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HOW TO MAKE MONEY

THREE LECTURES ON "THE LAWS OF
FINANCIAL SUCCESS"

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PURPOSE OF THE LESSONS

The purpose of these lessons is to raise the mental and spiritual vibrations of the student—to inspire hope, faith, courage—to awaken larger thought within the mind, inspire greater plans and purposes and awaken the dormant energy in the life—to fire the enthusiasm and call into active service hidden talent which the student, possibly, does not dream at his present stage of unfoldment, he possesses.

In short our purpose is to awaken men from mental slumber, show the unlimited resources in human nature, the unseen yet open doors to mental wealth first, then as a natural sequence to wealth in material conditions, and thus enlarge and ennoble the life as well as add to its material expressions.

The purpose of the true teacher—who is ever the true physician as well—must always be the “more abundant life” of which the Nazarene spoke and taught. To disclose that life, abounding life, in all its fullness and beauty and point out the laws by which it is gained, with wealth as a natural sequence, is the purpose of the three lessons on which we are entering.

A PROPHECY OF RESULTS FROM THESE LESSONS

Prophecies based on observation and experience, and knowledge of natural law, are exceedingly instructive and valuable. We predict most confidently that every student of these lessons will have after reading them—and especially after their re-reading and study—a larger store of information on the subject of **Success in Life**, brighter hopes, more enthusiasm, more “vim,” “grit” and “gumption” in business, and will attack his life work with such enlarged wisdom and such intense energy that hereafter his life will become in every way more successful and bring him into larger freedom, greater happiness and power and ampler resources financially.

In short, no one can apply the teachings of these lessons without his life becoming larger, nobler and purer, and more enjoyable in the possession of mental and material wealth. And the life that receives and applies these teachings will be like a fertilizing stream in the desert, making it bud and blossom like the rose.

THE REASONS FOR THIS PROPHECY

With absolute confidence I make this prophecy, because I shall give you not theories, spun from the imagination of the

poet or novelist or from some dreamy philosopher in the seclusion of his study, or some penny-a-liner who is paid so much per page for his theories, but the actual results of human experience and a study of nature's laws and especially of the laws of financial gain. I shall give you "the kernel" of the best teachings of a score of our ablest psychologists and new thought writers in concentrated form. And I shall give the personal testimony of those who have risen from poverty to wealth through discovery of the laws of financial success and their application to the life. The principles here laid down have been tested over and over again in the laboratory of life's experiences and found correct and practicable.

Moreover I myself have proved them and I illustrate these principles and prove their value in my own life.

Another reason why we most confidently predict success to the students of this course is the fact that the teachings are rational, being in accord with life and human experience, and based on laws that are now known and recognized as governing the accumulation of wealth. There is nothing of mystical charm, no miracle involved, nothing of the "cheap nostrum" order about them. Our method is simply reason amplified and set to work, energy awakened and employed, laws discovered and followed out

—with the one inevitable result: enlarged and ennobled character, mental and material wealth.

NO SPECIAL ENDOWMENT REQUIRED FOR MONEY- MAKING

The way to competence, if not wealth, is open to every man of sound body and mind who will study and apply these laws. The fact that great riches belong to the few, and that some men seem to stumble on riches and others seek them in vain for a life time—generally without knowledge of the law or application in the life—has led some to suppose that a special endowment of nature is necessary to enable one to attain wealth. Doubtless a few men without a theoretical knowledge of the law have applied it in their lives, and unquestionably some few men seem to come into wealth by “chance” or “luck,” yet there is really no such thing as chance in a universe of law—and the vast majority of men who have won wealth have either through their own mentality, or by the teachings of others, or by inspiration, come to know the law and apply it in their own lives.

Every man of sound mind and body, we repeat, can become master of conditions in his life—in place of being enslaved, as the multitudes are, by these conditions. There

is a pathway from poverty to wealth, from obscurity to fame, from weakness to strength, from the servile and pigmy condition of mind and life, to Kingship in mind and in estate. The door of opportunity is open—or, at least, unlocked.

NATURE PLANS ABUNDANCE FOR ALL

Another introductory consideration worthy our attention is the fact that the evident plan of God as revealed in nature is abundance for all. Poverty is no part of nature's plan—but the very reverse is true: Nature designed abundance for all. Her provision for man's wants covers not only his necessities but a superabundance is the law of Nature's beneficence. The tracing of disease, poverty and suffering to the design of God was, indeed, a part of the Old Theology, which is now practically dead and superceded by the New Theology which traces all of these evils to ignorance and neglect of law.

As children of God we inherit not only the right to life, but to all that makes life worth living. But every life is "cabin'd, cribbed, confined" by poverty. In fact freedom, power, happiness, education, culture, travel, books, art, music, recreation—the things that made life worth the living—are really impossible without wealth.

Not only is our own life robbed of its full and happy expression by poverty, but man's service of his fellowmen is limited on every hand by poverty. Men who possess in their own mentality great truths that would instruct and inspire the multitude, or great plans for reforming our deplorable social and economic system, or great purposes of charity toward the needy, or great reforms they would like to see realized find themselves hampered and hindered in all their noble work by "lack of funds."

The world—sad to state—estimates a man not by his knowledge, or his character, so much as by the size of his bank account. A public lecturer said recently in my hearing—and was applauded in saying it—he respected no man who did not have a good bank account.

Harsh as this may appear, we shall show there is at least a small measure of justice in it by pointing out that **Poverty is essentially a Mental Disease**, and that from the standpoint of character itself—in this age of golden opportunities—it is no credit to a man to be poor.

OUR DESIRES ARE PROPHECIES AND SHOW THE POSSIBILITY OF WEALTH

All students of nature and of man recognize that the possession of a desire within the soul for any real or supposed good, is a natural prophecy proving there is somewhere in Nature's realm a source of satisfaction for that desire. If my student, then, believes in a Personal God as the designer of all things, can he possibly conclude that God intended to mock us by desires impossible of fulfillment? If so, as Helen Wilmans aptly declares, these desires implanted within us are simply "promissory notes on a ruined bank." Again, if these desires for wealth are not true prophecies, man is destined as he emerges from barbarism to civilization, to increasing misery and suffering, since desires multiply and intensify as man advances along the upward path of evolution. All studies, therefore, of nature and the human soul tend to convince us that man's life should have an abundance of temporal good—in short that man should rule his conditions and not be ruled by them. We go still farther and unhesitatingly assert it is

EVERY MAN'S DUTY TO MAKE ALL THE MONEY HE CAN HONESTLY

At first sight it might seem that inheritors of great wealth—having no need of more money and no love of business or labor—might be excused from the task of money making. Not so, however. Every man who enjoys the advantages of our wonderful civilization, who eats the food some toiler has grown, or wears the garments some toiler has made, who enjoys the protection which is freely granted to all, owes a personal debt to the world. Despite his large bank account and broad acres he is but a refined "pauper" if in some way he does not add to the wealth of the world.

And no man has enough wealth to supply, not only his own need, but to fully meet the claims of a world in sickness, suffering and sorrow, and to plan and prosecute the great living reforms of this age.

A man should demand of himself, of society, of his God, abundance of temporal good. The stream of abundance should flow with increasing volume into his life, and the stream of beneficence should flow with equal freedom out of his heart and life, to supply the higher needs of humanity. "Freely receive; freely give." The ideal life is the one in which a liberal kingly in-

come is assured—and man in the royalty and beneficence of his nature should give like a king.

No life can reach its maximum of enjoyment, power and usefulness without wealth.

IS THERE GREAT DANGER IN ACQUIRING WEALTH?

Undoubtedly—but greater dangers still in the lack of wealth. The one great danger in acquiring money and in possessing it, is the danger of becoming a slave to gold. This is one of the vilest forms of slavery and, perhaps, no other form of idolatry is quite so benumbing to all the higher and diviner qualities of manhood as avarice. The miser is of all characters most despised and illustrates the truth of the old proverb “Money is a good servant but a hard master.” No other type of character exhibits such unreasoning folly and seems so fully to merit the rebuke: “Thou Fool.” The one safeguard in the acquisition of wealth is the constant, unremitting cultivation of the human sympathies and the exercise of benevolence. Without this, the acquisition of money is generally attended by a freezing up of the moral nature and a growing love for money for purely selfish purposes, or for money’s sake, ending in avarice and the wretched condition of the miser. It is quite easy to see how the rigid economy

many feel called upon to exercise in rising from poverty to wealth, and the constant mental habit of reaching out in desire and act for material gain, would in the lapse of years work a transformation of character, so that men who set out in life with an ambition to acquire a fortune for the uplift of humanity, find with the gaining of the fortune they have lost all benevolent desire. This is an unspeakable calamity to multitudes of men who become enslaved not by money, but by the love of money, and miss the grandest opportunity of a life dowered with the possession of money—the privilege of using wealth to enrich themselves and their fellows with that increasing knowledge, happiness and virtue, that constitute the eternal riches of the soul.

Better a thousandfold for a man that he live and die under the disadvantages and limitations and hardships of poverty and retain the spirit of brotherhood and humanity in his heart, than to acquire the wealth of Croesus and shrink his soul up to the littleness, meanness and wretchedness of a miser.

A very good test of our own soul attitude toward money, a very fair indication of how we would use great wealth if it came to us, may be had in the serious answer of the question: How are we using the mea-

sure of wealth which is ours today? How much have we contributed to purely benevolent objects this past year?

A man should ever recognize his own kingship and demand a liberal income from the world, and it is his business to see to it that all obstacles in himself and his environment are removed which would hinder a generous flow of Nature's great stream of Opulence toward himself. And then he should live like a king, and be as generous as a king, with his fellowmen.

WE SEEK TO INTENSIFY YOUR DESIRES FOR WEALTH

In place of encouraging contentment with Poverty, we preach the Gospel of Discontent. We would whet your desires for wealth and intensify your love—not of money—but of the good things in life which money represents. It is a misinterpretation of life and of all true religion to deny either the vast advantages of money on the one hand, or the right and duty of all men to possess and use it in as large a degree as is consistent with honor and justice. The inherent desires of men, the demands of the world today upon us in our complex civilization, the Law of Opulence everywhere seen in Nature, all prove that men ought to conquer conditions and amass wealth.

LESSON I.

THE MAKING OVER OF ONE'S SELF

Our first lesson is introductory, desiring to give the student the right viewpoint of the subject, to enable him to see clearly the relation between character and achievements in life, and to clear the ground for the practical rules and instructions to follow:

Our first rule then, and one of the most important of all, is this:

MAKE YOURSELF OVER

The student of these lessons will very probably interpose this objection: We expected to get practical instructions in money-making and our teacher is giving us theoretical instruction in the building of character.

And for the very good reason that money-making, money-keeping and right money-using depend on character. Nothing more directly bearing on material interests could be given a student than the up-building of a strong, progressive, courageous and determined character. All real success in life in all departments of human endeavor depends on that. Men conquer material conditions by first conquering themselves. Men become rich in worldly goods by becoming

rich in intellectual power, in faith, hope, courage, and in the creative powers of the mind. The outward life is a reflex of the inward life—and no man can become master of the outward and physical realms who does not master the kingdom within. No one is prepared to make wealth, conserve wealth, or rightly use wealth, who is in mental poverty, moral weakness or of a cowardly spirit.

The Great Master of Nazareth knew the order in which happiness, harmony, health and riches—in fact all outward good—come into the life, and expressed it when he said: “Seek first the Kingdom that is within—and all these things shall be added unto you.”

Multitudes of men want results in their lives without the trouble on their part of furnishing the efficient cause. But results do not come from mere wishing. Harvests do not come without the sweat and toil of the laborer and the sowing of the seed.

All the greatest blessings of life and all our mightiest achievements result from right thinking, right feeling and right willing.

Until a man gets the right conception of the meaning of life, of the unlimited powers of the human soul, until his nature is burning with desire to do and dare and win, until his Will is developed by exercise and he has acquired Courage and indomitable

Perseverance, he is poorly equipped for either attaining or rightly using money. It is well worth the student's attention, therefore, to study the relation between strong character and great achievements.

Most people have to do considerable judicious weeding in the garden of their minds—getting rid of many inherited and traditional ideas and notions of earlier times—freeing the mentality from Fear, Worry, Doubt, and planting therein the seeds of Faith in themselves, in Nature, in the Law of Opulence, Faith in their own Rights, and developing Courage, Hope, Ambition and Patience, until mentally and spiritually they have rebuilt themselves into a nobler type of being.

As man's present outward condition—whether poverty or wealth, happiness or misery—is largely the result of his past methods of thinking, so will the future outward conditions be the direct outgrowth of his future methods of thinking.

“As a man thinketh in his heart, so is he”—which is but another way of saying that man's body is the result of his thinking (conscious or unconscious); his speech, manner, gait, his culture conduct, his influence among men, his success or failure—all are the natural sequence of his thoughts.

How, then, you ask, can one make him-

self over? Just as a tailor makes over a coat, a carpenter makes over a house, a shipbuilder makes over a ship—by changing the pattern or the design. We build our lives from Ideals as the carpenter builds his house from plans. If we change our ideas, our conceptions of life, its privileges and responsibilities, our thoughts of ourselves, our ideals of character, and persist in holding the new ideas and ideals, we shall develop characters in harmony with them. Whatever we want in our outward life in material expression, we must first build into our mental life, into our Ideals, Purposes and Will.

Events, conditions and seeming results of chance or miracle in our outward life, are all under law and in reality are mostly genuine materializations of forms we have built up in our thought realm.

Life proceeds as a stream from the “within” to the “without,” from the mental and spiritual to the physical and material expressions. We must therefore create wealth in the mind before we realize its possession in the life.

This is not peculiar to the subject of money-making but applies to all life’s activities, as we see that the architect first builds his house in his mind before he erects it on the material plane; the engineer con-

structs his tunnel mentally before he pierces the mountain or builds his underground railway; the financial magnate builds his plans of commercial conquest or aggression in the silence and secrecy of his own mind before he takes the first step toward their outward realization.

We shall treat this more fully in succeeding pages—sufficient for the student at present to be impressed with the great fact that right ideas and conceptions, right plans and purposes, clear vision of opportunities, a strongly developed power of mental creation, unflinching courage, an adamant will and a perseverance that never tires, are among the essential requisites in money-making.

Let me assure the student of these pages that much thought, time and effort spent in getting a clear grasp of these truths, and in weeding out erroneous ideas and impressions from the mind, in getting a right viewpoint of this subject, a right concept of one's own place in nature as Lord and Master, a right view of one's intimate relation to, and vital connection with, the Great Source of all Wisdom, Strength and Goodness, through which he may draw unlimited supplies in all life's honest endeavors, is not wasted, but will prove of unspeakable advantage to him in conquering Poverty and acquiring Wealth.

These considerations are not incidental, or accessory, but vital and fundamental to the subject.

The student, therefore, should make a close inspection of his own mental and spiritual equipment for the great struggle he is to enter upon in the conquest of the conditions and limitations of life.

Then he must gain by reflection, study and experience a clear and lofty ideal of the type of character he would reach, the style of man he must become if he would succeed in the race for wealth, in the battle he would fight to rise from the "cabined, cribbed and confined" conditions of poverty to the enjoyment and power of great wealth.

He will doubtless find himself in possession of qualities of mind and traits of character not only useless but positively detrimental to success in life. These he must—no matter how great the effort or long the struggle—eliminate. Then he will find other mental qualities and characteristics essential to success conspicuous by their absence, or by very faint expression in his life. These he must develop, nourish, exercise and call into Strength and Beauty.

So the work of making one's self over is a three-fold work: a thorough diagnosis of our own mental, moral and spiritual equipment for the battle before us; elimina-

tion of undesirable ideas, characteristics, habits, etc.; and the cultivation of the undeveloped germs of mental and spiritual qualities essential to success.

This three-fold work of preparation is as rational and essential to one seeking wealth as the careful study of the mental qualities, the physical endowment and the rigid training of the athlete before a contest—as necessary as the discipline, training and equipment of the soldier in war.

The man who thinks himself qualified without this three-fold mental discipline to enter upon the fierce competitions and tremendous difficulties in his struggle for his share of worldly good, is as truly a fool as the man who, untrained, wages war with the athlete in the arena.

No one but a fool expects the harvest without toil and seed-sowing. Only the fool expects results without adequate cause. Right ideas, views of life, right conceptions of your own powers, right ideals and purposes, the right courage and will and the right hope and spirit, constitute the adequate cause for the result we call success. They are the fruitful seed of the harvest you wish to reap.

The student cannot be too deeply impressed with the necessity of this mental and spiritual preparation. In this making-over

process, time, money, effort and zeal are well expended. Every teacher who can give you a fruitful idea, every book that can bring a real inspiration, every exercise of mental gymnastics that can strengthen the will, every ray of light that can give you clearer vision of true ideals, is of priceless value to you.

POVERTY IS A MENTAL DISEASE

Of course there are exceptional cases where from some misfortune or wrong doing of others, Poverty seems forced upon an individual, either by uncontrollable circumstances in his own life, or by the action of others. Yet in the vast majority of cases the Poverty of man's material condition is the natural and inevitable result of Poverty in himself—in his thought realm of reasoning, emotion and volition. The mental Poverty is mother and father of the Poverty of his material conditions. The outward conditions of a man's life are a reflex of his thought world. This view of the case will help the student in his resolve to thoroughly diagnose the condition of his thought realm and to bring his mental machinery into such a state of efficiency that his whole character will assume a nobler type, and with the natural result that his outer conditions shall reflect his improved mentality.

ELIMINATE WRONG IDEAS, IDEALS, MOODS

Among the erroneous notions which it may be necessary to root out of the mind is the thought (traceable to false religious teaching) that the possession of much money is not in harmony with true religion. It is quite true that the love of money is a root of evil, and that many who have great wealth are under great temptations to neglect their spiritual interests. But note this fact that while money loved and worshipped, and money hoarded by miserly avarice, are great evils and a source of great temptation, poverty on the other hand, has its peculiar evils and temptations, and that no position in life is free from possible temptation, while every blessing in life, by abuse, many become a curse. Note also that the evident design of nature is abundance and not poverty—so that while we may say God is the author of Beneficence and Abundance, and nature's law is certainly Opulence—no one can say God is the author of Poverty. The end nature aims at is **Abundance** for **All** and if we must find an origin for Poverty we can never trace it to divine design.

The notion that sickness, suffering and poverty are in any way necessarily related to a religious life, is one of the falsest teach-

ings ever given out in the name of religion. God is the author of **Health, Happiness, Wealth and Wisdom**, and sickness, misery, poverty, ignorance, are incidents of our undeveloped condition or results of our own neglect. No life under the blighting influence of poverty can prove the "abundant life," the full-orbed, symmetrical and beneficent life, which every rational man desires.

The Worry Fiend and his Allies must be routed if you are to secure that peace and inward calm so essential to efficient thinking and working. Psychology today in trumpet tones declares that no one can enjoy health who is a victim of **worry, anger, jealousy or fear**. Along with these, we should put irresolution, timidity, depression, lack of confidence in one's self—all of them **Negative Emotions**, utterly unfitting us for the conflict of life!

These emotions exhaust the life energy and leave a man only fractional strength for the stubborn ordeals of life. People suffer more real exhaustion and loss from the evils they fear—but which never happen—than they do from evils that actually materialize in their lives. At an old man's funeral it was said of him: he had a multitude of troubles in life, most of which never happened. What an infinite pity that the time and strength which might be utilized

in grand achievements for ourselves and the world, are too often wasted in worry, fear or envy—with the one result of weakness and suffering and lost opportunities of usefulness?

Fear has been called truly "the great hob-goblin of the race." It magnifies our foes and minifies our friends. It is always saying: "There is a lion in the way!" Its cry is the cry of the coward servant of Elisha: "Alas! my Master, what shall we do?" It sees the foes, difficulties and magnifies them into gigantic proportions. "The fearful and the unbelieving" both go to the same doom according to Scripture.

The whole progress of humanity—nationally and individually—is a progress from the dominion of fear to the realm of faith.

Fear has a strange magnetic power—a thought-creative power—of materializing into our outward life the very objects feared! It seems to be a magnet with great force, drawing into the orbit of the life the very object feared by the mind. "The thing that I "feared," said the sacred writer, "is that which came upon me." Faith, on the other hand, says with Elisha: "They that are for us are greater than those that be against us." Faith sees the angelic hosts ready to assist us in time of need. Let the student remember the axiom: "thought takes form in action and being."

THE WAY TO DRIVE OUT WORRY, FEAR, ETC.

In place of centering our thought upon the Worry, Fears, Doubts and Irresolution, which constitute man's mental poison, the proper method is to forget that these have controlled us, and put all our mental effort into the cultivation of their antidotes: **Peace, Trust, Faith, Resolution, Courage.** The expulsive power of a new and contrary idea or affection is recognized by all psychologists, and from the standpoint of mental science we should not allow the mind to dwell upon undesirable qualities or things. Think health, not sickness; success, not failure; courage, not fear; faith, not doubt; the increasing good coming into your life, not the evil.

Especially is it necessary to enlarge and strengthen Faith, which is not a mere belief or assent of the understanding to certain statements—but as Edward E. Beals expresses it: "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." The illustration is most apt and forcible. Faith is the vital bond of connection between the soul of man and its

Infinite Source of supply. It is more. It is the great awakener of the latent forces in the soul of man. To the sick it uncaps the fountain of healing waters in the soul and floods the whole spiritual nature with new life and power. To the weak it brings strength; to the timid, courage; to the despairing, hope. Faith opens the soul's interior vision and discloses the realities of the Spirit Realm—realities that being recognized and patiently waited for, have the strange power of materializing themselves in our outward life conditions.

We must assiduously cultivate Faith in ourselves. No man ever becomes truly successful who is deeply impressed with his own weakness or inferiority. It is the confident, hopeful men who carry with them the thought-vibration: "I can and I will," who win in life's battle.

If a man could keep his poor opinion of himself to himself, even then it would cripple him in his life work, but the more surely does it do so because every one's fear thoughts—however zealously he may seek to hide them in language or conduct—create an atmosphere of doubt, timidity and fear about him that radiates into the minds of all who come in contact with him.

Thoughts and Moods are Catching. No man can keep his thoughts entirely to him-

self. The air of negativity—of doubt and irresolution—with which multitudes of men surround themselves finds its way into other minds and becomes a barrier to success at every point.

This lack of confidence in yourself, however, is most disastrous in its effects upon yourself, as it is a frost which kills all the budding plans, purposes and hopes which are so essential to success. Get rid then, I beg of you, of all false notions as to the limitations of your own powers—for while it is quite true you have only developed these powers to a very limited extent, and there seems to be a very great difference between your life and the “lives of great men;” remember there is absolutely no limit to the extent to which your powers may be unfolded. You are vitally connected with the Storehouse of Divine Wisdom, Power and Strength and can draw at will and to any extent for “in God we live and have our being.” Potentially, therefore, you have more ability, undeveloped and unused, in your nature than all men of all the ages have ever exhibited.

Cultivate, too, Faith in “the Power that makes for Righteousness,” in the angelic wisdom and help, in a Higher Guiding Intelligence in your life, in “Destiny,” or your “Guiding Star”—as the Great Souls, who have been World Leaders, have done.

Cultivate absolute faith, too, in the Laws (which you are now mastering) of Financial Success and remember that the throne of God is no more stable, the revolution of the sun no more certain, the law of gravitation no more a fixture, than is the operation of these fixed laws of financial increase.

With faith in self, in your fellows, in the Law, hold your head erect, assert to your own soul your Mastery of Conditions, and with the confidence of the "I can and I will" spirit, enter life's arena.

Helen Wilmans, of whose remarkable career we shall have more to say later, declares:

"I made myself over completely. From being like a limp rag, I became sufficiently positive to conquer all my environments." In another place she declares, "I became as a God and knew that no power could come against me."

CLAIM FOR YOURSELF UNLIMITED POWER, WISDOM

Until a man gets at least a glimpse into the depths of human nature he can never realize himself or life's possibilities. So long as he measures himself and sets limita-

tions on his forces, so long will he limit his achievements and all his life expressions.

The True View is that no one can measure Man's Greatness (that is your greatness) any more than he can fix a limit to God's Greatness. Man as child of God, started on eternal progression, is germinally at least, a god, and the clearer his vision of this truth, the more constant his recognition of this fact, the faster will divinity manifest in his character and life. Every man (that means you) contains germinally at least not only all the attributes of human greatness (all the talent, ability, genius which men have ever given expression to in history) but also the fulness of divinity. The human race is a family of the Gods. **You have, therefore, not one talent but the whole ten of human endowment. You have Genius, which is but concentrated energy and persevering will power. You have "all power"—even as Jesus declared of himself. You are more than able to conquer. Hold this thought: it means success.**

LESSON II.

PRINCIPLES AND METHODS OF SUCCESS

KEEP BODY AND MIND IN TIP-TOP CONDITION

If the mind is weakened by worries, vain regret, forebodings, or your mental forces spent in the inharmonious vibrations of envy, hatred, distrust or malice; or if the body is weakened by violation of natural law, or by excesses, over indulgence in appetite, passion, etc.; or if the mind and body are not in harmonious relation on Nature's plan for their harmonic working, do not expect success. He who cannot conquer the world within, cannot conquer the world without. He who cannot regulate himself cannot rule over conditions and other people. The promise is: "He that overcometh shall inherit all things," but it is also said that a house divided against itself cannot stand.

In the first-class condition of mind and body and their harmonious working on Nature's Plan, which we shall presently explain, is developed the power to tide one over difficulties, to triumph over conditions of inheritance, poor environment and seemingly insuperable obstacles and win one's way steadily to the heights of success.

This strength in constant increase can be brought into your life if you will keep a free and clear mind, in a healthy and vigorous body, working in harmony with the Divine Plan of Nature.

Do you ask me what that Plan is? It is revealed in the location of the organs of the brain, where you find those representing the appetites and passions at the base of the brain; those representing intellectual powers higher up and nearer the crown; those representing the spiritual faculties in the crown of the head. This shows that the body is subject to the mind, both mind and body should be subservient to the spiritual nature.

On this plan you can organize your life and secure harmony, and harmony means peace and power, without which you can never conquer the world.

A life and character built upon any other plan must be discordant, weak, chaotic—since the spiritual nature can never take a subservient place. It is God's plan of organizing your life. Make the mind positive, therefore, toward the body; the spiritual nature should rule all departments of the life. Let Reason dictate how time, money, energy, be spent, just how far appetite should be indulged, hours for labor, sleep, recreation, and through all life's activities

let there run a High Spiritual Purpose to make the most and best of life for yourself and accomplish the most good for humanity.

AVOID ALL WASTE OF TIME, MONEY, ENERGY

Closely related to the above is the careful conservation of life's resources, and opportunities. It has been said by some one that "time is money," but time is infinitely more than money. Time improved spells character and character means destiny, so the wasting of time is infinitely greater prodigality than the waste of money.

Let no reader mistake me: I am no advocate of constant work, believing that rest, recreation and amusement are as necessary as food and exercise, especially to real workers. Yet it is the unfortunate fact that most of the recreation and amusement are not sought by the workers but by the idlers. Good judgment must determine when the mind and body need recreating, and time and money thus spent are not wasted but used to good advantage.

But so much time and money are needlessly spent by multitudes, where mind and body do not require the sacrifice, that it seems pitiable, from the standpoint of self-improvement, to see so much of life frittered away. The hours spent needlessly by

men and boys, if improved in study or practice, would soon mean greater efficiency in labor, better wages, shorter hours, and comfort if not affluence.

Money spent on cigars, occasional drinks, or other useless expenditures, if saved and invested, would soon give the very capital required as the foundation of a fortune.

And how much human strength and magnetic force is wasted by many in idle talk, or senseless activity, or sensual indulgence, that would give vigor to the blow, conviction and power to the statement, or charm and winning force to the personality, if conserved in place of wasted.

Thousand of men go to business every day depleted of the very vital and magnetic forces necessary to success, because they have not had moral courage and strength to govern the body and its passions in place of being governed by them. Over indulgence in this regard has ruined many a man's prospects for life.

The conservation of the vital, germinal forces in the human body gives light to the eye, charm to the voice, magnetic power to the personality, and that indefinable yet most potential ability to find one's way into the good graces and wishes of others, upon which success so largely depends.

If you want to win, go to business, to the office, to the conference, or to the public

meeting, brim full of vitality and people will realize without any act on your part that a king is in their midst.

CULTIVATE SEERSHIP IN BUSINESS

There is such a thing as Business Clairvoyance and to be successful a man must develop this "inner vision" of the soul so that he can discover the doors of opportunity, the pathways around him leading to success. He must cultivate alertness of mind, close powers of observation, careful study of present and prospective conditions, and set his imagination at work in constructive planning for success. In the silence a man must commune with his own soul and with present conditions and then build up mentally better possible conditions for the future.

A stolid multitude crosses the continent, but having eyes to see, they see not, the open doors to wealth in the unused water power, in the desert convertible into a paradise by a stream of water, in the outcropping ore convertible into an Eldorado; and having ears to hear, they hear not the many voices calling for the strong arm of labor and the fertile mind to change the wilderness into a garden of roses. One man in a thousand possesses business clairvoyance as a natural gift; others by attention, care

and study can develop it, and to those who thus find the Door of Opportunity, the rest is easy.

“SEZ I TO MYSELF”: AUTO-SUGGESTION

Undoubtedly the most remarkable discovery in Psychology in our times is the **Wonderful Power of Suggestion** in the formation of character and the awakening of the soul's powers. It has been found that our lives are ruled to a large extent by suggestion—i. e., by impressions made upon the mind by what we see, hear and sense, or by telephathic action of other minds. This is true of men generally and in the ordinary waking state that they are ruled and governed more largely in this way than would, at first sight, seem possible. Under suggestion received from without or by telepathy men often do what they had not planned; what, in some cases, they had not dared to do, and often with most surprising results to themselves and to others.

Under “Suggestion” men have undertaken tasks that ordinarily would have appalled them—sometimes meeting with phenomenal success, sometimes developing in the very novel attempts thus inspired, powers of mind and body they did not believe themselves to possess, and often gathering to

themselves new strength and inspiration in their life work.

While this is true of suggestion received in the normal, working state, it is found that Suggestion given to one in sleep, or in the hypnotic condition enters more deeply into the nature, affects the life much more powerfully, and has a most surprising, a seemingly magical effect, in calling out the latent powers and talents of the soul. Indeed, the records of the results of suggestion are so wonderful that it may be looked upon as the real "Aladdin Lamp" of modern times in psychology.

Its affects are seen not only in a changed and strengthened mental condition, greater courage, faith, daring and ability, but its marvelous results on the human body are now fully recognized in the cure of disease, the conquest of the drink and opium habit, and the general regeneration of the human system.

Educators of the New School and all students of the New Psychology know it to be one of the most efficient instruments in the building of character and the proper training of children. Through its power parents today by mental suggestion to their sleeping children are building up a loftier type of manhood and womanhood for the future, endowed with powers of mind and body surpassing those of past days.

While all this and much more is true of Suggestion and many are silently curing the sick and reforming the vicious by proper suggestions administered to them in sleep, it is not generally known that the same wonderful power may be applied by a person to himself, by what is known as Auto-Suggestion.

The Great Sub-conscious Mind, which is not a second mind, or a separate mind, but that most reservoir of subjective mental activities which is continually active—which works automatically—which reasons only deductively—which presides over all the vital functions (digestion, circulation, respiration,. secretion,. nutrition,. etc.)—and rules us absolutely in sleep and hypnosis—is amenable to suggestion by our normal waking consciousness. All our ordinary thinking, our experiences of every kind, constitute suggestions to the Subjective Mind, which receives them as the hopper receives all grain, and forthwith proceeds to grind them up into material for the building of our minds, and into patterns and ideals for the rebuilding of our bodies. So we are constantly furnishing these suggestions to the subjective mind and constantly rebuilding mind and body according to suggestions given.

If then we want health, vigor, soundness of body, strong mentality, great courage,

faith and will power, we must make suggestions along these lines—by constantly affirming to ourselves the possession of these qualities—and assuredly we will find them developed in our characters and abundantly manifested in our lives.

A fixed idea of Health, Happiness, Success, implanted in the mind by his power of Auto-Suggestion is worth more than a fortune to any man.

In this way we should, by a steady habit of Auto-Suggestion, fix in the Subjective Mind the strongest possible faith in our own ability. Dr. Quackenbos of Columbia University has accomplished seemingly miraculous results in developing great ability in music and art in boys and girls in a few months by Suggestion, which would ordinarily have taken years of training, and which ability might never have manifested under any length of training but for the strange power which Suggestion has of calling out the latent powers of the soul. Suggestions given to a pupil under hypnosis are accepted with unquestioned faith, and faith seems to have a mysterious power of healing and inspiring, and especially of awakening talent lying dormant.

Men generally can do what they believe they can do, and they cannot do what they believe they cannot do. We see this in the

hypnotized boy who being told he cannot cross a certain line on the floor, struggles in vain to cross it, his belief holding him in captivity and utterly suppressing his natural physical powers.

On the other hand, I have frequently heard the hypnotized lad, under suggestion that he was a noted orator, arise and deliver a surprising address, of which he was utterly incapable in his normal state. And I have seen the hypnotized subject leap over a man's head under the stimulus of suggestion—a feat he could not possibly accomplish in his waking state.

No one knows the reserve powers of the mind. If you would awaken them, you must cultivate daily by Auto-Suggestion unlimited faith in yourself.

LESSON III.

PRINCIPLES AND METHODS OF SUCCESS

**MAKE THE WORLD
YOUR DEBTOR: HEAVEN
WILL REPAY**

We know not how much faith the pupil may have in the Unseen Universe or in the Agency of Unseen Intelligences in Mortal Life, yet we shall venture to state the Law of Financial Success which has come down

to us from very ancient sources, and is believed by many to have had an Occult origin. In fact, it purports to be a teaching revealed in these later days from a noted Hindu Scientist of four thousand years ago. It professes to be the law of worldly increase as seen from the standpoint of spirit life, and it is stated above in the Caption of this paragraph: "Make the World your debtor," by serving humanity in every way, but especially on the highest possible plane of service, the spiritual. Make the debt as great as possible. Do all the good you can, every time you can, everywhere you can, in every way you can, and to every man.

The underlying thought is that the Angels who administer God's providence here on the mortal plane and are guardians over humanity, will accept as done unto themselves every act of kindness to mortals, and endeavor to repay not only in spiritual but also in temporal good.

The thought of the kindly sympathy and help of the angels of God must bring strength and cheer to every worker for human good.

GREAT IDEAS AND PROJECTS INTEREST GREAT MINDS

Most lives, as we have already pointed out, are poor and mean in their outward expression and conditions because the in-

dividuals are mentally poor and poverty-stricken. Little thoughts, plans, ideals beget little interest, little effort, little zeal in the individual, and awaken little or no interest in other minds. The radical difference between the pop-corn man on the corner and the Captain of Industry or the financial magnate, is in the size of their ideas and conceptions. Pop-corn ideas beget a 'pop-corn life; great ideas, projects, enterprises, on the other hand, rouse the soul of the individual to zeal, effort, courage, daring, commensurate with the great ideas.

Great men cannot be approached with any project of a trifling character; time and mental force are too valuable to waste on things not "worth while." If we accept the theory of an overshadowing spiritual universe thronged with guardian intelligences of humanity, we may well believe that the noblest intelligences over there will not enter into alliance with any mortal here, who is not doing something "worth while."

A man should continually plan greater and still greater enterprises for himself—should have the courage and daring to embark upon these new enterprises trusting in the unfolding powers of his own soul, in the great law of evolution, in the angelic help, and in the "Star of Destiny" to crown his efforts with success. Great Ideas and

Projects—if accompanied by sound judgment, proper plans and proportionate zeal—produce Great Men and Great Success.

CULTIVATE STRENGTH OF WILL POWER

The Will is the directive faculty of the soul and when in harmony with Nature may become the channel of personal and spiritual energy as real as the force of gravitation or electricity. If wrongly directed it cannot of itself insure success, for the human will must ever be subject to, and in harmony with, the Divine Will. Some teachers and writers speak as though the individual man simply by will power could set aside the laws of nature, or thwart the divine will as expressed in general law. Not so. As well assert that a man by taking hold of his boot straps could lift himself over a mountain. But where a man wills truth and righteousness or formulates any great plan in harmony with Nature's ordination, the will of man thus becomes one with the Universal Will, which is a channel of the divine forces of the Universe. There seems to be no real limit to human achievement in harmony with nature's laws if pursued unfalteringly by a strong and unconquerable will. The basis of all personal power resides in this will. All great and

successful characters possess it in high degree.

A strong will is a mighty cyclonic force in human nature that creates a current of vibrations toward its possessor, along which are brought to him the very objects willed. It operates by natural law yet its results seem at times miraculous.

The pupil should by frequent affirmation to himself, in the temple of his own Soul, assert his Will and Ability to conquer all difficulties. Many have suggested this affirmation for constant use: "I can and I will."

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

It was this Will Power developed in high degree, which transformed the little Corsican into the most magnificent military leader and conqueror the world ever saw, Napoleon Buonaparte. He would regard nothing as impossible, insisting that the word "impossible" was only found in the dictionary of fools, that it was not a French word at all. When told that the Alps stood in the way of his victorious march into Italy he simply said: "There shall be no Alps," and the Simplon Pass was the result.

must - But!

KEEP A WATCHFUL EYE FOR OPPORTUNITIES

The seeker of wealth must keep all his mental faculties alert in watching for "openings," "chances," "favorable tides." and be fertile enough in plans and bold enough in courage, to turn them to account.

"Once to every man and nation comes the moment to decide." Shakespeare says, "There is a tide in the affairs of men, which, taken at its flood, leads on to fortune."

A man should be ready in advance for these open doors. The man in service should always be ready for a higher post. He who does not more than fill his position is not fitted for a higher one. Read the lives of men who have risen from the lowest to the highest rung of the ladder and you will find men who have prepared themselves in advance, and by extra service prepared their own advance.

When the door opens, enter. When Opportunity comes your way, seize her by the forelock for as the ancients declared she is bald behind. The Spanish have a motto: "Half the misfortunes in life come from holding in one's horse when he is leaping."

"REMEMBER: MONEY COMES FROM DOING"

The pupil will bear in mind that if great stress has been laid on right thinking, feeling, willing, and much labor spent in the psychology of the subject, it is all with one object in view: **right action at the right time.** Nothing can take the place of patient, plodding industry; ideas expressed in action; zeal, will-power, faith and energy translated into work.

Helen Wilmans says most truly: "Money comes from doing."

WALLACE D. WATTLES' PRACTICAL IDEAS

In a little pamphlet, "How to Get What You Want," Mr. Wallace D. Wattles gives some very valuable and pertinent advice on Money Making, as well as on other lines of success. We summarize a few of his most practical teachings:

The cause of success is always in the person who succeeds; all minds are formed of the same essential elements, and contain the same faculties, the difference in men is the degree of their development; it is certain, therefore, that you can succeed if you can find out the cause of success, develop it to sufficient strength and apply it properly in your work; you can develop any power to

an unlimited extent, therefore you can develop enough success power to succeed; you must develop special faculties to be used in your own special work; you must choose for a business the one which will call for the use of your strongest faculties, and then develop these strongest faculties to the highest point possible; success depends not alone or chiefly on the possession of these special faculties—which are only the tools of success—but more upon the power which uses the tools; this something in the person which causes him to use his special faculties successfully we call Active Power-Consciousness; it is poise and more than poise, it is faith and more than faith, it is what you feel when you know you can do a thing and know how to do the thing; you must learn how to create this Power-Consciousness so you will know you can do what you want to do; you must not only believe you can succeed, but must also know you can succeed; and the sub-conscious mind must know you can succeed as well as the objective mind; people may think objectively they can succeed, but sub-consciously doubt that they will and the sub-conscious doubt will thwart success: the sub-conscious mind must be thoroughly impregnated with the knowledge that you have the power and know how to use it and will use it.

Repeated affirmations for a month, especially just before sleep, of such statements as the following will help you create the sub-conscious knowledge of success: "I can succeed:" "I am successful:" "what others have done I can do:" "I can do what I want to do;" "I can have what I want to have."

To get more you must make the best constructive use of what you have: progress depends on the perfection of your use of what you have; the squirrel by jumping, through the law of evolution, in time obtains wings; you will never have wings if you only jump half as far as you can. Every person who does one thing perfectly is instantly presented with an opportunity of doing some larger thing; the law is that wherever an organization has more life than can find expression by functioning on a given plane, its surplus life lifts it to the next higher plane; live for the future now but do not live in the future now; get more business, more friends, better position by using constructively what you have now; concentrate all your constructive energies on the use of what you have today; make every transaction, experience (even the adverse ones) a stepping stone to nobler things; remember it is the surplus of life (ability) on one plane which, under evolution, prepares for the next higher plane;

make friends by taking a real interest in every one you meet; fill perfectly every present relation and be ready in advance for the promotion sure to come.

HOW HELEN WILMANS CONQUERED POVERTY

"Lives of great men," and of great women as well, "all remind us, we can make our lives sublime." No truth in words impresses us so strongly as the truth in a life. Helen Wilmans' life story is a Bible of Revelations for the age in which we live—full of the new thought, the new theology and the divinest inspiration.

Mrs. Wilmans declares that fear is at the bottom of poverty—fear of others and distrust of self. She declares: "I have known poverty most thoroughly. I was held in a belief of its power all through the earlier part of my life; I looked to others as my superiors, I was ready to take a place beneath them; I was tortured day and night by actual want."

"Then my reasoning powers began to awaken, first on the subject of religion, then on other things and my mind broke its fetters so I began to see the light. I threw off a hundred beliefs considered essential to salvation. I slowly acquired a measure of individuality that enabled me to stand alone."

Read the story of her life; it is thrilling and most instructively interesting. A farmer's wife, the farm mortgaged and then sold, in poverty, all her possessions in a valise, without money, securing a ride to a town five miles distant, whence with \$10 borrowed money, wrenched by mental force from a shoemaker, she proceeds to 'Frisco, spends her capital, fasts three days, refuses though hungry any work or job, save what she has set her heart upon, newspaper work, which at last she secures it at \$6.00 a week—then loses—gains another place. Then one day she throws down her pen and marches out of the office, determined to serve others no longer, she stands alone in the sleet and snow of the street, her sole capital 25 cents and her own self-reliance, and resolves to found a newspaper of her own. She goes home and the boarding housekeeper, suspicious of her early return, asks:

"Have you been discharged by the chief?"

"No," she answers, "I have discharged the chief."

"Is your bread and butter assured?" he asks.

"My bread and butter are assured," she answers.

"How?" he asks.

"I am going to found a paper and it is a success before it is born. Listen and I'll read you my first editorial."

Then she read him her editorial on "I", and he sat listening to the burning enthusiasm and the ringing clarion tones of freedom and aggressiveness, till his soul was on fire and his face illummed and he cried out: "I'll gamble on you. I have \$20,000 in the bank. You can draw on every dollar if you like."

She refused, but asked him to wait for a short time for her board bill. Three days later when \$7.00 came in, they danced with joy around the table till the dishes were scattered and broken. Then followed more subscriptions, donations, appreciation, larger hopes, plans, courage and success.

She conquered poverty by conquering fear, learning of, and trusting in herself and daring to say, "I can and I will."

PLANNING

One great secret of success in life is careful, wise and prudent planning of our labors in advance. Perhaps in no one thing does the successful man surpass the unsuccessful more than in the ability to foresee the future, prepare and arrange his plans to meet its exigencies and to so direct his labors to avoid loss of time, money and energy, and make all his work bear directly on the attainment of his great purpose in life.

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

What is the chief thing in good Planning? We answer that the first essential is knowledge. Take the general about to engage the enemy's forces in battle. What does he need especially for the formation of his plans of battle? Chiefly knowledge. He needs to know fully the forces arrayed against him; he needs to know accurately the forces at his command; he needs to know the weak and strong points of both armies; he needs to know every foot of the ground

over which the battle may rage; and, in short, the more complete and accurate his knowledge, the better plan of battle can he lay out and the greater his prospect of success.

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

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

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

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

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

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

THE RIGHT USE OF DIFFICULTIES

There is no better test of character than a man’s treatment of difficulties. The coward shuns them; the lazy man tries to go around them; the idler dawdles in front of

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

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

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

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

Difficulties are to young people what the wind is to the young oak—nature's method of causing us to lay hold more deeply on her strength and grow stronger fibre in our mental and moral being. Difficulties furnish us our grandest opportunities—becoming,

as they do, the great incentive and inspiration to our undeveloped forces. They call forth our reserve power. They are Heaven-ordained instrumentalities for awakening the slumbering powers within us to life and activity.

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

2. How are we to treat our difficulties?

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

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

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

Conquer your difficulties and you have conquered the world.

SELF-ASSERTION AS A SUCCESS FACTOR

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

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

As a matter of fact, however, in this competitive age, it is not only indispensable to have our mental storehouses well stocked with superior goods, but it is also necessary to advertise them, for even an inferior article, if well advertised, will often sell rapidly, while a superior one without advertisement will sell at a dead loss.

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

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

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

Thousands of young men and young women are occupying inferior positions today because of their over-humility, so to speak, or fear of seeming to put themselves forward. Many of them are conscious that they are much abler than the superintendents or managers over them, and are consequently dissatisfied, feeling that an injustice has been done them, because they have

been passed over in favor of more aggressive workers. But they have only themselves to blame. They have been too modest to assert themselves or to assume responsibility when occasion has warranted, thinking that, in time their real ability would be discovered by their employers, and that they would be advanced accordingly. But a young man with vim and self-confidence, who courts responsibility, will attract the attention of those above him, and will be promoted when a retiring, self-effacing, but much abler youth who worked beside him is passed by.

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

“ ’Tis true, ’tis pity, and pity ’tis, ’tis true ”
that modest worth that retires from the pub-

lic gaze and works in secret, waiting to be discovered and to have prizes thrust upon it, waits in vain. The world moves too fast in this twentieth century to turn aside to seek out shrinking ability. We must all go to the world.

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