making Money," toward which all the others have been leading you.

A person might possess every one of the positive qualities, but if he were in the back woods or the Desert of Sahara, where there is no money in circulation, he never could become financially independent, for the second part of the LAW could not be brought into action. And again, on the other hand, a person might be left a mint of money and if he did not know how to take care of it, or if he did not possess the necessary positive qualities by means of which he might make more money, he would lose it all in a few years, and he himself become a tramp of the worst type. This is not an uncommon occurrence, and may be verified at any shelter house or Salvation Army Barracks in our larger cities.

An illustration from real life, showing how the LAW worked in one instance will here be given. The writer is acquainted with a gentleman of middle age now occupying an enviable position in financial circles, and when, because of the development of the positive qualities, will before he dies become much more prominent and leave his mark on the world. This man was born "with a gold spoon in his mouth," and all during his youthful days had everything and anything a young man could want, as well as many things he did not need. In time reverses came, and these, combined with extravagance, swept away the fortune that had been bequeathed to him.

Here was a young man about twenty years of age left without a dollar, and with absolutely no training in the direction of earning a living. After a few years of the hardest kind of knocks, he made his way to the far West. There he obtained an inside position where he worked for a time, until it began to tell on his health. One day while at work in the office, and wondering what was going to become of him, a great truth dawned on his mind. It was this: *I can never amount to anything or become very wealthy like my father by merely working with my hands. The only way to make money is to compel money to work for me.*

With a definite object in view, he gave up his inside "position" and took a "job" on the railroad grade as a teamster. In less than six months, by depriving himself of every luxury, he had accumulated enough money to partly pay for one pair of mules. These he hired out, acting himself as driver. After a while he bought a second pair on credit, giving a mortgage on both pair for payment, and hired a man to drive the second pair. When that pair was paid for he bought two more pairs, again mortgaging all he had to pay for the second two pairs. When they were paid for he bought four more pairs, and then he went to work, not as a hired man, but as a contractor on his own account in a small way, and thus made money. The capital invested in these mules worked for him, and step by step in a few years he was in a position of affluence and power.

This man, just like every other man, had the germs of the positive qualities in him. All they needed was developing. This development was obtained by the knocks he received, both before and after that great truth dawned upon him.

Let me again express that truth in a little different language so that it may be impressed upon the mind of every one of my readers: *No man ever became very wealthy working with his hands alone; this applies to the brain worker also. The only way to obtain much money is to make money work for you.*

Jay Gould, the noted financier, once said: "One hundred dollars invested in the right place at the right time will earn as much as one man steadily employed." This is a great truth too, in financial matters, that we must let sink deeply into our consciousness.

But the question right now with many is, "How shall we acquire the first one hundred dollars so as to invest it?" And the only

answer is, by saving it. There is no person, who, if he can earn wages, but can in time, by sacrificing some luxury, or by rigid economy, lay aside one, two or three hundred dollars. And the best way to do this is by putting in some good savings bank a stated sum each week, no matter how small that sum may be. One of the best aids to this is the metal bank in which you can drop your odd change, such as are loaned to their customers by up-to-date savings institutions. If you keep this up long enough, you are bound to acquire your first hundred dollars. By doing this you have acquired at the same time two valuable habits—economy and patience.

It is now necessary to place or invest this money, and more to be obtained in like manner, where it will bring back to you the largest possible returns and yet be perfectly safe. And the question comes to one at this point, "Shall I go into business for myself, as the young man did, or shall I work for another and invest my savings and watch them grow?"

That depends. If you have developed the qualities of courage, initiative, self-confidence and grit to a remarkable degree, and the opportunity presents itself, go into business for yourself and you will win. If not, hold onto your present position, but be always on the lookout to better yourself, and increase your salary, and in the meantime invest your surplus money in some good security.

When making an investment do not be blinded either by your own prejudice or the prejudice or craftiness of some stock, bond, mortgage or banking house salesman. Remember this—and in doing so realize that it is a frailty of human nature and the instinct of self-preservation that makes it so—that whatever a man or firm is offering for sale at the time you approach them is the best thing for you to buy. Other investments offered by other firms *may be good*—but, this is best for you. Realize this frailty, use your own judgment, don't knock the other fellow, and invest in what seems best to you after hearing the stories of all of them.

The writer can command no language strong enough in which to express his contempt for the social parasite who obtains the money of people under false pretenses or by making glittering promises of great wealth on short notice without ever intending or expecting to make any returns. It matters not whether he be an absconding cashier or president of a bank, the president or

representative of a noted stock or bond house, who has knowingly sold the stocks or bonds of a corporation that is watered beyond all limits, or a "fake" mining promoter. These men all belong in the same class, they are rascals and their place is behind the prison bars.

I shall now present, as concisely as possible, the various methods of investing money, and in an unprejudiced manner give the advantages and disadvantages of each.

At the head of all investments, as regards safety of capital, stand government bonds. They are in no way attractive to the small investor, because of the low rate of interest. Their principal demand is by National Banks, which are compelled to buy and deposit these bonds with the United States Treasurer, to protect their issue of bank bills. State bonds are considered almost as safe as government bonds (though some states have repudiated their obligations), but also pay a low rate of interest.

Savings banks pay their depositors three and sometimes four percent. Placing money in a savings bank may be regarded as an investment, since the depositor loans his money to the banker, and he in turn uses that money to earn money for the stockholders of the bank. It would take a great many years for a man to acquire a competence or to become financially independent by merely keeping his money in a savings bank.

Municipal bonds, including county, city, town, school, water, city hall, sewer and special assessment bonds pay from four to five percent. The best ones are in large demand, at these low rates of interest, by large estates and trustees for the investment of trust funds, the investing of which is restricted by law to securities of this character. Some municipal bonds are safer than others, depending upon the standing and character of the municipality issuing them. All depend upon some form of taxation for the payment of interest, as well as principal. The best way to purchase municipal bonds is to get in touch with some reputable bond house making a specialty of them, and buy under the instruction of some man whom you can trust to tell the truth.

Steam and electric railway bonds and public service corporation bonds may all be classed together for convenience sake. They pay from four to seven percent. In buying them it is best to consult an authority, as some are very much safer than others.

Real estate mortgages pay from four to eight percent, depending upon locality and the character of security, and are in large demand by a class of investors who have sums varying from \$5,000 and upwards, and who depend upon this class of investment for an income. In buying real estate mortgages, know the people who are placing the mortgages—their ability to make the interest payments, and whether there is any chance of default. There is a moral as well as a financial obligation involved here.

Real estate pays anywhere from five to ten percent, depending upon its location. While there are opportunities for large profits in the appreciation of real estate in some localities, there is always the risk of great depreciation. One thing should be remembered in buying real estate for a permanent investment and that is the danger of booms, with their enthusiasm, lack of judgment, inflated prices and general lack of conservatism. Remember that the yield should be adequate to the risk—see to it that the uncertainty of an income is reduced to a minimum.

Industrial stocks pay from five to twenty percent, and are dependent largely upon the commercial conditions of the country, the nature of the business, the amount of competition, and the character of the management. The utmost caution should be exercised in investing your savings in stocks of this character, and you must know absolutely that you are dealing with reliable, capable and honest people.

The stocks of legitimate mining companies pay from six to many hundred percent on the par value, and are dependent upon the diameter and location of the property, and the reliability of the men in control. There is always great danger to the small investor in putting his money into mining stocks, as he is not in a position to determine, as a rule, the intrinsic value of same. He must depend wholly upon the character and reliability of the men who are responsible for the intelligent and conscientious use of his money in the operation of a mining property. More fortunes have been made in mining than in any other of the many industries in the United States. There have also been many a poor man's and woman's hard earned savings lost by turning over their little all to some glib-tongued promoter while there was not at any time even a remote possibility of ever getting any return.

The all-important question, when investing your money, is to know those with whom you are doing business. There are many meritorious propositions being handled by honest, capable men, which offer great opportunities to the small investor, and if he can but use careful judgment and discretion in determining the right persons to do business with, there is no reason why the most humble cannot acquire a competency by careful and intelligent investing.

The reader may know of or learn about lots of other ways of investing money, besides those presented above. If so, and they "look good to you" after putting the facts in each case through the mill of Reason and Judgment, take advantage of the opportunity. If you lose, do not be a "namby-pamby" and cry over spilt milk; "get busy" and begin again.

And even if great reverses come and everything you possess is swept away, don't sink back in despair and give up the ship. Rest a while and then go at it again harder than ever, but this time follow the LAW. It is no sin to go broke or even to be bankrupt. The dishonor lies in remaining so. As Josh Billings said: "Sukces don't konsist in never makin' mistakes, but in never makin' the same one twice." And Ella Wheeler Wilcox writes:

"Tis easy enough to be pleasant

When life flows by like a song,

But the man worth while Is the man with a smile

When everything goes dead wrong."

In judging any investment it is always wise to know a few inside facts in regard to the proposition offered. The only way to find out anything is by asking questions either of yourself, while you are reading the "prospectus," or else of the officers of the company, if you do not find these questions answered somewhere in the literature.

The following "*Investors' Questions*" are taken from a book called "Financing an Enterprise" by Francis Cooper, published by the Ronald Press, and will bring out the truth in regard to an investment, if anything will. Don't hesitate to ask them of anyone who wants you to invest your money with him.

I. NATURE OF ENTERPRISE.

1. Is the basis of the enterprise sound?
2. Is the business or undertaking profitable elsewhere?
3. What competition or opposition will be met?
4. What peculiar advantages does it enjoy over these others?
5. Can it be conducted profitably under existing conditions?

II. PLAN OF ORGANIZATION

1. In what state organized?
2. What is the capitalization?
3. Is the capitalization reasonable?
4. Has the stock been issued in whole or in part and if so what?
5. Is the stock offered for sale full-paid and non-assessable?
6. Has any of the stock preferences?
7. Is any stock unissued or held in the treasury?
8. Who has stock control?
9. Are the rights of smaller stockholders protected?
10. Are there any unusual features in charter or by-laws?

III. PRESENT CONDITION OF ENTERPRISE

As to Property.

1. What properties or rights are controlled?
2. What is their value and how estimated?
3. Are these properties or rights owned, or held under lease, license, grant, option or otherwise?
4. If owned, are titles perfect?

5. Are there any encumbrances on the properties or rights?
6. If not owned, are the holding papers in due form?
7. If not owned, are the terms of building reasonable, satisfactory and safe?
8. In event of liquidation, what would be worth of property?

As to Operation.

1. What operations have been or are now carried on?
2. What have been the results?
3. What difficulties, if any, have been encountered?
4. What is the demand for the product or operation of the enterprise?
5. What is present status of the enterprise?
6. Are proper books kept?

As to Finance.

1. What are the present assets and their actual value?
2. What debts, claims, fees, rents, royalties or other payments or obligations are now due or are to be met and carried?
3. From what resources are these to be met?
4. Who handles the moneys and under what safeguards?
5. What are or will be the running expenses, salaries, etc.?

IV. MANAGEMENT.

Directors.

1. How many members in the board?
2. Who are these members?
3. What is their past record and present business status?

4. Who are the active members of the board?
5. Who, if any, are inactive?
6. Are meetings regularly held and attended?
7. Who compose the executive committee, if any, and what are its powers?
8. Are the directors stockholders to a material

Officers.

1. Who we the officers?
2. What are their previous records?
3. What are their special present qualifications?
4. Are they able to work together without friction?
5. What compensation do they receive or are they to receive?
6. Are they interested in the enterprise beyond their salaries?

V. PLAN OF OPERATION.

1. What is the general plan of operation?
2. What special reasons, if any, led to its adoption?

VI. THE PROPOSITION.

1. Is the general proposition a fair one?
2. Is the price of .stock or bonds reasonable?
3. How do these prices compare with any former prices?
4. If common stock is offered, do preferred stock, bonds or other profit-sharing obligations take precedence and to what amount?
5. What reserve of profits will be retained before dividends are to be declared?

6. If preferred stock is offered, is it cumulative, does it vote, when is it redeemable and at what price, what sinking fund provision is made for redemption and are any peculiar provisions attached? Do any bonds or other obligations take precedence of the preferred stock?

7. If bonds are offered, what interest is paid, and when and where; upon what property are they secured, and when and how paid; is the trustee or trust company of repute; under what conditions are the bonds foreclosable; when and how are they or may they be redeemed; are there any other securities taking precedence, and are there any peculiar provisions in deed of trust?

VII. GENERAL.

1. What is the previous history of the enterprise or the property or undertaking on which it is based?

2. If inventions enter prominently, what is the previous record of the inventor?

3. By whom are the statements made, and is the party making them reliable?

4. Are there any contracts or obligations, not now effective, by which the enterprise will subsequently be affected?