

Self-Culture Series, No. 1.



..... BY

✧ DR. G. B. MOORE. ✧



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Wishing.

DO you wish the world were better?
Let me tell you what to do.
Set a watch upon your actions,
Keep them always straight and true.
Rid your mind of selfish motives,
Let your thoughts be clean and high.
You can make a little Eden
Of the sphere you occupy.

Do you wish the world were wiser?
Well, suppose you make a start,
By accumulating wisdom
In the scrapbook of your heart.
Do not waste one page on folly;
Live to learn, and learn to live.
If you want to give men knowledge,
You must get it, ere you give.

Do you wish the world were happy?
Then remember, day by day,
Just to scatter seeds of kindness
As you pass along the way:
For the pleasure of the many
May be oft'times traced to one,
As the hand that plants an acorn
Shelters armies from the sun.

Ella Wheeler Wilcox.

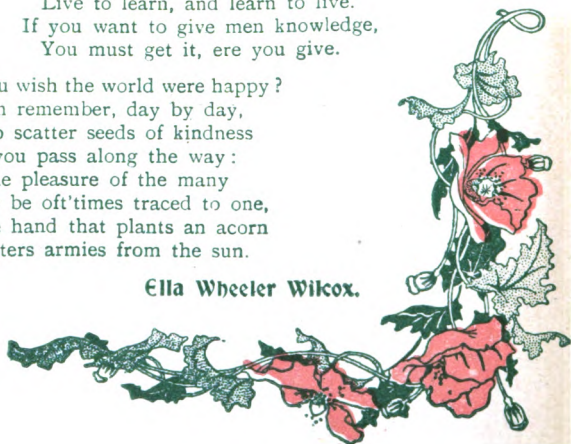


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NOTICE.—The Author has no objection to the use of this book.



Delighting.

To sit in the lap of
 the sun, and to lay
 to sleep in the arms of
 the wind, and to be
 as free as the many
 birds that fly to one,
 and to be as content as an acorn
 that grows from the sun

—Ma Wheeler Wilcox.

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NOTICE.—The American method of spelling is used in this book.

B

INTRODUCTION.

The present work, and the series of books to follow, are intended to attract attention to new principles and the new *régime* in connection with the preservation, development and perfection of health—mental as well as physical—and the enhancement of beauty and personal appearance, and the development of character, vital energy and tone, and all that tends to the strength, attractiveness, and culture of the individual. This is a wide subject, and worthy of the attention of every thoughtful mind. We propose to present in these pages the principal features of the course of instruction to be given, with some detailed hints and advice which we believe to be of vital importance and of the most invaluable character to all who would be healthy, strong, fully-developed in mind and muscle, and personally agreeable to members of the general society in which they move.

Nothing that is progressive can afford to become old-fashioned; they who go forward are ever advancing to wider and better and truer views of life. Science reveals to us that nothing in life is at a standstill; that which is not being employed to a higher state is degenerating. Backwards or forwards is the only alternative for life.

The process of evolution is universal. The world to-day is not where it was yesterday. If we want to succeed and to enjoy life we must go with the times. The old methods and customs of our ancestors are passing away, they have served their purpose, they are decrepid and no longer of use to the new generation.

Each generation must work out its own salvation. Altered circumstances call for different methods. The century just ended has witnessed vast improvements, and wonderful discoveries in every department of human life. The dawn of the new age promises even more brighter prospects for the individual, a raising of the masses to nobler views, and a greater utilization of the latent forces of Nature in the amelioration of mankind.

You cannot afford to be left behind. You need health and vigor of body and mind to rightly use these opening opportunities, and in the new methods of self-culture hereby put before you these essentials may be secured.

As distinguished from the systems which rely mainly upon doctors, drugs, surgery, etc., where health has been lost and restoration is sought to be effected, we present a new principle, which may be called the *vis medicatrix naturæ*. In the language of the Latin poet:—

*Spiritus intus alit, totamque infusa per
artus.*

*Mens agitat molem, et magno se corpore
miscet.*

That is to say, it may be called the healing power of Nature. The spirit of health supports the vital prin-

ciple, and diffusing itself through every limb, sets in motion the entire bodily machine, and blends itself with the whole frame.

How this principle is to be carried out, how Nature is to be permitted to exercise her own healing powers to the fullest extent, with every proper regard to the safety which depends upon particular circumstances, will be set forth in these pages and the subsequent books.

We also especially desire to direct attention to the Self-Culture Society, which is without doubt the most advanced, scientific, and helpful organization in existence. We know that every one will hail with delight the privileges now offered by that Society, of doing good to themselves and others.

The objects of the Self-Culture Society are briefly:—

1. That it is the first duty of everyone to make the most of self, since it is only by so doing that one can be fully equipped for imparting important and useful knowledge to others.

2. That Self-Culture, to be practical, must be all-embracing, and include the entire being—physical, mental, æsthetic, and moral.

3. That we need to cultivate our bodies no less than our minds, never forgetting that they are inseparable, and what profits the one must benefit the other.

4. That we cannot afford to take into the stomach anything foreign thereto, or anything which dulls or injuriously affects the brain.

5. That we cannot in any way violate any of the laws of Nature without sooner or later paying the just penalty of the same.

6. That we should acquaint ourselves with a knowledge of how to preserve health, and to restore the sick and ailing, by attention to the natural laws of life. That when people are afflicted with disease they may know that some of their habits are wrong, and in such case it is their duty to investigate and find out where the fault lies.

7. To help forward the cause of humanity, and the practice of kindness both towards our fellow men and towards the animal world. To place vessels filled and regularly replenished with water in places where cats and dogs can quench their thirst. To protect horses and other animals from needless and thoughtless cruelty.

8. To point people to the true sources of happiness whereby they may be enabled to make the world brighter and better, and get the utmost possible enjoyment from life.

9. To teach them the essentials of success, so that failure may be avoided, and success placed within the reach of all.

10. To instruct them how to develop and how to use the latent powers of the mind, and the forces of personal influence.

11. To aid in the uplifting and amelioration of society by striking at the roots of vice and crime.

12. To live new lives, free from superstitious bondage of either mind or body, and to strive to establish a higher and more perfect state, realizing that the weak and defenseless have equal rights with the strong.

13. To encourage, inspire and help forward all those deserving individuals who are willing to help themselves.

14. To teach that it is barbarity to inflict suffering, either directly or indirectly, upon any sentient being except in self-defense, and that the infliction of suffering for purely selfish ends, such as sport, fashion, or profit, is be basing and morally wrong.

15. To aid in abolishing the hideous crime of vivisection, which consists in cruelly and wantonly dissecting living animals, thus inflicting upon them needless agony.

The public know little of the extent of this moral ulcer, its wantonness, uselessness and wickedness. It is a blot upon civilization, unsurpassed in the annals of the world, and should be at once, and forever, abolished.

These are our objects. We believe self-knowledge to be the keystone to all right action and true happiness. It is the necessary equipment of all voyagers across the sea of life. Only by a knowledge of our capabilities, and by their right use, shall we be able to make the most of our lives.

The golden opportunities that are allowed heedlessly to slip by will never return. We only pass this way of life once. To waste time is to bring ruin and disaster

upon ourselves. We all have the chance of success, but not all of us make use of it.

The sleep of ignorance is fatal to happiness. Humor needs a certain degree of intelligence to be appreciated. Knowledge is necessary to all enjoyment, and an increase of knowledge increases the sources of happiness. The broader the life is, the deeper will be the enjoyment.

Cultivate yourself, and not only will you enjoy life more, but you will thereby become of use in the world. The weak, the puny, the insignificant, become so by neglect. They who do the work of the world are those who by wise obedience to Nature's laws fit themselves for the task.

Life is many-sided, and if we would wrest from it the prize of our ambitions we must be fully developed—physically, mentally and morally. The victory is to the strong. If we do not develop our latent powers we shall have only ourselves to blame when the dream of our desires eludes our grasp.

The limitations of the ordinary man are many. Bound by the chains of habit and custom he groans in the prison-house of circumstance, vainly envying his better conditioned brethren. But the wise man knows that his only barrier to attainment is his desires. What he wills, that he can have. The true liberty of man lies in the right development of his energies, hereby he shall become free from the slavery of prejudice, and shall bend circumstances to his own ends.

A partial, one-sided development is the cause of many failures. He who possesses great physical strength is unable to make his way in the world because

he has neglected the cultivation of his mind; whilst the man of keen intellectual power, through neglecting his body, is broken down in health, or cut off by death, before his life-work is completed. Thus do we find it on all hands great promises and little attainments. The wherefore is not far too seek. By excessive development of one side of their natures they have destroyed the equilibrium of their being, and their functions no longer co-operate harmoniously in the work of life.

The object of the Self-Culture Society is to develop the whole man. Its methods have been especially devised with this in view. Man's nature is complex, and the overstrain of any one part injuriously affects the rest. The close connection between all parts of our being is surely sufficiently apparent to the ordinary observer. The quality of our mental work depends very greatly upon the state of our health. The tone of pessimism plainly visible throughout the writings of some authors is traceable to a low state of bodily vigor. On the other hand, our bodies are very susceptible to the influential ideas of the mind; by imagining they are suffering from a certain disease people often bring it upon themselves.

Good health is the basis of life. The millionaire, with all his riches, is not to be envied if this be denied him. What are wealth, fame and position, without health to enjoy them? Great riches cannot purchase health. Yet, priceless as it is, it may be had without money, by all who obey the beneficent laws of their being.

The physical laws of the universe are unalterable, and every transgression entails its just reward of punish-

ment. Health is the harmonious accord of the forces of life. This harmony is disturbed when we disobey the laws of our nature, and a state of disease is set up. To remedy this, the internal harmony must be restored. Enlightenment on this important subject is one of the crying needs of the present day, and to afford this knowledge is one of the objects we have before us.

It is of little use improving people's surroundings, whilst they themselves still continue their bad habits. Sanitary legislation and other reforms are all very well, but they do not touch the root of the evil which is within the individual. If we can make the individual better he will quickly alter the surroundings. The moral tone of society depends upon the moral tone of the individual, and the first step in all progress is the improvement of one's self. Improve yourself, and then seek to improve your fellow men.

The mind of man is a realm of which the great majority are in almost total ignorance. The powers they possess are unknown to them, and they who both know and use their mental powers are regarded by the undiscerning as charlatans, and by the superstitious as miracle-workers. It is this ignorance that accounts for the inefficiency and weakness so visible among all grades of society.

We are weak because we do not realize the strength we possess. If we did the heavy burdens of life would become mere feather-weights to us. This is a very practical matter, it concerns our pockets as well as our intellectual advancement. Wealth goes to the man possessing active brain power. If we desire commercial

success then it is essential that we should cultivate the undeveloped powers of the mind.

Beyond this there is the increased power of enjoyment which comes with a cultivated mind. The mental treasures of bygone civilizations become our inheritance. We enter into the unsurpassable joys of the poet, the vision of his dreams and the music of his rhythm enchant us. The noble thoughts of the world's great thinkers possess ever new charms for us. We live in a new world of glory, beauty and gladness.

Who is there that does not desire to possess influence among his fellows? We have known people whose word and whose glance carried more weight than a long and learned oration. The mere presence of some people exerts an irresistible influence. Yet they were not wealthy, nor of great social position, nor renowned for learning. We feel that we possess many advantages over them, and that if merit brought influence, then we ought to have it. How then is it that in spite of our superiority we are inferior to them in the sphere of influence? Because we have neglected to cultivate our personal powers. It may be that they, too, are ignorant as to how they acquired their influence, none the less, the fact remains that, whether accidentally or not, they obeyed the laws of their being, and were enabled to utilize their personal forces.

Influence is a thing which may be cultivated. By a right use of the subtle forces of the mind we may influence people in whatever direction we may desire. It is the possession of personal influence that makes the good salesman, the successful statesman, the prosperous merchant, the wise reformer.

It is only by culture that man acquires perfection. If he is desirous of enjoying the pre-eminence of human nature, his mental, as well as his physical powers, must obtain a certain degree of expansion, refinement, and exaltation. In a rude and uncultivated state he is not a man; he is only a savage animal, who has certain dispositions which fit him for becoming a man; but as long as these dispositions are not expanded by culture, he is raised, neither physically nor morally, above the other classes of animals in a similar situation. The essential part of man which he possesses is his susceptibility of perfection; and his whole organization is so ordered that he may either become nothing or everything.

The influence, therefore, which proper culture has in bringing to perfection both the mental and physical man, as well as in prolonging life, is highly worthy of attention. It is generally believed that all cultivation tends to weaken and to shorten physical existence; but this is the case only in regard to the extreme, for *hyper-culture*, which makes man too delicate and refined, is as pernicious and unnatural as the other extreme, *want of cultivation*, when the faculties are not, or have been too little, expanded. By both these, the duration of life is shortened. Neither the man, therefore, who by culture has become too tender, or who leads too sensual a life, nor the rude savage, ever attains to that term of life which man is actually capable of reaching. On the other hand, a proper and suitable degree of mental and bodily culture, and, in particular a harmonic formation of all the powers, absolutely requisite before man can attain to that pre-eminence over animals, in his physical

state and vital duration, of which he is really susceptible.

It is well worth the trouble to examine and inquire more accurately into the influence which real culture has in prolonging life, and to establish how far it differs from that which is false.

A great part of the world's misery is wrought by want of thought rather than by want of heart. We do not take thought to be kind, and hence we are often severe and harsh. We have no right thus to contribute to the unhappiness of the world. Love is the code of the universe, and if we perpetually infringe this sacred law we ourselves shall become hard-hearted and narrow-minded.

There is plenty of pity in the world, plenty of sentimental sighing. It is fashionable to sorrow over the misery around us, whilst at the same time adding to it. Away with such things! Our duty is to bring sunshine into the dark places of the earth. We are to be the pioneers of light to many a toil-worn, sorrow-stricken heart. The plant draws its life from the sun, and if shut up in the gloom loses its fresh greenness, and becomes pale and sickly. So, too, with the human heart, it is in need of the sunshine of kindness.

To a practical kindness the world blossoms with beauty. You cannot have a beautiful garden without a gardener. Work must be done, the plants must be tended, the paths must be kept. When the flowers appear, we feel that our toil has been amply repaid. So kindness may cost us an effort, but it adds to our joy.

The enjoyment of life is not a mere matter of self-seeking, as so many delude themselves into thinking. By shutting up the sympathies of your heart you cut

off so many sources of happiness. A man whose powers are fully developed is ever an optimist. Not that he is blind to the dark side of life, but because the light within illumines the darkness and reveals to him so many glorious gems hidden away in forgotten corners.

We need wider interests, broader and deeper lives, if we would enjoy life to its fullest. The scope of the Self-Culture Society has purposely been made as wide as life itself, in order that it may aid the individual in attaining the topmost peak of happiness.

We believe that life is essentially joyful, and that misery is the result of wrong-doing through ignorance. No one is debarred from happiness. A successful and happy life is within the reach of all. The well of joy is found by the wayside of the highway of duty, and all wayfarers have free access thereto. Herein shall we find refreshment amid the toil of the world.

Slowly the evolution of mankind towards truth and justice and goodness is proceeding. The Alps of progress are being climbed one by one, and once and again in the distance do we catch sight of the golden gates of the city of perfect peace and happiness, whither our desires tend. The evil, the misery, the vice, and the crime of the world shall vanish as the morning dew in the heat of the sun of knowledge.

But we have our place to occupy in the grand scheme, we have our duty to fulfill. The evolution of humanity depends upon the efforts of individuals. We are responsible for doing what we can to hasten the amelioration of the world. If we are cowardly, and shirk our task, we shall inevitably meet with failure and unhappiness. If we manfully take up our burden,

and seek to do good to our fellow man, we shall gain, not perhaps great riches, but true success, real happiness, and the esteem and love of all men.

Are you desirous of being a benefactor to the world, of becoming perhaps a great philanthropist? Then the Self-Culture Society will further you in your endeavors. The world is ripe for improvement, but a great part of the labor spent thereon is wasted through want of a little knowledge. It is not the much doing but the wise doing that accomplishes great things.

Every reformer was once an unknown individual, and what is to hinder you from becoming famous if you so desire? There are abuses and wrongs in the world to-day that await an energetic and sympathetic mind to rectify them. You can achieve more than you think possible if you set about it earnestly. Before a calm enthusiasm and a steady persistence all difficulties will disappear.

We are gathering the nucleus of a new nobility, a nobility of worth and of excellence. The accident of birth is no barrier to a high peerage. The rank depends on the work done, and the success achieved. He who does most to benefit others will receive the greatest honor. Not the quantity of riches possessed but the character of the individual is what gives the right of entrance to this aristocracy. It is exclusive of all inefficiency, meanness, littleness, frivolity; but it includes all who have any desires after self-improvement, and the good of their fellows.

You can qualify for this nobility by joining the Self-Culture Society, which seeks to unite together the energetic workers in all departments of human activity. There are thousands of energetic men and women yearn-

ing to do something that shall be worth the doing. They do not know how to lay hold of the problems before them, and they are tired of wasting their energies in fruitless efforts. It is our object to direct them in the path of right action, and to show them how well-used energy always results in successful achievement.

The Self-Culture Society is not in any sense a commercial speculation; it was founded solely for the advantage of the many, and in pursuit of this the founders give ungrudgingly of their money, time and talents.

The help we can afford you we are certain will be found of inestimable value in your daily life, and the utmost that we ask from you in return is to aid us in making known the grand principles of truth and goodness which it is the object of our society to inculcate.

Our literature is issued solely for the purpose of diffusing these principles, and we trust that all our members will do their best to circulate it among their friends and acquaintances. By this means our society and its objects would soon become yet more widely known, and our power for good greatly increased.

If the clergy and others would mention the matter to their assemblies great good would be done, and our task made much lighter.

We aim at getting our books into every home where English is spoken. They have already a wide circulation in England and America, and the Colonies, and other parts, but we shall not be satisfied until everybody has, at least, had an opportunity of reading them.

We hope, therefore, that you will do your utmost to second our endeavors in this matter. Our membership is entirely free of any entrance fees, as we desire that all,

poor as well as rich, shall be able to avail themselves of our offers of help. We have even devised a scheme whereby those who would not feel justified in expending their money in buying our books may be enabled, through the exertion of their influence, to procure them without expense.

Whilst the benefits of our society are of the utmost value to all classes, we believe our methods to be especially useful in the education of the young. It will in no way interfere with the ordinary curriculum of the school, and will most certainly tend to increase the efficiency of both scholar and teacher.

It would be unwise to let any prejudice stand in the way of availing yourself of our offer.

Test our system and judge for yourself. We have no fear of the result; thousands have testified to the great benefit they have received through joining our society. Write us, saying that you desire to become a member, at the same time complying with the conditions mentioned in the latter part of the book, and be enrolled forthwith. If you possess talents you will find scope for their full development; and if you possess but ordinary capabilities your powers may be greatly increased by the help we can afford you.

The only essentials we require in our members are sincerity, common sense, and a fair measure of tact. These, with the desire to help forward the grand cause, and the willingness to acquaint themselves with the principles of the society are all that is absolutely necessary.

To all who are ambitious; all who desire to help themselves; all who want to enjoy life, and to progress

in the world; all who want to do right, and to do good to their fellow men, we say earnestly become a member of our society. Hereby, you will further your own interests, and advance the cause of humanity.

All who call themselves students, thinkers, reformers, philanthropists, or Christians, should avail themselves of the new light of truth, which it is the object of our society to impart. It is no secret exclusively reserved for the few, we desire all to possess it. Come and help us in making it known.

You are respectfully invited to become a member of the Self-Culture Society, if only for the sake of influencing others, thereby hastening the coming of the day when love and goodwill toward all fellow-creatures shall reign in every human heart, and war, slaughter, gluttony, intemperance, and cruelty cease.

You cannot possibly engage in anything that will bring you a richer reward than by aiding in the promotion of a more general recognition of the obligations which rest upon all.

CHAPTER I.

IMPORTANCE OF SELF-CULTURE.

"No pleasure is comparable to the standing upon the vantage ground of truth."

BACON.

THE evolutionary forces of Nature are ever producing yet higher forms, yet nobler beings. The universe marches on towards perfection.

From the rudimentary forms which geology reveals as the first beginnings of life upon the earth, Nature has proceeded to more complex ones, until in due order, man, the noblest of creatures, appeared. From the jelly fish to the mighty intellect of a Shakespeare, we may trace the various gradations in the path of progress. Much has been done. Slowly the developing ages have witnessed the ascent in the scale of being. Not yet have the finishing touches been put. The path is still upward. The joy of love; the cruelty of war; the agony of pain; the scourge of poverty; the contentment of plenty; the wisdom of learning; the wealth of commerce; the beauty of art; and the knowledge of science have each and all contributed to the making of man what he is, the apex of creation, and the world in miniature.

To-day we stand in the forefront of the ages, and in the far horizon we behold the dawning of universal peace and happiness. Prometheus has been chained long enough to his rock. The age of wrong and oppression is passing away. The age of the triumph of mind and heart is upon us. The twentieth century opens the door to peace, kindness, love, truth and joy, and when these shall have completed their triumph, evil, degradation, and misery shall cease, and be known no more.

Such is the great destiny before us; the gates which have withstood all the efforts of all the ages shall open to the keys which we hold. Progress ever climbs upon the shoulders of its predecessor, and we to-day possess the accumulated stores of knowledge and wisdom bequeathed to us by those who went before. Never were such great opportunities opened out to men as are opened out to us at the present day.

We cannot catalogue man's capabilities. No man has ever yet reached the limit of possibility. What man has done, man can do again; but he can also do much more. Continual improvements and discoveries are revealing to us yet further possibilities. The things made possible, and the wonderful expansion of ideas which have been brought about by the discovery of the steam engine alone, is a subject well worthy the consideration of a philosopher.

Man is a creator. All great men have had this trait of origination. They have worked for a great purpose, and attained it, recognizing the fact that success comes to those who earn it and not to those who wait for it. Courageous effort achieves all things.

We are all of us seekers after power; we desire to possess originating forces. But, alas! we are so densely ignorant of our capabilities that we spend the greater part of our days in wasted efforts and misused opportunities. Often within reach of success, yet we never attain it.

We need to know our powers, and how to use them. In other words, we need to cultivate ourselves. There are powers within us more than sufficient for the satisfaction of our desires and ambitions, did we but know how to use them. With all our boasted knowledge we are more the slaves of ignorance than we think. We must educate ourselves—lead ourselves forth—into the light of the knowledge of our capabilities.

Self-culture is no mere parrot acquisition of learning, which would be but of little value. It is the development of the internal forces of our nature whereby the whole life is lifted to a higher level. It is not something which is acquired solely through specific study, it is the right utilization of the daily life.

We confine our ideas of education to the period spent at school or college. This is a fatal mistake. The whole life is an education. If we are wise and ambitious, we should be continually learning and fitting ourselves for higher things. The discipline of life accomplishes what no school education can do. The education of the heart and the mind is of inestimable value.

We do not set the high value we should upon self-culture. Yet no one who has witnessed the feats of the lion-tamer, or the skill of the horse-trainer, can

deny the power of education. A rough body of clumsy men can be drilled into soldiers and disciplined into an army. Heroes can be manufactured; courage is very greatly a matter of becoming accustomed to danger.

All mediocrity can be remedied, it is merely the result of lack of cultivation. Our incapacity is rather want of knowledge of our capacity. To store our memories is one thing, and to cultivate our minds is another. We need to put thought into our daily life; it is the condition of all progress. The farmer who thinks as he ploughs, sows, and reaps, will soon learn somewhat of agricultural chemistry, which will enable him to become a better farmer and a better man. For all knowledge that is rightly used advances a man morally as well as mentally.

Moreover, a widening of the outlook upon life will contribute to our happiness. As Mill says: "By a cultivated mind, I do not mean that of a philosopher, but any mind to which the fountains of knowledge have been opened, and which has been taught in any tolerable degree to exercise its faculties—will find sources of inexhaustible interest in all that surrounds it; in the objects of Nature, the achievements of art, the imaginations of poetry, the incidents of history, the ways of mankind, past and present, and their prospects in the future." Thus self-culture will be found essential to our well-being, conferring upon us greater facilities of acquiring wealth, increased usefulness to our fellow-men, and a deeper enjoyment of life.

Self-culture cannot begin too early in life. The aim of a school education should be to give youth a

taste for learning, not to endeavor to fill their minds with the mere dry facts of knowledge, which is more likely to drive them away than to lure them into the paths of study. We regret that we have, indeed, far too few teachers of the right sort in our schools and colleges to-day. What is needed is, not only attention to the curriculum of the school, but more scientific training in the methods of imparting knowledge. Those teachers will always be the most successful who succeed in inculcating a love of learning into their scholars.

There are facilities of self-culture in youth which never re-occur in mature life. Habits have not yet so strong a hold upon them, and the nature has not yet become hardened by contact with the world. Youth is more impressible, and the earlier instruction is begun the greater will be the development of the mental powers. Later on in life, when the faculties have run into a groove, it is more difficult to correct mistakes and to acquire the essentials of progress.

It is to the general neglect at this period of life that most of the failure and misery which surround us are to be traced. It is, therefore, of vital necessity that all parents and teachers should be reliable guides to youth in this respect. Everyone who has any dealings with the young should acquaint themselves with the subject of self-culture. It is their responsibility if they do not rightly direct the inexperience of youth, and they will be to blame if the life turns out a failure. Fathers and mothers do not realize this responsibility as they should. The young lives entrusted to them are too often regarded as encumbrances, and in consequence

grow up to become burdens. The young man or the young woman is sent out into the world with little or no ambition, and with no thought beyond acquiring a livelihood, and seeking the utmost possible from selfish pleasure. Thus they are handicapped at the outset, and it is little wonder that, in spite of social advantages or so-called good education, they either grovel through life in mediocre positions or add to the ranks of the unfortunates.

We must not, however, imagine that because the past has been misspent, therefore the future is doomed. The future is still available for all. Yours will be what you choose to make it. Many men who have subsequently become famous never discovered their abilities until well on in life. Do not waste your time in vainly regretting your want of education. What if you have had but very meagre advantages and have never been to college? Josiah Wedgwood, the great potter; Abraham Lincoln, the emancipator of slavery; Richard Cobden, the apostle of free trade; and, coming to recent times, William Abraham, the collier's son, who became a member of Parliament; Edwin Haldord, the editor of the "Labor Echo," and a whole host of other notable men have had no college education. They have risen by self-culture, and so may you. A college man has no advantage over the non-college man, unless he applies himself to self-culture. Many of the wrecks to be found in the common lodging-houses of our great cities to-day are college men. It is one thing to be instructed in knowledge and another to know how to use one's knowledge. Our methods of self-culture not only widen the faculties,

but teach the individual how to use them. Tact and common sense are the only things necessary to successful self-culture.

The advantages that are open to the present generation are very great. The pessimists who decry them and exalt the good days gone by, whose like we shall never see again, are not worthy of being listened to; for the most part they are persons who have been soured by self-neglect and the bitter experience of life. Life knows no mercy towards neglect, and they who sow indolence, invariably reap the gall of bitterness. The accusation of the present is false, absolutely false. There are to-day greater opportunities of advancement and helpfulness than have ever previously been opened out to men. The whole trend of the age is towards giving all men the chance of success. Barriers of privilege and wealth, which in the past have closed the door to many a promising career, have been broken down and exist no longer. Everywhere the gate is open to merit. Whatever of worth you have in you is sure of recognition if only you bring it forth and put it to a right use.

Inefficiency has never been wanted, and finds no better market to-day than in the past. Whatsoever you would obtain you must merit. If the difficulties in the way of success can be said to be greater than formerly, by the same ratio has the advantages towards success increased. The legacy of the past, the discoveries and inventions the present-day facilities of acquiring knowledge, the general spread of education, have all contributed to make the task of the individual lighter. Obstacles which our forbathers stumbled at

have been done away with, and if mountains exist, there exists also the means of tunneling them. Thus it requires no greater effort to attain the summit of ambition to-day than it did in the days that are gone.

There is, however, a great need of direction of effort. A terrible waste of energy results from lack of knowing how to control and use the forces of life. The forces of Nature help the man who puts himself in accord with them, but they oppose all who violate them. It is, therefore, of the utmost importance both to know the powers which we possess and how to use them. Unless we control them, they will end by mastering us. All power is useful only as we know how to use it.

Success always depends upon the possession of usable power. In every man there is latent, unconscious, undeveloped power, but such is useless until cultivated by self-culture. The reason some men do not gain their desires is that they have omitted to make use of their birthright, and thus have become altogether oblivious to it. They must awake from their forgetfulness and attain some skill in the use of their powers. The weapon is ready to their hands, but they will assuredly injure themselves unless they learn to use it aright. A pistol in the hands of an ignorant savage may be more dangerous to himself than to his foes.

There is abundance of capability in the world. Every year we are educating in our schools and colleges the future merchants, clerks, teachers, clergymen, statesmen, scientists, authors, artists, and laborers of all kinds, and among the multitude, what percentage can we place upon the list of successful men? It would

surely be an exaggeration to say that half of them succeeded. The failures are so many that how to deal with them has become one of the most pressing problems of our time. Then there are those wretched creatures who just manage to save themselves from a beggar's existence; who have sunk and not risen in the scale of life. They cannot be counted among the successes. No! It is a lamentable fact that the successful men are few and far between.

The mistake lies in the neglect of self-culture, and no amount of argument over the problem of the destitution, misery and vice of our great centres of population will avail to ameliorate the masses. If you would eradicate the effect, then you must alter the cause; surely this is but common sense. Prevention is better than cure, but a cure is not impossible. This book, and the ones to follow, will seek to answer the great questions of how to avoid failure and how to ensure success.

Success is attainable by all who are content to earn it. Rightly directed work inevitably conducts to success. To reach it, as the wise and witty Sir Thomas Browne says: "Industry must be our oracle and reason our Appollo." All things to the man who can use them is the dictum of Nature. Industry and tact are the highways to success. The transforming power of culture will fit you for the performing of your work, and perseverance will bring success.

The world's theory of success is a mistaken one. Success is no mere matter of accumulating riches, no selfish seeking to gratify a personal ambition. Life is something higher than these things; life is power

and joy. Wealth may give us power, but it often shuts up the fountain of joy. As Emerson so truly says: "A man is the prisoner of his power. A topical memory makes him an almanac; a talent for debate, a disputant; skill to get money makes him a miser, that is, a beggar."

To climb to place or wealth through over-reaching our neighbor, to rise upon the ruin of another's life, this is not success. In the mere possession of power, apart from the manner of its attainment, there is no pleasure. It is the difficulties overcome, the worth developed, the merit earned, that gives to power its joy. To seek power for its own sake is to court misery. The root of joy is in the conscience, and the consciousness of duty done, and the lives of others brightened, will bring an enduring happiness which is to be obtained by no other means.

Success consists in making the utmost of our life and securing the greatest possible happiness. It is but few who reach these limits, although they are open and feasible to all. There are, of course, different measures of success, and if fame be denied you, you can yet shine brilliantly in your own immediate sphere and leave behind you when you depart, the clear starlight of pleasurable remembrances. But you do not know what you can do until you try. You may yet become famous. As the poet Gray reminds us, in many a country churchyard there may lie "some mute, inglorious Milton." Inglorious, not from want of talent, but from lack of knowledge and use of their talents. Thus is it ever, and if you would accomplish much you must set yourself to the task.

We live in an age of specialities. Men confine their attention exclusively to some one thing, and make the doing of that the pivot of their lives. It may be said that this is a necessity of our modern civilization, and that it has its advantages. This may be granted, yet there are dangers to be guarded against.

The great danger of an excessive devotion to one speciality is a one-sidedness which eventually becomes a monstrosity. Men run into a groove, their sympathies and abilities outside this groove decay, and many of the avenues of joy become closed to them, and their moral character insensibly suffers deterioration.

Men display their skill by harping on one string, but it is, after all, rather their skill than the melody, that we admire. There is no beauty in deformity, and all one-sidedness is deformity. The whole nature of man suffers through the excessive development of one part. He becomes thereby microscopic, magnifying trifles to the detriment of his view of the whole. Life becomes a thing of abnormal mole hills, which appear to the individual as like the gigantic Alpine ranges, as one pea is like another. Their outlook on life is distorted; their standard of importance is a fictitious one, and as they regulate their whole life by it, they become unreliable guides on any matter outside their own particular line.

Even in their own line their exclusiveness shuts them off from a full measure of attainment. Whilst concentration, to a certain extent, is a necessity of progress, too much concentration defeats its own purpose. Life is a whole, and the dividing lines of the

parts are but faint, each part being inseparably linked with the whole. Thus we cannot thoroughly know the part without some knowledge of the whole. A knowledge of relation is necessary as well as a knowledge of the thing itself. As Sir John Herschel puts it, "There is scarcely any natural phenomenon which can be fully and completely explained, in all its circumstances, without a union of several, perhaps, of all, the sciences."

One-sided development is responsible for much of the bigotry and selfishness of the world. The high-handed assertiveness of these microscopic creatures is astonishing. Seeing nothing outside their own narrow field of vision, they imagine no one else can see anything either. Bounded by their own mole hills, they deny the existence of the glorious expanse of wood and moorland and sky beyond. Having such acute sight for the things within their range, they will not believe that their optical nerve is defective, and that they are really suffering from short-sightedness. None the less such is the fact. Their selfishness grows as their exclusiveness increases. It commences with a lack of sympathy, and ends by becoming callous cruelty.

Selfishness is always a mistake. It is against a man's own best interests. It is invariably the sign of a narrow mind, and betokens a decay of mental power. Cowper says:

"Beware of two sublime a sense
Of your own worth and consequence."

Many will do well to give heed to his warning. The selfish man becomes a pest to his neighbors, and a

nuisance to himself. Seeking only his own pleasure, he finds that joy is ever on the wing, and his life becomes a perpetual chase after vanity. The true happiness of life which lies all around him he passes heedlessly by; it has no exclusive connection with himself, and, therefore, is outside his range of vision. He tires of one thing after another, and long before he reaches old age has exhausted the interest of life. Yet, like the miser, the one absorbing interest proves a chain which binds him to life in spite of its ever-increasing bitterness. As one has well expressed it, "Whoever takes it for his law to do as he likes, will not for long like what he does."

The centralizing of energy is one of the essentials of progress, and although liable to abuse, this should not cause us to neglect it. So long as we scatter our energies over the whole field of life we shall accomplish little or nothing. If you would do anything well, as it should be done, then you must bend your mind to the task. Unless our minds have a centre round which they can revolve, we shall fritter our lives away in wasted energies. The man who has no ambition and no object in life is a weak, backboneless creature. He never sets out to do anything, and so, of course, accomplishes nothing.

The realization of our capabilities will work wonders in our life, it will give us at once an aim to pursue. We shall awake to the possibilities which lie before us. It may be that the actualizing of them is beset with many difficulties. Circumstances are not propitious. Yet by the aid of self-culture and steady perseverance the most adverse circumstances may be utilized in

the gaining of your purpose. What you need is to keep the end ever in view, and to work with an eye continually to it. It will prove an inspiration to you. Life will possess a greater interest, and as you develop your powers and increase in happiness and usefulness, so shall you attain the object you have in view.

The environment of life is plastic enough to those who know their powers, and it is wrong to treat it as a foe; properly handled, it will become a ready instrument to your purpose. Life is not bounded by circumstances, rather it is through circumstances that it develops and attains its end. Opportunities are not strange occurrences, they are constantly coming to those who look for them. Never forget, however, that it is by doing the duty at hand that you fit yourself for the utilizing of opportunity.

Your occupation should be pursued, not solely as a means of livelihood, but as a means also of education. The mutual dependence of all the occupations of life, one upon the other, and the fact that thought is at the root of all progress, should be convincing proof of their educative value. The mechanic makes the telescope of the astronomer, and the studies of the astronomer benefit the sailor, the farmer, the merchant, and others. Thus is it throughout the business of life. Progress in any occupation is due to the thinker. The physical strength of the body may be of great use to the miner, but it is the mind of the scientist that tells him how to construct the mine, and it is the mind of the mechanic that supplies him with the instruments he requires. In every occupation the mind of the manager directs the operations of the laborer. Physical

strength is ever the servant of the mind. Thought is the ruling force in the world. Hence the vital importance of mind-culture. Cultivate the mind, increase the mental power, and you add to the efficiency of the man. Thought makes the man. Thus the more thought you put into your occupation, the greater will be your chance of success. Moreover, the development of the mind will not only increase your power, but will open out to you fresh sources of enjoyment.

We can never exhaust the educative power of life. In the most confined life there is an infinitude of things to be learned, so long as there exists a receptivity of mind. It is, indeed, upon receptivity that mental vigor depends. When we cease to take in the things presented to us we cease to grow, our minds no longer expand; indeed, obeying an inevitable law of our nature, they commence to contract, our vigor decays, and senility quickly creeps over us.

There is one other essential of an expansive mind, and that is, assimilation. The mind develops by making the things it receives part of itself. As the food we eat becomes bone and muscle, so the things observed become part of the force of the mind. This process of assimilation is partly unconscious and partly the result of meditation. Perhaps, indeed, it would be better to say that it depends chiefly upon meditation, the unconscious operation following, not preceding meditation.

It is to be feared that the majority of people pass through life without exercising their powers of observation. They are not destitute of the faculties of sight and hearing, yet they neither see nor hear. What goes in

at one ear goes out at the other. We must cultivate the habit of meditation, if we would rise above a mere superficiality of observation. It is thus that all great things have been done. Fame is wrought out in the chambers of solitude. Milton, Tennyson, Longfellow, Newton, Stephenson, Edison, and all those whose names are enshrined in the memory of mankind, have thought and planned and seen visions in the lonely hour of meditation. The inspiration of thought has enabled them to accomplish the works which are the wonder and joy of the world.

The world of literature, with all its charms, is an unknown realm to many. But when opened out to us by self-culture, which brings us into line with the great men of all ages, we see what inestimable treasures of wisdom and learning we have missed. Great is the joy which is the portion of those who are able to enter into the thoughts of the immortal dead—of Plato, Dante, Shakespeare, Milton, Goethe, Schiller, Emerson, Lowell. To live with these great minds is a privilege we may well value above every other. Their deepest thoughts, their truest wisdom they have left us in their works, and through these we may come nearer to the real men than most of their contemporaries did. Moreover, by being thus brought into contact with the great we are drawn out of ourselves, we learn to appreciate others, and to be humble in our own estimation.

It is, however, through the intercourse of life that we are to develop our faculties and acquire the power we desire. Self-culture is practical above all things. To dream may be pleasant, but no real strength is to be obtained through dreaming. The culture of the

imagination is of great value in the development of our mental forces, but there must be something beyond the seeing of visions and the dreaming of dreams. These will lead to stagnation, not to progress. We must act as well as think. It is through action that deeds are done; it is through effort that strength is acquired.

Whilst much may be learned in private through the turning of the mind upon itself through meditation, much may also be learned through social intercourse. The cultivated mind will attract to itself from the circle of its acquaintances all that is good and noble, and uplifting, and will grow thereby. A mind that dwells continually in solitude is apt to become self-centered, the thoughts run into a groove which deepens but never widens with time. Intercourse with the world is necessary to health and vigor of mind; the side lights and the new light which other minds cast upon our thoughts are of the utmost importance to our proper growth. Our sympathies are widened, the interests of life are increased, and thus new sources of enjoyment are ever being opened to us.

A busy life need not debar you from improvement. On the contrary, the work of life should contribute to your progress. Thought and action have a reciprocal influence one upon the other, and through the exercise of action the powers of the mind are called forth and developed. The greater power of mind we possess, on the other hand, the less will the rush and worry of modern life affect us. Things will become easier to us, instead of being driven by them; we shall be the masters of the situation.

A bold, resolute determination will carry all things before it. Timidity accomplishes nothing. The cowardly man trembles at a shadow, and is afraid of launching out into the deep sea of life lest he should be drowned. He paddles in the shallows and bemoans the hardship of his lot, as he knocks his limbs against the jagged edges of the rocks. Yet the remedy is in his own hands. Men can swim as well as drown in deep waters, and the glow of healthy vigor and thrill of ecstasy that come with breasting the waves are only to be known by experience. Timidity and cowardice are responsible for many a wrecked life. We must not let ourselves be frightened by the croakers, croak they ever so loudly. We must set about the affairs of life with a firm determination to succeed. Resolution is half the battle. You need not look for the cause of your failure in the circumstances and externality of life. The cause of failure, as of success, lies within. Resolve! Be bold! Act!

Courageous action is the primary step towards all advancement. How do you expect to get on when you do not make the necessary effort? Life, like everything else, is regulated by the laws of cause and effect, and the sooner you realize this the better for you. If you wait until something turns up you will wait in vain. Listlessness deserves nothing, and gets its deserts. Set to work and turn up something yourself. It is the royal road to success. Whilst you are idly dreaming the shadows of evening are settling on your horizon, and ere you are aware it will be night with you.

“Act, act in the living present.”

Courage compels homage; all men worship it. They who dare to act are the men who succeed. What power

these men wield! It is said that quite half Napoleon's army at Eylau was composed of housebreakers and criminals; yet these men, the terror of peaceful citizens, marched and fought, and won at Napoleon's command. To whatever walk of life we turn, it is the man who dares to act that accomplishes the great deed. There is always room for the man who dares. Instinctively we admire, and are ready to help the courageous man. There is nothing that a bold, capable man cannot do.

If you are ambitious, if you desire to attain eminence, then you must put forth effort. "The path of the gods," said Porphyry, "is steep and craggy." High aims means the overcoming of great difficulties. But do not forget that every effort put forth increases your strength. Do not be discouraged if your first endeavors prove failures. There is virtue in persistence. "If at first you don't succeed, try, try, again." Yea, again, and yet again. Many notable orators began by making a dismal failure.

Demosthenes suffered from an impediment in his speech, which he only overcame by earnest and long-continued efforts. Lord Beaconsfield's first speech in the House of Commons was received with derisive laughter, which impelled him to say in conclusion, "I have begun several times many things, and have succeeded in them at last. I shall sit down now, but the time will come when you will hear me." As all the world knows the time did come; by dint of perseverance he became a speaker of great power, whose eloquence always commanded attention. Daniel Webster acquired his oratory in the same manner. By patient persistence he overcame his natural timidity and clumsiness, and took his place among the great orators of all time.

Proper cultivation makes visible to us the beauty of the world. All things contribute to our joy when we use them rightly. Ignorance leads us blindfold along the paths of error towards the precipice of perdition. It is the light of Truth that ever casts the glorious sunshine of knowledge upon the world, and illumines the radiant beauty inherent in all things. We shall never find happiness by wandering, the farther we roam the greater will be our wretchedness. Happiness is here, at home, and they who do not find it here will find it nowhere.

The glories that are around us are charmingly depicted by Greg in his "Enigmas of Life." He says: "Every sort of beauty has been lavished on our allotted home; beauties to enrapture every sense; beauties to satisfy every taste; forms the noblest and the loveliest; colors the most gorgeous and the most delicate; odors the sweetest and subtlest; harmonies the most soothing, and the most stirring; the sunny glories of the day; the pale Elysian grace of moonlight; the lake, the mountain, the primeval forest, and the boundless ocean; silent pinnacles of aged snow in one hemisphere, the marvels of tropical luxuriance in another; the serenity of sunsets; the sublimity of storms; everything is bestowed in boundless profusion on the scene of our existence; we can conceive or desire nothing more exquisite or perfect than what is round us every hour, and our perceptions are so framed as to be consciously alive to all."

It is our duty to be above our duties. The man who is not up to the mark in his occupation is more likely to sink than to rise. The heights have been won by those who were always in front of the occasion. We must take

time by the forelock, if we would attain our desires. Always be ahead of your position. Whatever may be your present position look to the one above, and fit yourself for it.

The life of the ordinary individual is very narrow; the daily routine of habit and duty is seldom broken into, and he becomes at last almost a machine. The thoughts are cramped, and bigoted views of life prevail. We need a greater breadth of view. If you would avoid this narrowing influence you must make your life more full of interest. You must enlarge your sympathies. Take an intelligent interest in things outside your immediate circle of affairs.

Hobbies are excellent things, but we must beware lest they run away with us. The strain of modern life is but too apt to give us a proneness to exaggeration, and there is nothing more offensive than an exclusive hobby.

True self-culture will develop the whole man, body as well as mind. The nature of man is complex, and it is through the harmonious culture of each part that one must look to attain perfection. The body influences the mind, and the only right condition of either is that which promotes the well-being of both. When we look around us and see the terrible results entailed by a disregard of natural laws we may well pause and reflect. The laws of health are broken, and diseased bodies, feeble intellects and vicious morals are the consequences.

By grasping the true laws of health, both of body and mind, you will be enabled to put yourself into accord with the laws of your being, and thus to become a more useful and happy member of society. The ignorance which prevails on these matters is so dense that thou-

sands have no chance of success offered them. They are literally crushed down by the iron heel of error.

The need of the world is great. There are crying evils which call for amelioration. There is a large field for energy open to the modern reformer. The first need to be satisfied, however, is your own need. You cannot give what you have not got. You must raise the level of your own highest ideals before you can raise that of others.

Self-culture is the most mighty of all agents in the betterment of the masses. It is a law of human nature that all extraneous help enervates a man, whilst that which calls forth his own energies invigorates him. Looking within teaches a man his own strength, and how to develop it. The wheel of destiny may be turned by his own hands if he but uses the powers he possesses.

Thus there is opened out to us a wide vista of glorious hope. The ages that are past form the criterion by which to judge of the future. The future will be what we each of us in our measure choose to make it. By following the methods suggested herein, you are at once brought within sight of many features of the golden age. The gilded rays of the dawn illumine the darkness of our great cities, and the solution of the problems that have defied the wisdom of the past is brought to light.

We are living in the forefront of time. We have all the progress of the past at our back, we possess the invincible powers of mind, and before all stands the open door of opportunity. The heights beckon us. Surely you will not delay. "Excelsior" should be your motto. Upward and onward, until you reach the tableland of joy, truth, and goodness.

Looking into the future, we can see the eradication of disease. This is no fanciful vision. It is only the development of a state of things which already exist among the comparatively small number who live in accord with natural law. When the methods herein set forth become universally known and acted upon, disease will cease to exist. Disease is a wrong physical state brought about by disobedience to natural laws. Health will become the rule and not the exception, when through the culture of the self, mankind is once more brought into harmony with nature.

Vice, crime, misery and failure will be among the things consigned to the grave of forgetfulness. They will disappear, and goodness, justice and purity will triumph. All will be successful. You may wonder at this, yet it is not only possible, but is certain, if self-culture be universal. The world's method of attaining success is to rise by crushing others down. Self-culture teaches us to rise by helping our fellows. Association not competition is its law, and an enlightened common-sense will perceive at once the benefit which will accrue to humanity at large by the prevalence of such a method.

But we may be told such methods are not likely to prevail, that men prefer their own interests to the good of their fellows. Such an objection is, of course, founded upon the supposed antagonism of the two, which is a delusion. The true interests of the individual are only secured by increasing the usefulness of others. This is an unalterable law of human nature. It is to the neglect of this law that so many of our social questions are due. Consider the welfare of others, and you will develop

your capabilities to their fullest, and advance your own best interests.

An increase of happiness will follow the general adoption of self-culture. The avenues of joy will be opened. The millions of desponding humanity will be gladdened by the new health, the added vigor, the improvement of mind, the uplifting and development of all its powers. Hope will again stir the energies of men and feed their aspirations. Desires will be actualized and joy will be co-extensive with existence.

Among all the glories of the future, however, none will exceed the wide possibilities that are open to men by the culture of mental power. There are resources in the mind sufficient for the overcoming of all bad habits and the development of such a character as we might desire. The great force of personal magnetism will accomplish wonders wherever it is fully developed. The future of this force alone in all departments of human life will be without exaggeration, of untold advantage and benefit. Many of the so-called miracles performed by the wise of past ages can be traced to this source. When sufficiently developed it will doubtless revolutionize the conditions of life.

The future is with self-culture, and we may contribute our share to the making of this future. No joy is to be compared with the delight of helping our fellows. Step forward and take your rightful place among the front ranks of progress.

Among the multitude of individuals that compose mankind, we find no two precisely alike, either in body or mind. Each of us have our own individuality. It is not the aim of our teachings to obliterate this, but

rather to develop the strength, and to cover the weakness of each. Proper culture brings out the fitness, the adaptabilities, of the individual, and thus enables him to do well, that which he is capable of. Some men are teachers, some merchants, some lawyers, etc., each according to his gift will be better fitted to succeed in his occupation in life.

In order to become thoroughly in earnest regarding these important matters, it is necessary to have some worthy incentive to urge you on.

Incentive is an element necessary to all deeds of worth. Every voluntary act tending toward the uplifting and preservation of mankind and his possessions issues from a thought, an idea, gathered from some source, and acting upon the brain as an incentive.

Thus, by keeping the mind intensely absorbed on one subject; by repetition of thought in a certain line, there occurs a development of the brain cells, and, therefore, adaptability to the performance of certain acts requiring skill and ability. To make it short, all knowledge is gained by repeated impressions made upon the brain. That the brain may become receptive of these impressions, there must be back of it incentive influences, or a desire to have knowledge of a certain class impressed upon the brain.

But, physiology of the brain is not the subject of which we will at present treat, however, to make plain the manner in which personal influence is unconsciously assimilated and becomes a part of one's self, the above explanation is necessary.

Every reader of this book has been influenced, his attention has been arrested, and at one time or another,

he has become enthusiastic over the possibilities of life. In perusing the following pages, reader, you may not catch the idea you are looking for; you may not grasp the round that places you at the top of the ladder; but if you read closely, and dwell upon the ideas after reading, you will certainly find yourself ascending the ladder to a position where you may see conditions as they exist; where you may see opportunities, and how to take advantage of them; where you will feel, and see, and know that life has something grand in store for you, if you have the incentive to reach out and get it.

Do not lay this subject of self-improvement thoughtlessly aside. See if many of these thoughts can not be profitably woven into your daily life. Put yourself in line with the chances and necessities of the times. In other words, get into the current and go swimmingly on toward the goal of your ambitions. You can never get there walking backwards, or zigzag, or by trying to elbow your fellow-men out of your path.

Whilst the methods we advocate will develop the usefulness and the practical importance of the individual they will also round the rough corners of his character. Civility and kindness will then come natural.

These things, the improvement of the individual and the development of his capabilities, together with the amelioration of the world at large, which thereby ensues, show us the great practical importance of self-culture, and the vital necessity for making its methods the subject of earnest study.

CHAPTER II.

PERFECT HEALTH—OF FIRST
IMPORTANCE.

"Health is the naturally complete and full action of the functions of the body and of the mind, and it is not only to be free from pain and weakness, but to enjoy active life."

SELECTED.

THE physical basis of all our power is health. The man in poor health is speedily left behind in the race of life. We cannot conquer, we cannot win our way without health. Sickness spends the best part of its efforts in fighting the battle of existence; it has no energy left to combat the circumstances of life. Men of poor health and vast energy may accomplish much, but they are exceptions, and even they could accomplish much more if they had health. Ill-health is the cause of the despondency that makes life seem so hopeless and so joyless. Those who are afflicted with disease are useless "encumberers of the ground," not only helpless themselves, but positive hindrances to their fellows. Despair eats the vitals out of their energy and they become old and decrepid before their time, and sink into their graves worn out with the struggle of life.

Health is power, it brings a man into harmony with the great forces of Nature. No artificial means can ever compensate for the loss of health. Health is the greatest of all life's circumstances, the over-ruler of fate, the lord of life. Possessed of robust health a man can afford to laugh at destiny; he is his own destiny. He is at one with Nature, and can compel all things. Like such a city as London, New York, or Chicago, he is advantageously placed, and wealth, honor and happiness fall to him naturally. Disease and despair flee before such a man, and wherever perfect health is found there is the primary condition of power and goodness.

The importance of this physical basis of power is seen in nations as in individuals. The strong nation which eventually wins its way to the front in the arts, the sciences, and in politics is the healthy nation. The nation that draws its power direct from Nature will prevail in the long run over all merely artificial civilizations. Other things being equal, it is the health of its people that gives the balance of power to nations. You cannot, therefore, afford to neglect your health. If you would prove yourself efficient for the proper performance of your duties, if you want power for achievement, you must possess, before all things, health.

Unfortunately, most people seldom trouble themselves regarding their health until they have lost it. Yet, with reasonable care, the majority of people can enjoy perfect health. Health, as Emerson said, "is the first wealth." Whatever your desires and ambitions may be, this is the first matter you must see to. Success cannot be assured without health. No work can be well done by a person worn out with sickness.

Sickness weakens the vital energies and destroys the power of personal influence. Everyone possesses a magnetic force peculiar to themselves, which is a factor of no small account in the achievement of success. It is through this subtle and little-understood force that you repel or attract others to you, and acquire an influence which enables you to attain your desires. This force is capable of development by everyone, and, like the glorious sunshine, wherever its influence is felt, it brings strength, beauty and comfort. Ill-health, however, saps the energy of this force, and thus in every sense undermines the foundations of prosperity and achievement.

The mind has a considerable effect upon the physical health, and must on no account be neglected. Cheerfulness and contentment are of great value as health preservers. Worry is one of the most prevalent causes of the lassitude which is the sure forerunner of sickness and disease.

There are, it is true, a multiplicity of guides to health; but, like the many cooks who spoil the broth, their contradictory advice is of little service to the suffering members of humanity. So-called medical science is not to be valued by the loudness of its voice, nor by the number of its practitioners. It is to be valued by its results in the cause of health, and judged by this standard the doctrine of drugs cannot be said to have achieved success. It is indisputable that medical science is responsible for many deaths, and to an enlightened common sense, it is not less obviously the direct cause of much unnecessary misery, suffering and ill-health. Its method is to attempt to cure

one disease by aid of another; or to expel the one by the introduction of a poisonous drug, which sets up another disease in its place. This exorcizing of one evil by another cannot be said to be an ideal plan. When, pray, at this rate of interchange, shall we be rid of our aches and pains? No wonder that complications are so frequent. Truly, it is a case of the blind leading the blind. We seek in vain for guidance here.

Nature is her own guide, and to those who follow her laws, health is assured. We can substitute no other way for Nature's way. There is a perpetually flowing fountain of health in Nature which is sufficient to cure all diseases. An intelligent examination of the seeming cures wrought under the drug system reveal the fact that, in many cases, the constitution has been seriously impaired by the poisons taken into the body, and wherever a real cure has occurred, it is to be traced to the recuperative powers of Nature, which have healed the person in spite of the drugs. If the doctors would only assist Nature, and give her a chance, the patient would recover promptly.

A large number of the medical profession recognize fully the healing power of Nature, but are afraid, apparently, to trust wholly to it, and imagine that by injecting poisonous drugs and performing experimental operations, they can assist Nature in affecting a cure. They are mistaken, Nature is hindered, not assisted, by these things. They cannot prove the supposed benefit of their drugs, whereas the deleterious effect of them can readily be shown. All poisons taken into the body derange the system and call for additional energies on the part of the different vital organs in order to

get rid of them. Instead, therefore, of aiding Nature in her work, they increase it.

We can only help Nature by obeying her laws, and putting ourselves and others so far as possible under conditions favorable to their operation. To direct and aid in doing this is the purpose of our instruction.

This system seeks to bring the patient into accord with the laws of Nature, and by the study of these laws, to find the conditions favorable to their operation. The chief remedial agents of Nature are, water, air, light, sleep, bathing, proper food, exercise, and rest. By due attention to these, the human system may be cleansed of waste matters, and strengthened, and thus enabled to recover itself.

The system of natural healing, treats disease as the warning of a friend, not the malediction of an enemy. Disease is an effect not a cause of physical disorder. It testifies to the fact that a wrong state of things has been set up in the body, and calls upon us to rectify it by doing away with the cause. When the cause is removed the healing forces of Nature will speedily set the system right. It is not the disease that needs to be cured, it is the patient.

A large number of charlatans have always been found to foist their nostrums upon the simplicity of mankind, and it is quite time, at this stage of human history, that such quackery should be done away with. If the principles of Natural Healing were but more widely known, the enormous fortunes made by pill-venders, powder-advertisers, syrup-dealers, and other cure-alls and pain-killers, would be impossible. The

impostures that are palmed off upon the public are unbelievable until examined into and definitely known. It is to counteract such knavery and to enable everyone to be their own physician, to get rid of any malady promptly and without expense, that we are issuing our grand book on "Perfect Health." And we would add that, for those who take up Natural Healing professionally, there is much money to be legitimately made by it.

The cause of disease is but too frequently little understood, even among medical men. The majority of diseases may indeed, be traced to the blood; but there is something behind this, a condition of the system which renders it liable to disease. This proneness to disease often has its rise in the nerves. The nerves are susceptible to every minute influence which is capable of affecting the human system, and it is they who, when injuriously affected, contaminate the blood and spread the disease throughout the body. It is, therefore, of the utmost importance that we should avoid whatever injuriously affects our nerves, as it thereby sets up a proneness to disease in our system.

It is the knowledge of this fact that affords the real explanation as to why in epidemics some catch the disease so much more readily than others. This secret, unseen nerve force is the responsible cause of their succumbing so easily. If this force is weak the system is at once rendered liable to disease, and whatever be the prevailing form of the malady the individual falls a ready victim to it.

The vitality of individuals differs considerably, and whereas one may recover from a sickness within

a few days under proper treatment, another will require a much longer period. The process of healing is always a question of time, but by putting ourselves in accord with Nature it may be greatly accelerated. If the vital energy be debilitated by wrong living the system will require a longer time to recover than it otherwise would. Irritability of temper is also a deterrent to quick recovery. A calm, even frame of mind, coupled with strict attention to natural laws and the free use of Nature's remedies, will ensure the regaining of health.

The system of natural healing has made vast progress within recent years, and promises in the near future to ameliorate the general conditions of life. Until fifty years ago it was practically unknown, and it is only within the last twenty-five years that it has been established upon a definite scientific basis. The prejudice with which it was at first regarded has almost entirely ceased to exist. Everywhere it is commending itself by its practicality and its universally beneficial results. Instead of its teachers being persecuted, they are now rightly regarded as benefactors of their race. All this, however, has not been accomplished without much opposition, which has only been overcome by the self-sacrifice and devotion of the noble men and women who were its first advocates. They have borne the opprobrium, and you, dear reader, may enter into the fruits of their labors.

The preservation of health is within the power of each individual. We hear sometimes that certain diseases run in different families, some inherit a tendency to consumption and other diseases; yet a little

extra care will entirely obviate these diseases, and enable the individual to maintain good health and prolong life to old age. Those who possess ordinary health need but to take very little trouble to ensure immunity from illness. The masses are so prone to think that disease is a matter beyond their control, that they never exercise ordinary caution in the matter of preserving health. As a matter of fact, the reins of life and death are in our own hands, and we may prolong or shorten our days as we choose.

The recruiting powers of Nature are diversion, relaxation, and sleep. No one can preserve full health without due attention to these things. The force expended in the doing of daily duties must be replaced. We cannot for ever go on draining our powers without sooner or later exhausting them. That the conditions of modern life do drain the powers of the individual is clearly proven by the very fact of, at least, one lengthened vacation in the year being generally recognized as essential to health and the proper performance of work.

Sleep is absolutely necessary to health. Our body and its organs need a period of perfect rest, in order to recover from the strain which is put upon them by the ordinary operations of life. Whilst we are asleep we use comparatively little vital energy; most of our organs are doing no work whatever, and those that are, work much slower. To brain-workers especially, sleep is requisite, as it is only whilst in that state that the brain gets any proper rest.

A period of repose is absolutely essential, and cannot be dispensed with, if we desire to maintain the full

vigor of health. If idleness be the fault of some, others go to the opposite extreme and wear themselves out by doing too much. Whilst a certain amount of work is necessary to our well-being, overwork will assuredly bring on ill-health. Ill-health is not conducive to good work, and so these people by their excess of energy defeat their own purposes. A period of repose before and after the mid-day meal will be found most beneficial both to health and work.

Occasional diversion is requisite to perfect health. To keep the mind continually bent upon work is enervating both to mind and body. As the old saw expresses it, "a bow always bent soon breaks." A change of scene or of occupation acts like a tonic upon our jaded energies. The tired toiler of the city is refreshed by the sight of the green fields and the deep blue sea. The fresh air, the wide expanse of scenery, the enjoyable holiday life sends him back refreshed, both physically and mentally, to his daily work.

Laughter is the prerogative of man, and whatever diverts the mind from the work of life is conducive to good health. Here, as in all things, it is the just proportion that is good and the excess that is bad. A frivolous life is worse even than overwork. Frivolity destroys all usefulness, and wrecks the whole life.

Life is composed of moments, and the preservation of health is a matter of observing trifles. Everything we do has an influence on our health. Utilize well the little things of life and you will be fitted for the great occasions when they occur. We need to exercise a constant restraint over ourselves, to wisely rule over our own kingdom, if we would be healthy

and strong. The body is not meant to be an encumbrance to us in our life's journey. The healthy man rejoices in his bodily vigor, and his physical energy is the source of much happiness to him.

The appreciation of life depends very greatly upon health. The beauty of the landscape, the glory of Nature, the delight of a great work of art, the charm of a noble book, all these are ignored and undervalued by a man in ill-health. The rapture of life and the beauty of the world can only be fully appreciated, when the vigor of health stirs the veins and reddens the cheeks; when the intellect is clear and the heart joyful.

Health puts us in accord with Nature, and the whole world responds to our behest. Whatsoever we are capable of may be done by us. Every whim and desire may be satisfied, ambition knows no restraint. It is a noble and glorious liberty which the healthy person possesses. Liberty to make the best of his or her life; liberty to promote the cause of truth and the good of mankind.

The knowledge of the physical conditions of life should be taught to all, and not reserved as the especial privilege of an exclusive medical profession. Even in these days of extended education, great ignorance on these important subjects prevail. They are not taught in our schools as they should be, although we are glad to recognize that some efforts are being made to remedy this. After all it must rest with the individual to make this knowledge his own; the apathy of men concerning their bodily welfare is extraordinary.

Wrong living, which lowers the vitality and weakens the physical system, is but too prevalent. It is to the benefit of everybody, both from a monetary and a health point of view, to promote right living. If we want to be successful in anything we must be fitted for the attaining of success, and health is the primary condition of fitness. If you are an employer of others, then persuading them to adopt natural methods of living would be to your pecuniary advantage, as it is a proven fact that more and better work can be secured from the healthy than from the ailing.

Apparent health often makes people negligent and careless. They tell you they are not ill, and it will be time enough to think about such morbid subjects as the preservation of health, when they become ill. They can do this, that, and the other, and no apparent harm results; then why should they not do as they like? This apparent health, however, often ends in sudden death. Nature will not permit us to play tricks with the strongest constitution with impunity. To every self-indulgence, every transgression of her laws, Nature has fixed an inevitable penalty.

Prevention is better than cure, and if people only knew how easy prevention was, disease would speedily die a natural death. A little care as to the food eaten and the habits indulged in will add many years to life. The greater part of the old age and decay of energy around us is premature. By proper living and due attention every organ and part of the body should last, at least, one hundred years.

A flushed face, sparkling eyes, even a large robust frame and splendid appetite, are not always indications of a perfect state of health. A keen observer will pay special attention to every minute detail, lest the rift within the lute may come upon him suddenly, and end in a fatal collapse. Perfect health, like real virtue, is a combination of many good qualities forming one harmonious whole. The least vibration out of tune may mean the tottering of the entire fabric. The old adage, "One man's meat is another man's poison," is borne out every day. Experience shows the great diversity in the capacity of each individual for different forms of exercise. Some, like Atlas, could almost carry the world on their back and feel no ill effects therefrom, while others succumb to the slightest exertion. Severe mental and manual labor, even gigantic feats of strength, performed on the spur of the moment, do not entail the assurance that such a person is in sound health. Great mental activity, unless accompanied by a very regular life, is more wearing to the health than the hardest manual labor. Byron wrote "The Bride of Abydos" in a single night, yet he was only thirty-six when he died.

To be in perfect health, and to remain so, a man must follow calmly an even tenor of life. No matter how many worries or vexations he may meet with, he should strive to preserve an undisturbed temper. Heredity has much to do with character and temperament. Persons, whose parents have suffered from gout, bronchitis, rheumatism, and similar disorders, should follow a regimen opposed to these diseases. Thus, though their system may be predisposed to these ailments, a proper

course of diet will effectually eliminate much of the danger. Care will do the rest. A little foresight is a great advantage, it is a faithful sentinel ever at the post of danger. How many serious, nay, fatal illnesses, might be averted if the first warning were heeded. People often think a headache not worth mentioning; sleeplessness merely the effect of environment; depression is put down to climate; nervous irritability, the state of the atmosphere; whereas all these symptoms are all fingers pointing to a danger signal, and should be treated without delay. Good health may be judged by sprightly cheerfulness; clear, brilliant eyes; smooth, fresh skin free from the wrinkles of care, worry, or morbid forebodings; a free action of the internal organs, a perfect rhythm of the heart's action. The organ of life is a beautiful recorder of the mansion it inhabits. A capacity for enjoyment, a desire to improve our own condition or that of our neighbor, a hope to develop and expand the good we see around us, are indications of sound health; as, also, a supple, elegant form, neither too fleshy or slender to meagerness. Good health is expressed by the pleasure one takes in various forms of prolonged physical exercises, either carried on in the open air or indoors. If athletics are indulged in, much may be deduced from the manner in which the game is pursued by the athlete; whether it is a pleasure, a delight, a throwing off of exuberant joy in the full flush of health and spirits, or the dull apathetic round of duty, indicative of poor health and weak vitality. The vigorous, healthy man longs to benefit the race of mankind, he feels the universal brotherhood tingling in his veins, he recognizes its claims upon his sympathy and

assistance, and his heart goes out in a great outburst of tenderness, he gives out of the abundance of his generous heart. His philanthropy emancipates and regenerates the race.

One must be in good health to thoroughly enjoy the last new novel, or scientific essay; to write with vigor a leading article, a poem, or a magazine story. There is a style, a vim, a verve, an infusion of good health, reflected in the pages, which tell emphatically of the mental and physical health of the author. So, also, the mental and physical state of the reader may be judged by his ready appreciation of the efforts made for his perusal. How quickly the sharp perception and bright eye of health will discover the point of a story, and gain inspiration from the half-veiled suggestion. All these symptoms are worthy of definition. The really healthy man or woman, in addition to looking well, will be endowed with superabundant energy to keep pace with business and pleasure without exertion, merely the outcome of their innate soundness. They will also keep up this exertion without the fictitious aid of stimulants, or without feeling fatigue, and this continuously without any inclination to stop short.

A fastidious epicurean taste for food is frequently the result of a worn out system, which thus tries to tempt the jaded palate. A person in health will scorn these subterfuges, and be perfectly content with the simplest fare. The internal organism requires no stimulant. Luxurious superfluities are not needed. A man of few wants bestows his money in the advancement of every good and noble cause, only then can he be accurately described as prudent and wise.

Excess in eating and drinking unsuitable food will cause depression, and very often acute dyspepsia; instead of abstention, the opposite course is pursued with still more acute sufferings. Heredity must be taken into consideration; its hurtful tendencies are the most difficult to eradicate, inasmuch as they are part of one's nature. Geographical position, climate, soil; accidents causing injuries; breathing impure air; partaking of adulterated food, or not having a sufficiency of nourishment, sleep and raiment; excessive brain work, or allowing one's intellect to lie dormant by over-indulgence in sleep, which produces a type of mental lethargy; to be insufficiently clad, or, on the other hand, too much wrapped up, which is weakening in itself, while frequent colds are the sure attendant on scanty covering; want of ventilation; a deficiency of sunlight, or even artificial light; excess or deficiency of heat, or neglecting to refresh the used up air by opening the window half way, and thus permitting a full current to enter an apartment; insomnia, nervousness, irritability arising from business troubles or household cares; one and all are decided foes to good health.

Ill-health is also due to an erroneous method of diet; irregular hours for meals must be sedulously avoided; it is wrong to go immediately from severe brain work, or hard manual labor, to partake of a full, solid meal. A short time should elapse for the relaxation of brain and muscle. It is also injurious to set to work again as soon as the last mouthful is swallowed. It injures the sight and impairs digestion, almost as much as bolting the food. Chew the cud of reflection both before and after meals, and follow a cheerful, uplifting train

of thought. Our teeth are given us for mastication, and should thus be used. Cookery is a fine art, and those who prepare the meals for a family have practically in their hands the happiness, good health, and prosperity of that family. Deleterious ingredients, acids, syrups, spices, and other condiments wrongly concocted have caused fatal mistakes. Luxurious living, according to many eminent authorities, is one of the mainsprings of the fearful increase in cancer within recent years. Superfluities should be avoided, if we wish to enjoy robust health. The most learned expert can only guess at the effect of any particular food used by an individual. The minute cells of the body are easily injured, then the tissue and muscle give way, nervous prostration ensues. These ailments are often inherited, which makes it a double duty for parents to guard their health, and not be the transmitters of dread diseases to their helpless progeny. We must not be above instruction; on the contrary, we should keep our minds open to the latest development in self-knowledge, science, and culture. Ninety-nine per cent. of the vast army of incurables and chronic invalids owe their sad condition to gross ignorance, stimulants, and noxious drugs and patent cure-alls advertised as specifics, which are sown broadcast over the land, and bought at fabulously high prices by too credulous simpletons. Bad air, bad food, poverty, drink, and their consequences, brutal passion, suicide, murder, and lunacy are all on the increase for want of proper knowledge of how to prevent these miseries and tragedies. Purity of life is the first step towards elevating the masses; more space in which to live; pure, wholesome food, at a nominal cost, properly cooked;

plenty of light, air, and sunshine would soon confer on the world that greatest of all blessings, good health; without which it is impossible to be contented, prosperous, and happy.

Magnetism by its action on the nervous system plays an important part in the cure of disease. Every human being is more or less charged with this wonderful fluid. Yet, until modern demonstration proved its presence, it was completely overlooked as a primary relief by many scientific men. We know the action of the mind on the nerves, and the impression made by every sight and sound on these delicate fibres enlightens one on the subject of many otherwise unaccountable ailments. The impression made by the retina is carried by the optic nerve straight to the brain. Sensitive persons in delicate health, or others who desire to remain free from morbid thoughts, should be careful to eschew all painful scenes, especially if no good can accrue therefrom. It is simply madness to harrow the feelings if one is not in a position to render any assistance. Pictures thus impressed upon the brain are most difficult to efface, and have wrought much mischief. Useless regret for what cannot be remedied has often laid the first seeds of an insidious malady. The withering effect of grief is communicated to the blood, and through this channel vitiates the entire system. A state of collapse, of complete inertia often follows the shock of a sudden calamity. The man or woman of highly strung, excitable temperament becomes a dazed automaton. They imagine themselves unable to do this that, or the other thing; unable to think or act for themselves, they become stricken, seared, as it were, by

misfortune, and drift along hopelessly, aimlessly through life.

The man of sound mind and body will calmly look disaster in the face; he is a philosopher, and instead of wasting his life in vain regret sets his wits to work immediately to retrieve his fortunes.

By our new system we propose to deal in the most scientific manner with every form of disease. The old landmarks of ignorance have been swept away, and in their place has arisen this wonderful science of hygienic culture. The Hindoos, the Turks, in a word, wherever the followers of Mahomet are to be found, great ignorance of hygiene prevails. It was only within the space of the last half century that any attempt at sanitary sewerage was made in Constantinople, the city of the Sultans, which in ancient times was regarded as one of the seven wonders of the world. It is still superbly beautiful, but distance lends a special enchantment to the mosques and minarets tapering against the glorious deep blue sky. The dirty streets, the filth, the terribly unsanitary condition of the city itself, tend to disillusion the visitor.

The laws of Nature must be obeyed, else their violation will lead to disastrous consequences. Illness itself is often sent to eliminate impurities from the blood and system. Instances are not wanting of those who have emerged from a long illness stronger and better than ever before. Nature had revealed to them their weak points. They adopted the simple remedies set forth in her beneficent curriculum, and were healed, renewed almost beyond recognition. Sleep is the best restorative for a weakened frame which suffers from

over-fatigue. Even to lie down at full length on a couch, and extend the arms at the side, and relax all muscles completely, will be found most restful and refreshing.

The healthy man is too busy to allow his imagination to lead him away into foolish fears or fancies. He knows how to curb the realm of thought, and by an effort of his strong will keep it in subjection.

What a very different world it will be when self-knowledge and culture will teach men and women what to use and what to avoid; how to prevent those nervous attacks which make life miserable when it should be happy. As Shakespeare remarks: "Who can minister to a mind diseased?" Hysteria used to be a favorite ailment in the days of our grandmothers; every well brought up young lady was expected to shed tears, aye, even faint, when the emergency of the situation demanded it. We remember the world was lost to Mark Antony by the tears of Cleopatra, a brave man became a coward, moved by a woman's tears. The new woman, bless her, amid all her brusqueness and mannishness has discarded the perfumed kerchief and the smelling bottle. And here, let us say a word about this same subject of tearfulness; it is a symptom which should be carefully checked at once, as it often has a tendency to insanity. Why should any well-balanced mind take refuge in idle tears? The man or woman incapable of controlling his or her feelings is not fit to be trusted with any position requiring even the meanest capacity. Troubles, trials, and disappointments are the lot of all, in the manner of treating them, the difference is shown.

between the hero or heroine who emerges from the crucible of suffering chastened and subdued, yet exultant and brighter than before. Health, though a gift of Nature, is only bestowed on those who labor for it, for these it is retained to the last. They know the value of the gift in their possession, and steadily refuse to barter it for fleeting enjoyments, which leave many a scar behind. Appreciate the gift, dear reader, if it is yours. Good health is beyond all price. We can help you to retain it by showing you the surest, safest means to that end.

The body is a wonderful piece of complex mechanism, and, as in any machine, it requires every cog, wheel, screw, and rivet, to be in place; staunch, sound and firm, so as to obtain the full amount of work for which the machine is capable. The least divergence causes serious damage, and destroys the effect of the whole. So also a pain, ache, impression, tendency, or inclination, no matter how minute, may mean the wreckage of an otherwise sound constitution. Therefore, if you would remain in perfect health be ever on the alert, and let none of these unusual symptoms go on unchecked. The word incurable is fast becoming obsolete in the world of Nature. The one preventative stitch saves the otherwise necessary nine, therefore, in a vital matter like health, be your own medical adviser, and we will supply you with the requisite knowledge to make you so successfully.

How many so-called eminent physicians make fame, and amass fortune by special treatment of special diseases. They devote their whole life, concentrate their whole energy on that one subject. A human

being suffering from a specific disease is brought before a specialist for his disorder. The physician regards him as a subject—an interesting case. The patient, in hopeless ignorance of himself and his disease, commits himself hopelessly into the hands of the learned, but erroneously taught, stranger. He is drugged and dosed, and experimented upon by various treatments, finally, perhaps, by cautery or the operating knife, until, weakened by all this, he calmly dies. The case forms the subject of many a column in the medical press, is referred to in medical lectures, and dissecting which, with Nature's simple remedies, might have rooms, as a *most successful* operation.

Many a valuable life has thus been cut short, been prolonged for many a year. Everyone in good health cannot but enjoy the gift of life. All the daily routine of life is one of enjoyment to the healthy man; not alone is he happy and contented, but he enjoys his food, his labor even becomes a pleasure; such a one tries to benefit others, and closes his eyes at night to enjoy a well-earned rest. If dreams visit his couch they are pleasant; nightmare is unknown to him.

A day spent without muscular exercise is a day lost, so far as gaining strength is concerned. This should be remembered, for the body is constantly wasting away, and requires incessant replenishing. Impurities are carried off by profuse perspiration; also through the lungs, kidneys and bowels.

The perfectly healthy man or woman is at peace with all the world, a benefactor to the human race, who sheds sunshine and cheerfulness by his or her



presence. A welcome is their greeting everywhere. Such persons are at present rare, it is true, but we trust the time is at hand when they will be the rule and not the exception. To be happy, healthy, contented and prosperous, is within the reach of all who fully and faithfully comply with our efforts to make them new men and women.

Who would linger on a bed of sickness, or martyrize their own life and sadden those around them, by needless complaint when a remedy is within their easy reach? But be it ever so near, unless they grasp it the opportunity will be lost. Time is the essence of every great reform, those who have embraced the fitting movement at the proper time, and proclaimed its doctrine to the world, have been epoch makers in history. Let us of this generation do our part faithfully and well. Every good act is its own reward. It is more, it is a beacon-light for others to follow, even though the path be thorny all its brambles will be crushed aside by one determined effort.

Those whose names are household words in every land, arose to greatness only after much toil, and with the putting forth of a vast amount of mental and physical energy. The acme of perfection in living is to blend muscular exercise with mental labor that the greatest enjoyment and best issue may be drawn from the union. A man of letters should find, and generally does find, his best tonic in breathing the pure, fresh air of Nature, amid Nature's most beautiful environs. The man of manual toil will take refuge in a delightful book, and as he peruses its pages he is raised out of himself, elevated

to a higher intellectual strata and thus ennobled; the world has put on a new aspect more sublime than ever before. He sees fresh beauty in the ever-changing seasons, he takes precaution to dress himself suitably to the climate. He rejoices in the first notes of spring, regardless of the keen east wind which so often makes havoc with the unprepared and heedless. The birds, the flowers, the storm, the sunshine, rain, hail and snow have each and all a message to deliver which he opens his mind to receive. The wonders of Nature are his study, its healing his reward.

Pimples on the face, neck, or any part of the body, are sure indications of something wrong with the system. The condition of the stomach is often shown in the face. Anyone neglecting to remove the cause of these unsightly blemishes is very much to blame. Fresh air, bathing, a fruit diet, and plenty of outdoor exercise, should effect a speedy cure. To be thus disfigured, when the means of cure are within easy reach, is an unpardonable offence. We owe it as a duty to ourselves and others to present a clear, comely complexion. Frequent bathing in hot weather is to be recommended. The morning bath fortifies and invigorates the body, preparing it for the air, after the languor of sleep. Use warm, cold, or tepid water according to taste, mindful that cold is the most invigorating in the morning; with the chill taken off it will still be very beneficial, while a warm bath taken at night just before retiring, refreshes the skin, carries off all the dust gathered during the multifarious duties of the day, and it is a great solace to the tired and weary feet.

We cannot too strongly deprecate the practice of taking pills by persons seeking health; these ingredients are retained in the stomach and have an irritating effect instead of the immediate relief advertised. The tongue should be examined from time to time, in fact every morning; if it presents a furred appearance it is a sure indication of ill health. We will briefly enumerate various complaints, and state their best treatment on naturally hygienic principles.

We will commence with that which is the most common—namely, a cold.

TREATMENT OF COLDS.—When a person has contracted a cold, the first thing to be done is to take a sweat bath, so as to induce perspiration and open the pores of the skin.

CATARRH is an inflammation of the mucous membrane of the nasal cavities. When attended with fever, the disease is called acute catarrh, or catarrhal fever.

INFLUENZA, though sometimes called epidemic catarrh, differs from catarrh proper, in that the inflammatory affection extends to the mucous membrane of the windpipe and bronchial ramifications. It is also attended, in a vast number of cases, with nervous derangements as well as great depression. Catarrh seems only to affect the nose and forehead, but it is principally a disease of the liver, and primarily a bilious complaint. The function of the liver is to excrete from the blood certain hydro-carbonaceous elements in the form of bile. But if the liver becomes inactive, torpid, or obstructed, so that it cannot properly perform its duties, these biliary elements accumulate in the blood and are then expelled through

other channels. The treatment of this disease should be chiefly directed to the opening of the pores and restoration of the functions of the liver. Local applications may also be resorted to. A wet cloth should be laid over the forehead during the night, covered with one or two thicknesses of dry cloth, and bandaged so as to remain on. When taken off on arising the forehead should be well washed with cold water.

Whatever obstructs any one of the depurgating organs—the skin, lungs, kidneys, or bowels—tends directly to congestion of the liver, and indirectly to the production of catarrh. Hence the successful treatment of catarrh requires general attention to all the eliminating organs, also attention to the diet; fats, gravies, and all kinds of rich food should be studiously avoided.

PNEUMONIA is a very dangerous inflammation usually confined to one lung; but in some cases both are affected. The most rational treatment is that which equalizes the circulation or determines the blood from the lungs to other parts of the body.

CONSUMPTION.—The prevention of this dreadful malady should commence at birth. An infant with any possible inherited tendency to this fell disease should be treated on natural principles at once. Fresh air and sunlight are essential. In later years, if there is a predisposition to consumption, great care should be taken to induce deep and copious breathing. The lungs and chest require proper expansion. The patient should be as much as possible in the open air, and should inhale and exhale the breath through the nostrils. A variety

of muscular and gymnastic exercises can be employed to advantage in expanding the chest, as throwing the elbows back, first putting the hands upon the chest, striking the hands out laterally alternately, making gentle circular motions with the hands, while both arms are extended laterally from the body. Diet should be pure and nourishing, avoiding all kinds of condiments, indigestible foods, such as pork, etc., and everything of a rich and greasy nature. Physicians frequently prescribe cod-liver oil, fat bacon, and similar fats, but these articles do not remove the cause, consequently they cannot cure the disease, but usually aggravate it.

Without dealing in detail with a host of other ills to which flesh is heir, under the abnormal conditions of modern life, it must not be forgotten that even disease is a friend in disguise. A chronic complaint is not infrequently the means of prolonging life. A person who knows the dangers which attend him may be induced by that knowledge alone to eat wholesome food, avoid dissipation, and keep regular hours. Disease, too, gives a friendly warning in bilious attacks. But for these, many people would go on eating and drinking until they had surfeited their systems. Fevers are remedial processes by which waste and poisonous elements are removed from the system. All these unpleasant aches and acute pains are Nature's warnings, to which, if we are wise, we will pay timely attention. Nature puts forth a restraining hand, and woe to him who willfully, or even ignorantly, ignores it.

In the second volume of the Self-Culture series, the cause, prevention, and cure of disease by natural methods will be fully explained.

That Nature always tends towards cure is a fact well-known to enlightened physicians and physiologists. In surgery, when bones are broken, the bandage keeps the parts together, but does not unite fractured portions. The healing power of Nature effects that—and so of all wounds and diseases. If we give the necessary conditions—pure air, pure food, pure water to drink and to thoroughly cleanse the skin—any disease or malady that is curable will yield to the “*vis medicatrix nature*” under such conditions. Fruits and cereals cleanse the system of impurities, while serving to build up new tissue out of pure blood. Our present wretched system of diet and sanitation, or rather the want of it, on the contrary, always tends to choke up the system with impurities; hence the constant demand for pills and draughts concurrent with a supply of quack medicines called blood purifiers. Those who renounce all drugs and blood poisonings will agree with a wise physician who said: “The casting out of diseased matter by natural means is purification, the renewal of the body with pure and healthy food is invigoration, and the two constitute a cure.” It is well-known that by what is called the “grape cure,” that is, going to the vineyards, breathing the pure air, and living solely on grapes and a little bread—nothing else—people are cured. Very successful has been the treatment by diet, coupled with hydropathy or water cure, sweatings, etc.

Dr. Lambe, after a career of success as a physician, became disgusted at the charlatanism of the medical profession, and gave it up, but continued to treat all who applied to him gratis, and cured them of their

ailments by his peculiar regimen, a vegetable diet and distilled water, with which he had cured himself of disorders which had nearly prostrated him, and to this simple regimen in his eightieth year he ascribes "the good share of health" which he had enjoyed in spite of early weakness of constitution.

Isaac Pitman, the renowned author of "Phonographic Shorthand," said: "Dyspepsia was carrying me to the grave. Medical advisers recommended animal food three times a day. On this regimen I became worse. I avoided all meat, and recovered."

Mrs. Mary Nichols, in a treatise entitled, "A Woman's Work in Water Cure," narrates a great number of cases of all kinds cured by a pure diet, and recovery hastened by judicious hydropathic treatment.

Dr. T. R. Allinson, one of England's most noted physicians, who, seeing the error of his way, and having the courage to back his convictions, in spite of so-called medical ethics, has the following to say:—

"Drugs; doctor's medicines and patent medicines. All these are wrong. A few drug doctors give harmless drugs; such practice is fraudulent. Most patent medicines are purgatives or harmless mixtures, and consequently fraudulent. One very successful medicine is only distilled water, yet it is sold at 5s. an ounce and guaranteed to cure cancer, and every other ailment the body is subject to. When drug doctors give strong medicines, then they do harm. Drugs will purge, will make one sick, will send one to sleep, or relieve pain, and they can kill. What they cannot do is to cure. All cure takes place by the action of the system and in spite of the remedies taken.

Every dose of medicine is a harmless dose of humbug, or a dose of poison. There is no getting away from this fact. Every sick person who takes a dose of drugs is lessening his chances of recovery, or is driving a big nail into his coffin. If you must see a poison doctor, take his stuff home and throw it down the sink; better to pay for it and throw it away than to be injured or killed. Learn how to live properly and so avoid illness and the doctor. Health is free to all who live rightly. Disease and premature death is the fate of all who willingly or ignorantly break the laws of life." Reader, you are offered health, will you take it?

Sir John Forbes, late Court Physician to the Queen, says of drug medication: "In a considerable proportion of diseases it would fare as well or better with patients if all remedies, especially drugs, were abandoned." He adds that things have come to such a pass in physic that they must either mend or end. Sir Astley Cooper said, "the science of medicine is founded on conjecture and improved by murder." Of course, the present practice of medical science proceeds on the principle of curing the disease—that is probably why it is the patient often dies. What we propose would be to assist Nature in attempting to effect her own remedy. The chief hope of medical reform is from an educated people, and not from the medical profession itself.

Professor Gregory, of Edinburgh, told a medical class that "ninety-nine out of every hundred medical facts are medical lies, and medical doctrines are for the most part stark, staring nonsense."

Dr. Rainage, F.R.S., thought the present system

of medicine a burning shame to its professors. We need hardly cite the oft-quoted remark of Monsieur Magendie, the celebrated French pathologist, addressed to his class: "Gentlemen—Medicine is a great humbug! I know it is called science. Science, indeed! It is nothing like science. Doctors are simply empirics when they are not charlatans." The opinions of other celebrated foreign and English and American practitioners could be quoted to the same effect.

The pestle and the mortar and the lancet of the vaccinator are without doubt responsible for more deaths, of children especially, than anyone would like to answer for—much less the presidents of the medical institutions under whose notice some of these cases could hardly fail to appear. Dr. Abernethy, the famous practitioner of whom so many *bon mots* are related, remarked on one occasion, in his customary caustic style: "There has been a great increase of medical men of late years, but, upon my life, diseases have increased in proportion." A celebrated fashionable physician, whose name we suppress, declared that, after forty years' experience, "I have no faith in physic," and when dying he exclaimed, "I wish I could be sure that I have not killed more than I have cured."

Mrs. C. Leigh Hunt Wallace, the well-known journalist and writer upon hygienic subjects, who owes her valuable life to natural methods of cure, has the following to say in one of her works:—

"If you crave the definition of disease from a medical man, and he gives you credit for having thought upon these things, he will tell you that neither he nor

any other doctor can give the least idea; but if he thinks you can be put off by mere words, he will reply, that "disease is an absence of vital force," i.e., it is an absence of life, or health—and you are as much the wiser as if you had been told that darkness was an absence of light, or cleanliness an absence of dirt. Such lip-knowledge as this does not assist them to become true healers of the diseased.

"We are often told that people crave so persistently for certain injurious things, that they could neither eat, drink, nor sleep without them, and surely, it is argued, such craving must be a voice from Nature, which should be attended to. This is the cry, to a greater or lesser extent, of the mustard, salt, pepper, and vinegar imbibers. of the opium eater, of the tobacco smoker and chewer, of the snuff-taker, of the whisky or gin drinker, all of which depravities they blasphemously ascribe to the pure and holy wants of Nature, when each and every one of these things are simply the results of a depraved, degraded, and artificially vitiated set of senses, whose powers are so perverted that they control the human will to demand poisonous stuffings and sensuous irritants, instead of rebelling against them, and demanding pure and simple nutriment.

"Remember that diseases are in you, and that their expression means their elimination; therefore, give Mother Nature a kindly welcome when she throws out the fruits of your disobedience to her laws, instead of systematically packing them up for the future destruction and decay of your cherished body by organic disease.

"If, for one moment, we cast a glance 'around, and survey the effects of universal disease, it is sufficient to enable us to individually take up the cudgels, and swear eternal war against the sin and depravity which fills our hospitals, lunatic asylums, workhouses, prisons, reformatories, and private homes with diseased minds and bodies.

"Oh, try and help to lessen these cumulated masses of physically, mentally, morally and spiritually deformed and diseased, by scattering truth broad cast over the face of God's beautiful earth, whereby we may practically realize the words of that prayer, which our lips so often breathe without thought or care for its divine meaning "Thy Kingdom come on Earth as it is in Heaven."

Dr. L. H. Anderson, Principal of the National Institute of Science, Chicago, Ill., America's most eminent and successful Natural Healer, has this to say in one of his many books upon health and right living:—

"Every one capable of free mental action must realize that Nature has provided at least as well for all the requirements of mankind as it has for the beasts. It is an unquestioned fact that the latter are never sick if left in their natural state; it is only when they are domesticated, when they are estranged from Nature, that disorders of the system make their appearance. And it is, furthermore, a well-known truth that only the civilized individual needs a doctor."

"Brief and simple as this observation is, it tells the whole story. *But*—the way once lost in any wilderness a native is needed to guide out the astray. Very little reflection will show that the average man and woman

of to-day are lost in a maze of arts, and that unnatural habits, and modes of living, that are radically opposed to the first and most imperative dictates of Nature, have obliterated all, to them cognizable, signs that might lead them out. They are as helpless in their dire confusion as is the wanderer who is lost in a great forest; and the number who are realizing all this is now augmenting at a rate that is past all belief; and mark this well: *Guides are in demand!* ”

“When a man has lost his way in the woods and is starving, he will pay, whatever the price, to be rightly directed; so with the awakening multitude, who now recognize the frightful conditions into which they have drifted. In whatever direction they seek an outlet by the help of their once so implicitly, but no longer trusted, science, they are confronted by an asylum for the insane, or by a hospital, or by a sanitorium; and everywhere by promises of artificial help that are never made good.

“What all these sick, perplexed, and despairing legions are now eagerly looking for is—Guides!”

Will you become a guide to suffering humanity?

There is honor and glory galore in the task for the ambitious.

There is renown and money in plenty in it for those who take up the work professionally.

The Natural System of Healing, combined with Scientific Self-Culture, such as we are now offering in our series of books, and in connection with our Society, will dispense in a large measure, and should do wholly, with that antiquated faith in the “medicine man,” which is likely to encounter the inevitable fate

of other and older superstitions. Our faith is reposed, from long study and experience, in a system of rational hygiene. In that system, according to many experts, there are two curative agents. Water is the best diaphoretic we have, and pure, cold air is the best tonic. Next to water and air must be placed abstinence. It should be remembered that every mouthful of food one eats beyond natural requirements is so much poison in the system. It clogs the physical machinery, and has to be gotten rid of with a great waste of energy.

A wonderful power of recuperation is possessed by some people, who will recover from an ordinary ailment in a day or two, under judicious treatment; others of weak vitality, and in whom disease had made greater inroads, will need a longer treatment, and in cases of consumption, a much longer period must elapse before the system can be renovated. The irritability of patients sometimes retards recovery. It is pleasant to find patients who are hopeful and cheerful, for that is a feature which is favorable to recovery.

Rest and recreation, as well as work, are necessary to ensure good health. Some people sleep too little. This is a great mistake. Sufficient time should be taken to recover lost energies. A light heart, joy and gladness, are very much to be desired. Extreme anxiety over one's business occupation or social engagements, without change and time for recuperation, have brought many to premature death. As the poet Wordsworth happily indicates, we may profitably take a lesson from the birds:—

And hark! how blithe the throstle sings;
He, too, is no mean preacher.

Come forth into the light of things,
Let Nature be your teacher.
She has a world of ready wealth,
Our hearts and minds to bless,
Spontaneous wisdom breathed by health,
Truth breathed by cheerfulness.

The object of the Self-Culture Society is to lay down such simple rules of health that people may be their own physicians. Our object is not to gain patients by publication, though we do not refuse our aid, but what we aim at is to institute a rational hygienic system of treatment. Furthermore, we wish to interest people in other matters affecting their well-being besides the primary object of health. We wish them to consider the whole *regime* or *curriculum*, whereby the hope to effect improvements and developments in everything which concerns the personal well-being of man and womankind.

It is especially desirable that Altruism should be understood to be, as indeed it is, the prevailing sentiment of our Order. Our love and sympathy extends to all. We are strenuously opposed to those horrid barbarities to which many of the poor are subjected in hospitals. Not so long ago we learned from the very best authority of experimentation on the bodies of the poor in Vienna—and the same thing we know prevails elsewhere—which is enough to shock anyone who has the smallest sympathy or scintilla of humanity in his composition. These practices explain how it is that the working-classes in Europe, and to a large degree elsewhere, will only enter hospitals when impelled there by sheer physical misery.

Few people know of all the hospital horrors that are enacted in these institutions, which have now practically become mere laboratories in which ambitious and unscrupulous physiologists strive to carve their way to fortune by seeking to set up some new theory or to discover some new nostrum. It is nothing to them that their theory is almost sure to be immediately upset by some other physiologist, and that the nostrum is usually destined to be cast away as absolutely ineffective. All the experimentalists desire is to gain notoriety and to see themselves advertised. There is a real danger that we are to be menaced by still greater horrors, contemplated by young and ambitious doctors of the "knife and cautery" school of therapeutics. By inducing the students to witness and participate in the appalling atrocities which are perpetrated upon dumb, helpless animals in our medical laboratories, and in a number of hospital schools, the professors are robbing them of the very gift of sympathy with suffering which is so essential to every true healer.

There are but few active members of any Food Reform Society but have a tale to tell of the personal fruitless results of drugging, change of air, and stimulants, as mostly prescribed, and of the discovery of an easy, pleasant path that leads to health, ease, and a more or less enjoyable existence. May the time come speedily when many seekers after truth for its own sake, and not those mainly who have been lacerated in the mill of adversity, will rally round the standard of natural living. We have the experience, the testimony—the theory and practice is on our side. We ask the aid now and leisure of those who have the power to do

great good by practically bringing before men the potent results of natural cures.

It is to such and similar testimony as this, incomplete though it be, we would refer those who have any doubts about the natural cure by natural means, a system which instead of emptying the pocket tends to diminish expense and create happiness in the process. A lie may live long and die hard, but we who have faith in the future doubt not that the truths of natural living will in the end prevail—in spite of all the dogmas and quackeries sanctioned by custom; drilled into childhood, and acquiesced in by men, and women, disregarding or relegating to the influence of mysterious powers the never-ending procession of rickety childhood, undeveloped and miserable manhood, with premature old age. Since it is abundantly evident that that course of living which cures disease is also the most powerful preventative of the same and promoter of health, as tending to that one thing most necessary to a sound body, this gospel of health we parade as the basis of all reform, because dense ignorance prevails on the subject among the rich, who suffer equally with the poor.

How few attend to both quality and quantity in their food. Poor ill-used stomach, the recipient of everything which that capricious jade the tickled palate passes upon! How many fierce, unmanageable passions, lunacies, murders, and suicides have been aggravated, if not caused, by the malarious humours forced out of thy long-suffering patience; then ascending to the brain and engulfing the wondrous mechanism, man, in one chaos of disorder.

The treatment of disease and the preservation of health have been the subjects of many previously-published treatises and books. Most of them, however, proceed upon the old conventional lines, which include a more or less lavish administration of drugs and surgical operations, which, in complicated cases, often disorganise the system so as to leave many, perhaps worse, ills behind—supposing, indeed, the patient to survive that dreadful ordeal of “the knife.”

On the rational treatment of complaints, books have been written by Doctors Trall, Nichols, Allinson, Anderson, and many others, which have been productive of blessings to thousands. The present work—which is the preliminary to a series of books projected by the author in connection with the Self-Culture Society—is designed to extend an acquaintance with natural laws, and to enable people to build up a strong and healthy body by the use of Nature’s simple remedial agents. We propose to show what health is, and how it may be achieved, apart from the injurious expedients, which are the special privilege and the pharmacopœia of ordinary professional practitioners.

CHAPTER III.

NATURAL PHYSICAL CULTURE.

"The greatest blessing a person can receive is a sound body and a vigorous mind."

COMBE.

EXERCISE alone of all the agents of growth and development can be regarded in an *educational* light—alone is capable of being permanently systematized and administered as a means of progressive bodily culture.

For want of exercise, appetite fails—for want of exercise, comfortable bodily warmth is not sustained—for want of exercise, refreshing sleep is not obtained—but these, reminders though they be, come indirectly, and, as it were, incidentally only. They speak not with the imperative voice of hunger or thirst, or cold, or oppressive heat, or fatigue, or unpleasantly affected respiration. Unfortunately, there are many persons who have what might be called a natural disinclination to bodily exertion, that is a disinclination to physical effort, inherited or induced by circumstances attending the comforts, the luxuries, and the occupations of civilized life—a disinclination which, unless combated at the very outset, grows stronger by indulgence; for exercise is determined by what a man *does*, not by what he possesses or can obtain. It is from these and

many other reasons, such as extreme mental employment and the engrossing cares and absorbing anxieties of business, that exercise in the present day holds its all-important place among the agents of health.

The system of bodily training of Greece and Rome had but one aspect, one aim, and one object. It was designed to practice the youths of the country in all exercises tending to qualify them for the exigencies of war.

Our knowledge of physiological science is something of more importance. A system of bodily exercise which gives added strength to the strong, increased dexterity to the active, and speed to the already fleet of foot, and even more than this. It is not to give the benefit of our thoughts and observations and the fruit of our accumulating information to the already highly favored, and to them only, that we aim. On the contrary, it is the crowning evidence of all true knowledge, that in benefiting all within its influence, it benefits most bountifully those whose needs are the greatest.

In our days, as of old, the race is still to the swift and the battle is still to the strong, but the battle of life is now waged with the brain for weapon, and the race is the high pressure competitive efforts of memory and mind. These are the great and all-absorbing struggles of our times, a "struggle for life" as hard, and involving results and transformations as unerring and inevitable, as ever were traced in the origin of species.

It is *health* rather than *strength* that is the great requirement of modern men at modern occupations; it

is not the power to travel great distances, carry great burdens, lift great weights, or overcome great material obstructions; it is simply that condition of body, and that amount of vital capacity, which shall enable each man in his place to pursue his calling, and work on in his working life, with the greatest amount of comfort to himself and usefulness to his fellow-men. How many men, earnest, eager, uncomplaining, are pursuing their avocations with the imminency of a certain breakdown ever before them—or with pain and weariness, languor and depression; when fair health and full power might have been secured, and the labor that is of love, now performed incompletely and in pain, might have been performed with completeness and in comfort.

Let it not from this be inferred that I consider health and strength as in any manner opposed to each other; on the contrary, they are most intimately allied, and are usually by the same means and in the same manner obtained. Very closely are they connected, but they are not the same, and a man may possess either without the other. For strength may be due to the great force possessed by one system of the body, such as the muscular; or great force in one part of the body, such as the trunk or the limbs; but health is the uniform and regular performance of all the functions of the body, arising from the harmonious action of all its parts—a physical condition implying that all are sound, well-fitting, and well-matched.

Let all, therefore, cultivate strength by every available means, and let it be general, not partial strength. The Battle of Life requires for combatant the *whole*

being, not a part; and the whole, too, in as good condition as can be brought into the conflict.

There is no profession, there is no calling or occupation in which one can be engaged, there is no position in life, no state in which a person can be placed, in which a well-developed frame will not be valuable. There are many of these, even the most purely and highly intellectual, in which it is essential to success; essential, simply as a means, material but none the less imperative, to enable the mind to do its work. Year by year, almost day by day, we see men falter and fail in the midst of their labors—men to whom labor is life and idleness is death—men who with a negation of self and self-comfort even unto martyrdom, devote themselves to great purposes and great works, and before their completion fail; men who run the life-race with feet winged with the purest faith and hearts full of the noblest hope, and who, with the goal in view, falter and fail; and all for want of a little bodily stamina—a little bodily power and bodily capacity for the endurance of fatigue or protracted unrest or anxiety or grief.

This need of such a preparation for the coming struggle of manhood in these times of high civilization and intellectual advancement being then so apparent, what is the great hindrance to the due training of the body? It is to be found in the too *exclusive* cultivation and employment of the mind; in the long and continuous hours of physical inaction with extreme mental effort and inordinate mental stimulation, which the requirements and educational demands of the present day often involve; in the overlooking or ignoring of

the fact that the body also has urgent and distinct claims to culture and employment.

Are these two then opposed? Is a healthy, energetic, and vigorous frame incompatible with a powerful and vigorous intellect? We know that it is not so. Science and experience alike confirm the fact that the two are not only compatible, but that the one is in every case an aid to the other. That the intellect can rarely attain, or if it already possesses, can rarely long retain a commanding height when the bodily functions are impaired; that the body itself will be at its best and most worthy condition when its claims are most fully shared by mental occupations, and that the healthy condition of the mind, produced by sufficient and natural employment, will react most favorably upon the body, can never be doubted for a moment; yet we continually find the one warring upon the other. We shall find the reason of this in the overlooking of the laws which govern both mind and body.

While everyone is ready to admit the great importance of exercise in the daily round of duty, how few there are who really understand what true exercise means. A rush to the morning train or street car is not exercise, neither is a walk in the park, or through the streets of the city, or along a country lane. It is walking, no doubt, and infinitely better than remaining indoors, or driving. But walking is not sufficient for healthful exercise, it develops and strengthens the muscles of the legs, it aids digestion, it improves the general health and spirits, and there its usefulness ceases. There still remain the muscles of the arms, the neck, the expansion of the chest, in a

word, all the other muscles of the body, which are wont to become contracted and enfeebled for lack of proper exercise and development, these contracting muscles are much more important because they are in more constant use than the stretching muscles.

It will be our duty and pleasure, by a full course of instruction, to point out the different exercises most suitable for all conditions of life.

The blood-vessels become sluggish, thus causing many obstructions; the nerves weakened and bent, with the sure following of mental distress, unless the different muscles of the body are kept constantly in use. No matter how fine and intricate the handiwork of a machine; unless it is constantly in use, every atom in action, it becomes rusty. So with the human body, it is our machine, and must receive constant care, attention, and use, to preserve it from decay. To begin with employ easy, gentle action. Violent exercise must be avoided, even for the most robust, as there is danger of rupturing one or other of the delicate organs of the body by these sudden, spasmodic outbursts. Let a child be taught gymnastics and other muscular exercises as early as possible. These exercises to be curtailed or developed according to its age and strength. When the muscles are properly exercised they become supple, and the body becomes graceful, thus ensuring the poetry of motion.

Without a certain amount of daily exercise the muscles become contracted; the narrow chest, drooping form, slouching gait, which unhappily meets one on every side, show the fearful result of want of proper training. It only requires a little self-know-

ledge and culture to alter all this. The crooked may become straight, the weak strong, the undeveloped perfect as a Greek statue. All should exercise daily, giving more or less time to this duty. Old and young alike should learn the art of self-preservation. Even delicate women, and those enfeebled by old age, may improve their state of health and thus prolong life. An easy movement of the arms, stretching them out at full length, raising above the head, and allowing to fall laterally, requires only a little time, but it is a commencement in the right direction. Over-exertion defeats its own ends, instead of the elasticity aimed for, the muscles become stiff, and more difficult to control. The happy medium in all things is far the wisest and most preferable.

There is a line of demarcation beyond which it is imprudent to venture, this line should be carefully drawn and its working studied if renewed health and strength is to be the reward. Pursue an exercise diligently, and if weakness ensues modify it to the degree which produces the most agreeable result. Judgment must be used in all things. Any severe strain to either mind or body must be judiciously avoided. Sympathy and harmony are the methods provided by Nature.

Fatigue is an enemy to health, and the moment such a sensation is felt you must cease; it is Nature's warning and must not be disregarded. It is moral suicide for anyone to act injudiciously. How often is over-exertion carried on to a point where the health and strength cannot be recalled, and premature death is the result. The morning is the best time for exercise, after the daily ablution, when the bath has opened

and cleansed the pores of the skin. Easy upward, downward, and lateral movements of the arms may be followed just to the point where enjoyment ceases, no more. Do not undo the benefit received by allowing fatigue to step in and claim the victory. Languor, weariness, inertia, drowsiness, a longing to go to sleep, will be the guerdon of such folly. When these exercises bring an irradiating glow to the system, a buoyancy to the spirits, a mantling rosy flush of health to the cheek, then they may be pursued with advantage. With the head thrown back and rotated the muscles of the neck will be exercised, and many a thin neck will thus become beautifully rounded.

Another excellent movement is to stand with feet apart, the arms above the head, with hands clasped together, incline the body forward as in a very deep courtesy, allowing the arms to fall quickly down; this may be pursued with benefit from six to twelve times. Thus by following these instructions, the nerves and muscles of the back and stomach are strengthened, and the action of the internal organs vivified. Another exercise worth following is the harvesting movement, which certainly husbands and increases the health and strength to a remarkable degree. It requires some activity to accomplish it with ease. The first step is to incline the body forward, flinging both arms quickly from side to side, and twisting the entire body with them. This, needless to say, is more adaptable to the advanced followers of our exercises. It should be repeated from ten to twenty times. By its operation, the circulation of the blood is increased, the nerves and muscles of the back and chest are strengthened,

and most beneficial results are experienced in the joints of the shoulders and in the loins.

The horizontal movement consists in placing the body in a horizontal position on hands and toes. One must stretch full length on the floor and place the legs as far backward as possible, so as to keep the body in one direct horizontal line for a few seconds. Rest awhile by lowering the trunk to the floor, and rise again to the first position. The effect of this exercise is a contraction of the muscles of the front part of the body, especially of the stomach and pelvis.

A most beneficial movement for the cure of obesity consists in abdominal compression. Whether standing, sitting, or lying, compress the abdomen forcibly in, then let it out; do this slowly and quickly four times in succession. This movement strengthens the muscles and assists the action of the bowels. Obesity often proceeds from a torpid liver, or from the muscles of the stomach becoming relaxed; too much standing has this effect on many women. The abdominal muscles are very much strengthened by the following exercise. Lie on the back, raise one leg up as far as possible, keeping the knee straight, let it slowly down, then raise the other leg; four to eight times these movements should be practised with each leg. When these movements become easy and familiar, try to raise both legs at the same time. Many benefits accrue from daily exercise in this way, the sciatic nerves become supple and elastic, and the circulation of the blood is increased.

Another cure for obesity is to be found by elevating the trunk, which is done by lying on a bed or lounge,

and allowing the legs to hang down, while in this position raise the body to a sitting posture. To obtain a really good result, this movement should be practised from four to eight times, and three or four times per day. Constipation and rheumatism of the back and legs are often cured by this treatment alone. In a word, every part of the body requires exercise to keep it in perfect health. Stretching and curving the back, bending the knee, inclining backward, forward, and sideways, standing with feet apart, arms overhead, hands together, bending the body quickly forward, and plunging the arms suddenly down, etc., exercises the entire frame, and gives that lithe, alert, supple appearance to the limbs, and that graceful contour to the body which inspired the chiselling of the Apollo Belvedere, the Venus of Milo, and many other of the beautiful creations of art. The human form divine is perfect, and no deformity should be its inheritance.

The art of breathing is now acknowledged as an indispensable preservative of the lungs and voice.

Biliousness, with its accompanying languor, and irritability of temper can be perfectly cured by the following course of exercises. Move the shoulder upward, backward, downward, and forward, describing a circle. Each shoulder should be thus moved, then both together, then alternate the above movement with the harvesting movement.

For the next exercise place the hands on the hips, the fingers towards the front, thumbs towards the back, then raise the leg sideways four to eight times, repeat with other leg.

To ensure sound, healthy, refreshing sleep, and to cure insomnia, the following exercises should be practised. Arm elevation, flexion of the knee, circling of the body, slapping the chest, charging forward, then sideways, and circling the arms—that is to say, start straight from the shoulder, and then throw the arms around and around in a circle. For congestion of the head and nervous headache, rotate the head alternately to the left and right; it will increase the circulation, and cause dispersion of the electric current from one given point.

Strict attention should always be given to diet, which should consist principally of fruits, nuts, and cereals, avoiding all condiments and unnatural stimulants, such as coffee, tea, tobacco, and alcoholic liquors.

Our instructions, if followed out carefully and methodically, will give a new lease of life in renewed health and vigor. Exercise is the sovereign antidote against disease, and good health is the sure basis of social happiness and commercial prosperity. Physical health is a paramount necessity in every position of life where success is the goal.

For all classes, whether belonging to the learned professions living by brain-work, or more humble toilers in factories, stores and farms, all need self-culture treatment and exercise, arranged upon easy rational lines. The over-fatigued housewife, the dress-maker, typewriter, or stenographer, all need home exercises. No need to break into the day's work by going a long distance to a gymnasium, when the methods are so very simple, and one's own room the

best place in which to exercise those salutary movements which correct a number of ailments and prevent many others.

The means are within the compass of all, and should be neither too violent nor too lax, but just sufficient for each one's needs. The methods are applicable to all, both sexes, and old and young respectively. Here, as in every other pursuit worth following to a beneficial end, perseverance must be the watchword. Daily, little by little, properly regulated hygienic exercise is the best, and, indeed, the only harmless stimulant the world possesses, to invigorate and awaken the wondrous powers and faculties of man. Look around this planet of ours and note the history of the most distinguished toilers of the day, and the revolution realized by their stupendous genius. All have succeeded through earnest toil, while good health has given them individual happiness, social success, and universal renown.

Self-culture, the exponent of the latest developments in modern science, the last word in the system and philosophy of natural healing, throws a flood of light on this subject, with the beacon of truth to guide the way.

To increase the size of any muscle, the number of minute cells which go to form that muscle must be increased by exercise, and proper diet. Each one should be a law unto himself. Many of the advertisements which profess to give incredible results may be taken at a considerable discount.

The great evil of the present day is overwork. Competition is so keen in every sphere of life, every enter-

prise, and industry, that it requires the utmost exertion of mind and body to keep pace with the times. If it were not for the wonderful recuperative power of the body, life could never go on. Thus the inherent force of Nature builds up the daily waste. Worry and overwork are the cause of many a premature breakdown. At the first sign of collapse, rest in time; don't urge a jaded frame, for such a line of conduct often leads to fatal results.

If overwork becomes habitual, the brain and nerves will develop chronic disorders in the case of the mentally employed, while the general condition will undergo deterioration in muscle. Irregular sleep is likely to become chronic in the former, and the latter will suffer according to the extent that the exhaustion progresses.

Our methods, which require but a trifling fraction of the day, enables the busiest of men to improve his muscular and vital energy. He may practice the physical exercises which we give in our course of instruction with ease, either at home or in his office. No thinking person can afford to go through life without becoming an active member of the Self-Culture Society, and so acquire and assist in the promulgation of principles and the knowledge of laws upon which the preservation and development of personal welfare, physical and moral alike, are based.

Exercise is necessary for developing and improving the health of the muscular system and imparting tone and strength to the rest of the body.

Man being intended for a life of activity, all his functions are constituted by Nature to fit him for this

object, and they never go on so successfully as when his external situation is such as to demand the regular exercise of all his organs. It is accordingly curious to observe the admirable manner in which each is linked in its actions and sympathies with the rest. When the muscular system, for example, is duly exercised, increased action of its vessels and nerves takes place; but the effect is not by any means limited to the mere organs of motion. The principal blood vessels in all parts of the body lie embedded among muscles, both for the protection and for the aid which the latter afford them. Every contraction of the muscles compresses and lessens the diameter of the vessels; and as the blood contained in them cannot retrograde in its course, it is propelled in the arteries from the heart *towards* the extreme parts and in the veins *from* the latter towards the heart, with greater force and velocity than before.

The chain of connection among all the living functions is nowhere more visible than in this relation between muscular exercise and the circulation of the blood. Action requires the presence of arterial blood, and in the case of the muscles, the very circumstance of their being active favors the circulation and increases the supply; this increase, in its turn, enables the parts to which it is sent to act with greater energy and effect; and the augmented action is attended by corresponding waste, exhalation and proportionate nutrition of the parts. To replenish the blood thus exhausted of its nutritive principle a greater quantity of food is required; and to prompt us to attend to this condition the appetite becomes keener and more

imperative, and the power of digestion proportionally vigorous. The food taken is more speedily converted into chyle, and its absorption from the surface of the intestines and transmission into the circulating current more rapid. That the blood so improved may be properly and quickly animalized in the laboratory of the lungs respiration becomes deeper and more frequent, thus admitting a larger quantity of air and freer circulation through them than before; and the blood, in this way renewed and re-endowed with the pabulum of life, imparts fresh nutriment and vigor to all the organs of the body and fits them for that active exertion which the proper discharge of important duties imperatively requires from every member of the human race.

Without a more than usually rapid flow of blood to the part in use, the necessary stimulus to its vessels and nerves could not take place and its action could not be sustained. But were the blood vessels not so situated among the muscles as to have their contents propelled more quickly by the compression to which every muscular contraction necessarily subjects them it is obvious that no increase of circulation could take place. And if respiration, on the other hand, were not to be accelerated so as to oxygenate the venous blood more quickly as it reaches the lungs it is obvious that the requisite stimulus must again have failed, as in that case, the blood must either have accumulated in the lungs and caused death, or have passed through them imperfectly prepared and extinguished life more slowly, but none the less certainly.

It is from this effect of muscular compression in

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promoting the flow of blood through the arteries and veins that massaging, which consists in a kind of kneading of the flesh, is so successfully resorted to in the warm climates of the East, and among the richer class of invalids in our own country, as a substitute for active exercise. This furnishes from without that impulse to the circulation which Nature has destined it to receive from active muscular exertion; and the principle of its action being the same we cannot wonder that it should prove indisputably useful in promoting circulation, strength and nutrition in cases where active exercise cannot be enjoyed. Hence also its utility in dispersing indolent swellings, in restoring tone to weakened joints, and in the cure of rheumatism.

It is a common observation that sedentary persons are habitually subject to costiveness and its attendant evils. The reason is the same. In the natural state the contents of the bowels are propelled partly by the successive contractions of the muscles which form the walls of the belly and separate that cavity from the chest, and partly by the contraction of the muscular fibres which constitute an important part of the structure of the intestines themselves. If, however, exercise be refrained from, and the same position be preserved for many hours a day, as in sitting at a desk, the bowels are necessarily deprived of one important source of power; and, thus weakened, they are unable to act upon and propel their contents with the same regularity as when assisted by exercise. A slowness of action ensues, which nothing can overcome, so long as sedentary habits are indulged in; but which may often be relieved by daily pressing over the region of the abdo-

men, with a kind of kneading motion, imitating, though feebly, the effects of muscular action. Females suffer much from intestinal debility caused by sedentary habits.

The evils arising from *deficiency* of exercise to all the functions of the mind and body will now be equally evident and intelligible, for they are the converse of what we have seen to be the advantages of adequate exercise. The circulation, from want of stimulus, becomes languid, especially in the extreme vessels; the feebleness of action occasions little waste of materials, and little demand for a new supply; the appetite and digestion consequently become weak—respiration heavy and imperfect—and the blood ill-conditioned so that when distributed through the body it proves inadequate to communicate the stimulus requisite for healthy and vigorous action. The concatenation of causes and consequences thus exhibited cannot fail when the principle connecting them is perceived to interest and instruct every thinking mind.

The time at which exercise should be taken is of some consequence in obtaining from it beneficial results. Those who are in perfect health may engage in it at almost any hour, except immediately after a full meal; but those who are not robust ought to confine their hours of exercise within narrower limits. To a person in full vigor, a good walk in the country before breakfast may be highly beneficial and exhilarating; while to an invalid or delicate person it will prove more detrimental than useful, and will induce a sense of weariness which will spoil the pleasure of the whole day. Many are deceived by the current poetical praises

of the freshness of morning and injure themselves by seeking health in untimely promenades.

In order to prove beneficial, exercise must be resorted to only when the system is sufficiently vigorous to be able to meet it. This is the case after a lapse of from two to four or five hours after a moderate meal, and consequently the forenoon is the best time. If exercise be delayed till some degree of exhaustion from the want of food has occurred, it speedily dissipates instead of increases the strength which remains, and impairs, rather than promotes, digestion. The result is quite natural; for exercise of every kind causes increased action and waste in the organ, and if there be not materials and vigor enough in the general system to keep up that action and supply the waste, nothing but increased debility can reasonably be expected.

For the same reason exercise *immediately before meals*, unless of a very gentle description, is injurious, and an interval of rest ought always to intervene. Muscular action causes an afflux of blood and nervous energy to the surface and extremities, and if food be swallowed whenever the activity ceases, and before time has been allowed for a different distribution of the vital powers to take place, the stomach is taken at a disadvantage, and from want of the necessary action in its vessels and nerves is unable to carry on digestion with success.

Active exercise ought to be equally avoided immediately *after* a heavy meal. Under such circumstances, the functions of the digestive organs are in the highest state of activity; and if the muscular system be then called into considerable action, the withdrawal of the

vital stimuli of the blood and nervous influence from the stomach to the extremities is sufficient almost to stop the digestive process. This is no supposition, but demonstrated fact; and accordingly, there is a natural and marked aversion to active pursuits after a full meal.

A mere stroll which requires no exertion, and does not fatigue, will not be injurious before or after eating; but exercise beyond this limit is at such times hurtful. All, therefore, whose object is to improve or preserve health, and whose occupations are in their own power, should arrange their exercises so as to observe faithfully this important law, for they will otherwise deprive themselves of most of the benefits resulting from exercise.

Let those mothers, who are afraid to trust to Nature for strengthening and developing the limbs and spines of their daughters, attend to *facts* and their fears will vanish. It is shameful that the majority of girls, who, in opposition to the laws of Nature, are incased in stays, and get insufficient exercise, become deformed; an occurrence which is, on the other hand, comparatively rare in boys who are left in conformity with the designs of Nature to acquire strength and symmetry from free and unrestricted muscular action. In a seminary for young ladies, for example, containing forty pupils, it was discovered upon examination that *only two* out of those who had been resident in it for two years had straight spines; while out of an equal number of boys, imperfect as their exercise often is, it would be difficult to discover as many whose spines were not straight. Here, then, is ample proof, that stays and

absence of exercise, so far from contributing to an elegant carriage, are directly opposed to its acquisition; and that the absence of stays and indulgence in exercise, even when not carried so far as the wants of the system require, instead of being hurtful to the spine contribute powerfully to its strength and security. Yet such is the dominion of prejudice and habit, that with these results meeting our observation in every quarter we continue to make as great a distinction in the physical education of the two sexes in early life as if they belonged to different orders of being; and were constructed on such opposite principles that what was to benefit the one must necessarily hurt the other.

Different kinds of exercise suit different constitutions. The object, of course, is to employ all the muscles of the body, and to strengthen those especially which are too weak; and hence exercise ought to be often varied, and always adapted to the peculiarities of individuals. Speaking generally, *walking* agrees well with everybody, but as it brings into play chiefly the lower limbs and muscles of the loins, and affords little scope for the play of the arms and muscles of the chest, it is insufficient of itself to constitute adequate exercise; and hence the advantage of combining with it movements performed by the upper half of the body, as in rowing a boat, fencing and many other youthful sports. Such exercises have the additional advantage of animating the mind, and by increasing the nervous stimulus making exertion easy, pleasant and invigorating. Nature has shown her intention that the upper part of the body should always partake in the exercise of the lower, by rendering it impossible

for us even to walk gracefully without the arms keeping time, as it were, with the movements of the legs.

The principle already laid down, of not exceeding the point at which *exercise promotes nutrition and increases strength*, will serve as a safe guide on all occasions, and indicate the rate at which it may be extended.

In the selection of exercises do not be misled by a vain desire of surmounting difficulties and performing feats at the serious risk of inducing aneurism or rupture, but rather endeavor to strengthen the body by active amusements, which shall call the social and moral feelings and intellect into play at the same time, and by the practice of such gymnastic evolutions only as tend to improve and give tone to the *natural action* of the moving powers. And in endeavoring to attain this object, we should be always careful to avoid great fatigue, and to modify the kind, degree, and duration of the exercise, so as to produce the desired results of *increased nutrition and strength*; and to remember that the point at which these results are to be obtained is not the same in any two individuals, and can be discovered only by experience and careful observation.

For giving strength to the chest, *fencing* is a good exercise, as is also *Indian club swinging*; but the above limit ought never to be exceeded, as it often is, by measuring the length of a lesson by the hour-hand of a clock, instead of its effects on the constitution.

Dumb-bells are less in repute than they were some years ago, but when they are not too heavy, and the various movements gone through are not too eccentric

or difficult, they are very useful. They do harm occasionally from their weight being disproportioned to the weak frames which use them; in which case they pull down the shoulders by dint of mere dragging. When this or any other exercise is resorted to in the house, the windows should be thrown open, so as to make the nearest possible approach to the external air.

Reading aloud and recitation are more useful and invigorating muscular exercises than is generally imagined, at least, when managed with due regard to the natural powers of the individual, so as to avoid effort and fatigue. Both require the varied activity of most of the muscles of the trunk to a degree of which few are conscious till their attention is turned to it. In forming and undulating the voice, not only the chest but also the diaphragm and abdominal muscles are in constant action, and communicate to the stomach and bowels a healthy and agreeable stimulus; and consequently, where the voice is raised and elocution rapid, as in many kinds of public speaking, the muscular effort comes to be even more fatiguing than the mental, especially to those who are unaccustomed to it, and hence the copious perspiration and bodily exhaustion of popular orators. When care is taken not to carry reading aloud or reciting so far at one time as to excite the least sensation of soreness or fatigue in the chest, and it is duly repeated, it is extremely useful in developing and giving tone to the organs of respiration, and to the general system.

CHAPTER IV.

BRAIN AND MIND CULTURE.

"The greatest thing on earth is man,
The greatest thing in man is mind."

GREAT THOUGHTS.

EVERY thought, every act of man has its origin in the brain; without brains, and its adjunct, mind, man becomes less than an automaton.

A sane mind in a healthy body is to be desired by all; without this conjunction, man becomes a mere machine.

We speak of an ignorant person as one without any mind of his own. He is the subservient tool at the disposal of the will or caprice of others.

The higher the intellect the stronger the mind, the more power wielded by the individual.

A master-mind has ever been the gift of those who have made a name in the world. Proper culture develops every faculty of the mind; without it the genius can never accomplish any great design. He may, and will, rise above his fellows by the innate power of his superior intellect, but without cultivation he will remain to the end unconscious of the full scope of

the hidden treasure he possesses. His gold mine is hidden away undiscovered.

Those who work with their hands on the treadmill of daily labor, such as mechanics, and other laborers, constrained to work so many hours, at so much per diem, seldom rise above the level of their ordinary life. Their intellect is, so to speak, swallowed up in their mechanism. They work with their hands mechanically, seldom or never with the head. The brain lies dormant.

There have, of course, been many notable exceptions. Burns at his plough, amid all the privations of hard work, living, as he himself said, "the cheerless gloom of a hermit and the unceasing toil of a galley slave," until his sixteenth year, nevertheless made him a poet of undying fame. It was when ploughing furrows in Scotland that he was inspired with the following desire which he afterwards fulfilled.

"That I, for poor auld Scotland's sake,
Some useful plan or book could make,
Or sing a song, at least."

The whole world teems with illustrations of self-made millionaires, scholars, poets, statesmen, warriors, and conquerors, by land and sea.

Those who respond instantaneously to the sudden impulse, the lightning inspiration of the mind, the "divine afflatus," the startling bolt from the blue, are those who have seized the golden moment and produced the discoveries and inventions which have, and still are, electrifying and revolutionizing the world.

Progress is everlastingly going on. It began in those countless eons of eternity, beyond our compre-

hension, and it sweeps along a whirlwind of time through the succeeding ages. It still goes on, and will for ever.

"Necessity is the mother of invention," so America is foremost in this, and many other branches. Why? Because of the vastness of the continent, the need of great results in a short period, the concentration of force and speed, and every effort conducive to an ultimate object.

The slow, easy process of development obtained in older countries would never do in a land whose population is increased by millions in the space of a year. Here, as elsewhere, the careful, hard working, thrifty, mechanic, or laborer, of any description, mental or manual, will find a scope and appreciation for his labors not to be met with elsewhere.

No man has ever yet succeeded haphazardly. First of all he determined to succeed. He worked for it, thought over it, and planned for it. Every fibre of his being was directed to the accomplishment of this one object of his ambition, and then, after the lapse of years perhaps, came victory.

The murderer has, in some instances, killed his victim, hours, days, and months before the event. He has seen the bloody deed, heard the last gasp, time and again; it is quite familiar to him. He has willed, and plotted it, in his own mind, and, loathsome to relate, exulted in the idea; he is now only waiting for an opportunity, and when it comes, the deed is done.

Sometimes, from dwelling on his scheme, his mind becomes so perverted and depraved, he loses all sense

of honor, and instead of a criminal, he regards himself as a just avenger.

He awakens to find his mistake, in the lonely prison cell.

So much for incessant thought on forbidden subjects.

Keep a guard over the thoughts. Harbor no idea unworthy of a good cause. Think how to benefit others, rather than how to supplant or injure them.

Let our lives be the mirror of our thoughts; our smile bring happiness and sunshine; our deeds elevate the masses, lift up the weary, and lighten the burden of the stricken.

Think of nothing secret, hidden, or unfit to be known by the whole wide world of mankind. Thus shall we lay the basis for the culture of a noble, god-like edifice of brain and mind.

There is nothing so beautifying to the countenance as elevating, good, and noble thoughts. They sparkle in the eye, brighten the cheek and irradiate the face. Health, the most robust and vigorous, is but the reflection, the result of sound, healthy thought, followed by determined acts. The mind is the one paramount factor in health and disease.

The whole College of Physicians, with the entire pharmacopœia of medicine, arrayed on one side, are absolutely powerless to effect an amelioration, much less a cure, unless the patient himself responds to the efforts, and wills his own convalescence.

Otherwise he wants to die, in spite of every effort, despair seize hold of him, and so lets himself be wrecked in port, a victim of his own folly.

The gift of life has ever been held in the highest estimation by the great, the wise, the learned of all ages and nations. "A live ass is better than a dead lion," was Napoleon's motto.

Respect for life makes a Brahmin remove with care a most obnoxious insect rather than deprive it of the gift of life.

Wanton cruelty and disregard for life, no matter how insignificant it may be, are the sure characteristics of a vile, treacherous, murderous nature. Nero began his career of infamy and crime by killing flies. To the question, "Is anyone with the Emperor?" came the significant reply from the sapient attendant, "Not so much as a fly."

To care for every living thing around is the Royal prerogative, the birthright of man.

Carnivorous animals, from the lion down, are murderers; it is their vocation, they know no other law. It illustrates the supremacy of might over right, of the strong over the weak. The forest, with all its supernal beauty, is but the hunting ground, the battlefield of the struggle for existence.

To man alone is it given to protect all things within his reach. Unhappily, he only performs part of his mission. He means well, however, and who knows, even before the millenium, he may become the perfect creature of destiny.

"The mind alone can chain the mind." In the wonderful mechanism of the human body, the head plays the most important part. It is the seat of the brain, which produces "a god-like intellect," or the reverse. A thought originates in the brain, and pre-

sently the whole body tingles with delight, or pales with terror. Such is the gift of imagination, which pictures things unseen.

There is no such thing as chance; everything is decreed. Some people rail at what they are pleased to call adverse fate, whereas the real cause of this adversity was their own slothfulness, their apathy, or inertness. The whole world is full of these wrecks strewn on the beach of time. Why? Because they did not realize the golden opportunity of life; old age came upon them, and found their hands empty.

Man is lord of all; he is born into the world with this inheritance; this birthright can never be taken away from him. It is when a man is fully convinced of this great power, and the place he holds in the universe, he becomes a leader, a guide to others, and justly so. These men of light and learning are around us to-day. They have worked out marvelous problems; they have uplifted the race; yet much still remains to be done. A cheerful disposition is a wonderful medicine, "a merry heart goeth all the day," a good laugh has most beneficial effects. How often is a man's whole life embittered by a fretful, complaining wife. On his return home from the worries of business, or the cares of office, he looks for peace, happiness, and contentment, and finds them all when the partner of his joys and sorrows knows how to touch his heart. But if she greets him with domestic worries, about the children, servants, or other topics, he is glad to fly to his club, and the home hearth is abandoned. Madame de Stael's words should be studied. "You will be happy, providing you feel that you are making progress

towards some object worthy of attainment." There is none so worthy as the happiness of a home. The home is the magic circle in which are gathered those who will rise to eminence, or sink into insignificance.

The future poet and statesman is bred at home, no matter where he gets his education. Never coerce a child to pursue uncongenial studies, but try to induce it to do so by persuasive argument. "Spare the rod and spoil the child" may be a good maxim in some instances, but is not applicable to all. A sensitive boy who thinks himself a poet or writer should not be sneered at, but encouraged. "A prophet is never believed in his own country," and parents are sometimes the very last to admit the genius of their offspring. Tennyson's first poem was rewarded by a half-sovereign from a relative, who bestowed it upon the boy with the encouraging remark, "Here's the first and last half-sovereign you'll ever make by poetry." To be a dreamer is by many relatives looked upon as a calamity. What causes your abstraction, what on earth are you thinking about, what is going on in that unseen world of your mind, which no one but yourself is permitted to enter?

"To sit on rocks, to muse o'er flood and fell" would be looked upon with eccentricity, yet it showed the dawning inspirations of a great poet. The infant prodigy seldom reaches a stupendous height of genius. The slow, dull boy very often outstrips him in the race.

Ephemeral success is but a vanishing glory. Hard labor, continued, unremitting perseverance is required for any permanent solid result.

The more capacity for hard work, toil of any kind,

a man or woman possesses, the more certain he or she may be of lasting success. The active laborer in any department is healthy and long-lived, barring accidents. He has not time to be sick; fear, worry, nervous and mental troubles are too expensive to be indulged in, he despises such weakness. He has too much self-respect to let his mind be corroded by useless regrets, malice, envy, or jealousy, that worst of all foes to health and beauty.

Good thoughts are ennobling. Grand designs have never been conceived and carried out save by long study and mental deliberation. Keep a guard over your thoughts, allow none but the purest and best to find a place in the realm of your mind.

"If the veil from the heart could be torn,
And the mind could be read on the brow,
There are many we'd pass by with scorn,
Who we're loading with high honors now."

We shall treat this subject fully in our book on Character Cultivation and Character Reading.

The history of the world would present a different aspect if this study were carried out as it should be. What a blessed deliverance to many, to be able to see at a glance the friend or foe who meets us with the same outstretched hand. To a keen observer there is more than meets the eye in that same hand-clasp. Had Julius Cæsar this intuition he would have avoided Brutus. Cleopatra would have remained in Egypt, and not have followed the pursuit of Mark Antony; her visit to Rome would have been an event not chronicled. Louis the XVI. of France would have ruled his kingdom and been "the good King," as the French called him

at his accession. He would have restrained the power and influence of his beautiful but heedless wife. The guillotine would not have been their fate.

Louis XVI. and Marie Antoinette! Who can drive down the Champs Elysees, amid that bewildering scene of life and light and movement, across the Place de la Concorde, in view of the Tuilleries, and behold the awful vision of their massacre, and the other two thousand eight hundred victims of the Revolution, from the effects of which, the world still bears the marks, even to the present day, without shuddering.

Down the Rue de Rivoli to the Place Vendome, in Paris, is but a short distance, and there you behold a model of Trajan's Column Rome, with a life-size figure of the Napoleon II., who rose to greatness on the ashes of the guillotined Bourbons.

The days of kings are gone. The power absolute over life and property is abrogated, so that no man is the property, the servile chattel of another, to be disposed of at will; he stands erect, the equal of all, the superior of many, by his master mind, the force of his intellect, the magic of his pen or sword.

The Governments of the world are ruled by the wise and good and practical in council assembled. In a multitude of councilors there is wisdom, but the power of a single individual to sway the lives and fortunes of his inferiors is curtailed to a minimum. Looking through the pages of history, it seems incredible that men and women should so long have groaned under the thralldom of oppression. The answer to the perplexing problem is to be found in the simple word *ignorance*.

People did not recognize their power, the latent strength within them. They lived obscure, servile, subservient lives. The brain was dormant, it was left for a few to work out the salvation of the many. Time, opportunity, enlightenment, progress, a desire to advance, aided the pioneers, who, amid struggles, sufferings, and hardships unknown, battled for freedom.

Opportunity, that tide in the affairs of men, is the thing wanted, and when seized at the golden moment, and followed up to a successful termination, proves the man of action, of strong mental calibre, and distinguishes him from the crowd.

Upward and onward is the order of the day. The youth who keeps a high standard before his eyes, and is resolved to attain it, will be sure to accomplish his designs. Never despair, never say fail.

"In life's earnest battle
They only prevail,
Who always keep onward,
And never say fail."

There are people who absolutely despise a thing unless they have had to struggle for it. The ripe plums which fall into their lap are not half so much appreciated as those for which they imperiled life and limb.

We are really now only on the threshold of the vast world of science which the present century will unfold. We shall know more, and yet more of those things "of heaven and earth undreamed of in our philosophy." We shall ward off many an evil, we shall delay the final summons to the point when, having all our desires fulfilled, we shall simply fall asleep. Instead of being in the hands of such and such

a specialist, we shall truly "throw physic to the dogs" and be our own physician.

Brain Culture is an all-important subject, an endless study; the deeper we go into it, the more wonderful it is. We have within ourselves a mine of wealth. Whether we allow it to be unworked, and so remain profitless, or work it to the greatest advantage, is a question for which there is only one answer, and this must be given by each one for himself.

Let us think of the transition that may be made—from a dull, unthinking, unhealthy, personally unattractive state, to perfect manhood—from existence as mere animals to the high vocation of message-bearers of Truth, which is ever descending from the highest to those who are struggling upwards from the lower planes of consciousness. Can such an experience, indeed, be ours? Can men of the market and the street—and women oft times overburdened with domestic care—become transformed and win their way to such high privilege? Yes! All things are ours. If we have the will to climb, we may. Our lives may cease to be sordid and mean, they may become illuminated by the radiance which streams from the upper realms of life. If we do but seek after Truth, and follow it with loyalty of heart—if we do but study Nature's laws and endeavor to conform our lives thereto—if we do but honestly choose to do our duty at all costs, we shall become at last free—emancipated from error and darkness, from animalism and self-worship, from preventible disease and premature death, and be free to serve with joy the world, our fellow-creatures, and all Nature.

Every man and woman should have some definite aim in life, something beyond the animal, which eats, drinks, and sleeps. What am I going to do, and do I intend to become proficient, or sink down, defeated, like those who fall by the wayside and are heard of no more?

It all depends upon your own exertions. No man or woman should embark in any special career without being fully convinced of their fitness for it. Uncongenial employment, like a miss-mated marriage, plays havoc with one's life, saps the foundation of success, and brings to naught the dreams of early ambition.

Proper brain culture develops all the faculties of the mind, and eradicates vicious dispositions. At a great banquet in Athens, a physiognomist asked his neighbor, "Who is that man opposite?" remarking at the same time in a low voice, that his face was that of a criminal; hearing which, Demosthenes answered, for it was of him the physiognomist had inquired, "It is true my dispositions were as you describe, but by self-culture I have curbed them."

Our progress, however, depends upon the way we set about this important life work of ours. There are broad and inviting ways that lead to destruction. We may drag or stumble along without taking thought concerning our steps. We may suffer hindrance through blind acceptance of the errors which flourish around us—comforting ourselves in every foolish and harmful idea or custom, because it is hoary with age, and endorsed by the blind guides to authority, who have so often misled humanity. On the other hand, we may search with intelligent earnestness after that way which leads to more abundant and perennially blessed life,

and we may amend our habits and deeds in accordance with the illumination which falls across our path, to point us to the higher spheres. We may sow to the flesh by feeding our bodies and minds with carnal food, and by pandering to our lower nature in various ways, or we may sow to the mind by seeking after such things as will purify and strengthen. We can, in short, minister to either part of our nature, and cause it to become predominant—the result being in exact accord with our action. Everyone of us is to some extent shaping destiny and moulding the future—our own and that of the race.

We either accelerate this progressive development by our co-operation, or retard it by our apathy and obstruction. A terrible responsibility is ours, which we cannot evade, and by the operation of Nature's unchanging laws we shall inevitably reap as we have sown. The crown of life awaits those who win it. The victor's palm will be given to such as overcome. For those who will not leave the wilderness path, discipline is ever awaiting. For them it is to walk in painfulness and weariness, to toil along in hunger and thirst, with blistered feet and aching hearts, until they learn the wisdom of turning their faces to the light and truth.

Will the reader assist in the ascent of mankind, the removal of maladies, and all malignant ills to which the human flesh is heir? Will he help, through our Self-Culture Society, the promotion of the happiness and improvement of others? The new century is upon us, and it will witness such a struggle between the forces of good and evil as the

world has not yet seen. Let us consider and reflect, and then determine to seek a place in the ranks of the progressive host, who are striving to bring about self-amendment, natural reformation, and the uplifting of mankind to a higher plane.

We want men and women who not only dare to think alone, but who dare to stand alone for the sake of their own principles and their fellow-creatures. Where would any of the great movements of the past be to-day—movements whose ideals are now practically realized—but for the whole-hearted consecration of those disinterested workers who are responsible for their foundation and progress? “It is the men who are willing to sacrifice who become the saviours of the Race.” On the beginning of the New Century we pause and ask ourselves, “How far do we intend to let this spirit of willingness to offer up self for the sake of others enter into our lives and influence our actions? If we would spend life well, let us seek to fill it with consecrated effort and unselfish toil. By unremitting endeavor let us do all in our power to serve mankind and to deliver our fellow human beings from pain and suffering. Let us have one definite purpose, and that to do right, to live clean, healthy lives, to strive for our own improvement and development, and not less for that of others, and then for us all shall be well.

CHAPTER V.

CHARACTER BUILDING AND
CHARACTER READING.

"Your face, my thane, is as a book, where men
May read strange matters."

SHAKESPEARE.

THE extreme sensitiveness of human nature is remarkable. We are harps, and according as the circumstances of life handle us do we yield music that is sad, or tender, or mirthful, or joyous. From the things around us, the events of life, the people we meet, we are continually receiving impressions which leave their mark upon our character.

We are not, however, mere helpless clay in the hands of the potter Fate. We have the moulding of ourselves, and as our life is, so will our character be. Like the sculptor who chisels the marble block into an image of beauty, we too may shape ourselves after the grand and noble dreams of our fancy. A knowledge of the laws which regulate this impressibility is hence a necessity if we would successfully develop such a character as we might desire.

Character is that which a man is. It is the quality, the worth, of the individual. It is not what a man professes to be, neither is it what his neighbors

think of him. Profession and reputation is one thing, and character is another. Deep down below all outward cloaks and semblances, what a man is in his real self that is his character. It is the essence of his being.

A good character is the beauty of life, revealing itself in noble actions and kind words, making life a melody, beautifying the countenance, and scattering sunshine and joy all around. There is enough discord in the world without our adding thereto. It is our duty to make our lives musical. We have no right to add to the world's discord with our wrangling and bitterness. Our notes should be notes of gladness, concord, pleasantness; notes that will contribute to the happiness of mankind.

It has been truly said that "every beautiful life is a song." It is an inspiration, an uplifting to many a weary toiler whose hope has been dimmed by disappointment. It enchants the sordid, the mean, the ignoble who come within its influence. A good life makes a pleasant melody in the hearts of our fellow-men, and we may thus sing them into better thoughts and better ways.

Moreover, no life is too busy to be thus beautiful with melody. It may be that you do not hear the melody yourself, none-the-less, if you are living a good life you are making melody. The bell-ringer as he rings the church bells, hears only a harsh clanging noise, but to the far away listeners the bells discourse sweet music. Thus our lives, seemingly too busy, too full of strife against evil, and effort towards good, to be making other than a grating noise, yet are surely adding to the world-melody.

Character is the only thing that walks back from the tomb with the mourners, and refuses to be buried. What a man is, survives him. It cannot be put beneath the sod. It stays about his home when his footsteps come there no more. It lives on in the community where he was known, when his presence is no longer seen. It is the one enduring legacy we can bequeath to posterity. Money and rank and circumstances disappear, but character lives on and on.

The building of character is a work which calls for our most earnest endeavors. We shall accomplish nothing by idle dreaming. We must be

"Up and doing,
With a heart for any fate."

Only thus can we carve our way to success.

Things happen because men make them happen. If they waited for them to occur, they would never occur. They who wait for a favorable turn of affairs will wait in vain. They must create the favorable turn desired.

Nature has furnished the faculties, but man must use them, and he must know how to use them rightly. There is no hope for those who do not help themselves. They must help themselves, or never be helped. If the way be not open, they must open it. "Find a way or make one," is an old maxim, and a true one. Also, "Where there's a will, there's a way." While you hesitate, difficulties multiply, and to win may become at last impossible. Each man must be "the artificer of his own fortune."

The stability of the building depends upon the firmness of the foundation. There is only one safe founda-

tion for a character, and that is, to lay a good groundwork of great and grand principles. Then upon these by faithful, patient building unto the end, we may raise an edifice worthy and noble, the source of perennial joy to ourselves, and the admiration of our fellow-men.

No one but yourself can make your life beautiful. As Shakespeare tells us, "'tis deeds must win the prize." Self-effort is the first step towards acquiring a worthy character. The longer you delay, the harder will it become. Strike while the iron is hot. Your very desires will wither and die unless you endeavor to actualize them.

All things fall before persistent effort. Nothing is so difficult as it seems. Half the difficulty lies in the irresolute will. Resolve to conquer, and you will conquer. The power is yours, but you must put it forth. Only see that you use it rightly. The most difficult things become easy when you know how to encounter them.

The formation of character is too important a matter to be undertaken without due knowledge. The tools are too fine to be played with. Used with skill, they will accomplish great things, but will become blunted and ineffectual through misuse.

Character is not built by the piling on of the superficial civilities and amenities of life; it is built by inducing from within goodness, kindness, gentleness and courage. The quarry whence are hewn the noble foundations of a good and great character is the heart. It is here we must toil and dig and blast, and behold what porphyry and alabaster and granite

of unexampled beauty reward us! It is the buildings built with the marbles of the heart-quarry that endure, defying alike time and the ravages of envious men.

The kingdom within is the first kingdom the would be world conqueror must subdue. If we would influence others, then we must be masters of ourselves. He is not a wise man who gives rein to his passions. Instead of driving them he will quickly become their most abject slave. Self restraint is the only protection against such a tyranny.

The ruling of ourselves is the secret of all character-making. We little know the vast treasures we possess until we occupy the throne and utilize our undeveloped mental energies. Here is power sufficient for the realization of all our desires. We may be that which we will to be.

Self restraint is acquired by persistent concentration of the mind upon the evil to be resisted, and at the same time the fostering of good thoughts. For instance, if a bad temper be the evil we desire to control, every mental effort we make against it will weaken the power of the bad temper over us, even although we may again and again give way to its onslaughts. Thus by continuous and steady endeavor we shall at last gain the complete mastery over our temper. We shall find that we are greatly aided in the struggle by fostering good thoughts. The power of a good thought will often make the expulsion of an evil one easier.

In the building of character we may often gain much help from the criticism of others. The opinions and suggestions of others may do much to correct us

in details, and to help us in making the structure more complete. We are all of us blind to certain things concerning ourselves which are visible enough to others.

“Oh, wad some power the giftie gie us,
To see oursel's as ithers see us!
It wad frae monie a blunder free us
And foolish notion.”

Burns is right, to see ourselves as others see us would indeed be an inestimable advantage for all of us. In order to derive profit from criticism we must feel helped and not hurt by it. We must not meet it with a bitter feeling, but regard it kindly, for it is by profiting by our mistakes that we advance.

If we would progress we must ever be teachable. It is the cultivation of this attitude which contributes so largely to an ever-increasing happiness, a sanguine temperament; and which drives away the terrors of old age. So long as our minds are receptive of new light upon truth, so long is improvement possible to us, and life a joy. It is stagnation of mind that constitutes the dullness and weariness of old age.

He who points out to us a blemish in our character does us thereby a service, as he enables us to do better. The virtue of friendship does not lie in its making life easy for us, but in its inspiring us with courage and energy to face the duties of life. The best friend is he who teaches me how to solve my difficulties, not he who solves them for me.

They who lean wholly upon others become enfeebled in character and unfit for the work of life. We must learn to walk alone if we would be strong and accom-

plish aught. Others may help us by their counsel, but they cannot undertake for us, without materially injuring us.

Thus there is such a thing as over-kindness which we need to guard against in our dealings one with the other. It is direction, not power, we are to supply. We need patient forbearance in our intercourse with others. None of us are made perfect in a day.

The art of fault finding needs kindness and love. Harsh and bitter fault finding does not produce such good results as when the fault is pointed out in a humble, loving way. We listen more readily to love than to anger. Moreover, the object of fault finding should be not to hurt, but to correct.

All of one's faults are not disclosed to the public view. There are secret evils in everyone which are known to none but themselves. Even they know not all, there are undiscerned defects of which they and those about them are totally ignorant until some sudden occasion reveals them.

If we are wise we shall want to discover our faults. If we are brave we shall not shrink from the discovery. A wise man has said; "Count yourself richer that day you discover a new fault in yourself—not richer because it is there, but richer because it is no longer a hidden fault."

A danger that is known may be guarded against, and a fault that is known may be remedied. By the elimination of our failings shall we progress towards perfection. We have a mighty empire to win and numerous foes to conquer, but strength will come with the conflict, and the reward will be great. Step by

step we win our way upward. Brick by brick the building of character is completed.

There are hidden depths in all of us. We are both better and worse than others think us to be. The height of goodness and the depth of badness are concealed from our fellows and scarcely guessed at by ourselves. In the worst of characters a minute examination will reveal gleams of beauty, the shattered fragments of a grand ideal. The struggles against evil, the resolutions to do better, the self-condemnation, the bitter tears, and the heart-hungerings are hidden from our gaze. We judge by the actions and take no account of the desires, and our judgment is often at fault.

It is not by bustle and fume that the work of the world is done. Noise is no indication of strength, the blusterer accomplishes less than the quiet doer. A noisy talker is always an empty one. Much cry generally means little wool. It is the quiet forces that effect most. Thought is silent, but its works are great, it revolutionizes individuals, it brings blessings to millions, it creates the railway, the telegraph, the telephone, and it makes mighty empires. The falling dews are silent, but they refresh the earth and give new life to the trees, the shrubs and the flowers. Growth is silent, but the infant becomes the youth, and the youth becomes the man. The flight of time is silent, but old age creeps ever nearer, the moments bring their duties, and duties done bring contentment and happiness.

Thus is it ever; clamor and din do not of necessity betoken much work. The man who is always

in a hurry and never has a moment to spare is not the man who accomplishes most. Haste spoils half its work, and exhausts its strength over trifles. The man who does most is he who is seemingly never in a hurry, always ready to listen, and who, in spite of the pressure of business, can find time to afford much help to his fellow men. It is the quiet, unassuming men and women who accomplish great deeds.

Greatness is to be reckoned, not by its self-assertiveness, but by the power for good it exercises in the world. True greatness of character reveals itself not in demanding concessions and privileges, but in patiently doing great things. The star that gives light to the wayfarer is not the brilliant shooting star whose luminosity is quickly lost in the darkness, but the steady twinkling orb whose persistent path for ages past has been the same as it is to-day.

Greatness is but goodness magnified. The truly great are they who by patient well-doing have developed their capabilities, and thus have been found ready to do great things when they presented themselves. Opportunities of becoming great are constantly occurring, but they find us unready, inefficient, unable to rise to the occasion, and thus are lost beyond recovery.

A child once asked Charles Kingsley to write her a song, and he wrote the following :—

“ Be good, sweet maid, and let who can be clever,
Do lovely things, not dream them, all day long ;
And so make life and death and that For Ever,
One grand sweet song.”

He was right, the doing of goodness is the one thing worth doing. All the lovely things, all the glory of

life, the things for which men die, the things for which they live, these are all the right, the pure, the true. By the doing of these is a man brought into harmony with the laws of his being, and life becomes a joyful melody. The pathway of duty and of right doing is ever strewn with the flowers of joy and gladness.

There is, indeed, a deep and wonderful joy connected with right doing. As Milton says in his "Tract of Education"—"I shall detain ye no longer in the demonstration of what ye should not do, but strait conduct ye to a hillside, where I will point ye out the right path of a virtuous and noble education; laborious, indeed, at the first ascent, but else so smooth, so green, so full of goodly prospect, and melodious sounds on every side, that the harp of Orpheus was not more charming." The right path may truly seem laborious to us, but step fearlessly out upon it and its steepness is found less than we imagined. The mountain air invigorates us, a new pleasure tingles through our veins, duty becomes a joy, and ever new hope and new gladness lie before us. With peace of mind comes increased health, exertion is grateful, we run and are not weary, we tread veritably on enchanted ground.

It is the small duties of life that we are to concern ourselves with. If we do well the small things, the big things will do themselves. We are to practice kindness and gentleness towards all. Smiles cost no more than frowns, but they open many closed doors.

A kind heart makes ever a beautiful face.

"Kind hearts are more than coronets."

Kindness is the true heraldry, it confers a dignity and a power that is omnipotent. It compels obedience from

the most obstinate, it breaks down the opposition of the bitterest foe, it turns aside the poisonous darts of the envious, and is readily acknowledged as the rightful lord of all hearts.

Love is the key of a good character, it unlocks the doors of enjoyment and of helpfulness. Emerson says, "When I have attempted to give myself to others, by services, it proved an intellectual trick—no more. They eat your service like apples, and leave you out. But love them, and they feel you, and delight in you, all the time."

Character is the source of all influence. If we would be influential we must be kind and loving and good. The great power of goodness is little understood by the majority, although they are swayed by it.

"How far that little candle throws his beams,
So shines a good deed in a naughty world."

Thus has Shakespeare expressed it. One kind deed begets others. It begets kindness in the onlookers. To help the aged and infirm old man across the busy thoroughfare is an act of kindness, which instinctively finds a response in the hearts of all who witness it, stirring their sympathies and, it may be, arousing dormant desires towards a higher life. Thus in the doing of our daily duty we can make the world better and happier, and lay the basis of renown and fame. The only sure foundation of reputation is character.

A musician with an ear extremely sensitive to harmony found himself once in a church where the singing jarred him grievously. Whilst enduring the agony of the discord he discerned a woman's voice, singing clearly and truly, and as she sang on the con-

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gregation was gradually drawn by her influence to sing in perfect harmony. In like manner may we by steady persistence in goodness influence the lives of our fellow-men.

The education of desire is of the utmost importance, for life is as the desires are. The strength of desire depends on the concentration of mental energy upon it. By regulating our thoughts we may shape our desires as we will. Noble ideals are formed by encouraging noble thoughts. We do well to foster high aims, and endeavor to accept broad views of life. The wider our view the more glorious will the starry heavens appear to us. In the narrow streets of the crowded city the strip of sky which is visible barely hints at its true magnificence. We must get away into the country, to the hill-top, to enjoy the glory and beauty and majesty of the star-covered expanse.

Joan of Arc said that her white standard was so victorious because she said to it, "Go boldly among the English," and then followed it herself. Thus must we form our ideals and then boldly follow them whithersoever they lead us.

We must work out the vision within. Meekness, kindness and temperance cannot be won by proxy. We must acquire them by our own efforts, no other person can bestow them upon us. Desires are not realized by dreaming, but by acting. Not only must we be willing to do the right, but we must do it.

The lightest burden is too heavy for the incompetent; and unless we develop our powers by exercise we shall lose the use of them. Work is the universal law of power, success and happiness. There is no

encouragement given to laziness in this world. All the influence, all the things worth possessing, go to the workers who use their powers wisely. Nature provides plentiful resources of strength, and if we desire lighter burdens, then we must use these resources. By obeying the laws of our being we shall obtain all the strength we need.

Wisdom comes with use. We must learn how to meet the every-day occurrences of life. Readiness is a characteristic of the successful man. Thackeray tells us of one who always carried acorns in his pocket, and planted one whenever he came to a suitable spot on his estate. Thus should we deal with opportunities, constantly being on the outlook for them. Remember "an acorn costs nothing, but it may sprout into a prodigious bit of timber," and it requires no greater effort to utilize life than to waste it, yet from well-used opportunities how great events may spring. One duty done opens the door to another, and they who are faithful in the little things of life shall find the great things wait upon them.

Meditation is of great value in the building of character. We need occasionally to seek quietude and to meditate over the things without and the things within. By sharpening of our weapons in private we shall be able to make much execution in public. He is not a wise merchant who neglects to balance his books. The best may do better if they care to take the trouble. We need to take stock of our possessions, we may discover talents of which we were previously entirely ignorant.

They who act according to their convictions may

rest assured that they are doing the best that is possible. No progress can be made whilst we neglect the doing of what we know to be our duty. What ought to be done, must be done; and what is worth doing at all is worth doing well. Conscientiousness promotes both our own interests and that of our fellow-men.

One of the essential characteristics of the successful man is tact. Tact is wisdom in practice. There are many things in life which need delicate handling, or else, like the hedgehog, they become covered with bristles and a constant source of annoyance. Most of our troubles are the result of indiscretion. Tact smooths all difficulties, and accomplishes far more than a blundering genius.

A great failing, which is also, unfortunately, somewhat common, is instability, irresolution. With all the vast energy in the world there is a sad lack of performance. Much is begun, but comparatively little is completed. We must aim to acquire the virtue of thoroughness and performance. Whatever we take in hand let us do. Unless we learn this we shall never be able to ensure success.

Resolution is the firm decision of the mind upon the attainment of a definite purpose. They who desire to possess a strong character must exercise resolution in the affairs of their daily life, only thus can they hope to develop their powers sufficiently for the doing of great deeds.

Earnestness, courage, integrity, adaptability, civility, geniality, sympathy, disinterestedness, and single-mindedness are among the things which go to the perfecting of character. The building will not be

completed in a day, it is the work of a lifetime. But each day has its labor, which we must in no wise neglect. Thus, inch by inch, the grand edifice is raised which is to enshrine our memories and to be the monument of our greatness to the yet unborn generations of the future.

Character is individual, and we have each our own particular note. By the doing of our duty we fulfill our part in the choir of humanity, and when all individual discords have ceased the grand human chorus shall make pleasing harmony throughout the vast auditorium of the universe.

"All men's faces are true, whatsoever their hands are."

SHAKESPEARE.

The character is not a thing that is hidden, it shines forth to the light of day, and may be seen by all who will take the trouble to study and observe. Nature has ordained that everyone shall carry their character legibly inscribed upon their features. We are continually coming across evidences of the extraordinary effect which habit has upon the human countenance. The victims of intemperance and dissolute habits are known to us at once by the besotted and debased cast of their features. They cannot hide their misdeeds, they are real and known by all men.

The disparity of features between the vicious and the virtuous is apparent to everyone, what perhaps is not at first so clear to us is that every trait of the character makes its impress upon the bodies, and especially upon the features. It is true that every influential feeling tends to impress itself upon the

countenance; every desire of the heart, every habit formed, is photographed there.

Thus a careful study of the conformation of the head; the size of the ears, hands, and feet; the shape of the mouth, chin and nose; the color of the eyes and hair; and the general expression of the face, will afford invaluable information as to the character, desires, and mental endowments of those we daily come in contact with. It will readily be seen that this may be of very practical importance in the matters of every-day life.

The reading of character will teach you your strong and weak points, it will be of great use to you in the formation of your own character. It will teach you what failings to guard against and what virtues to improve; it will reveal the desires of your heart that perhaps hitherto you were but dimly conscious of, though they may have been gradually shaping your life. By the knowledge thereby gained you may set about the work of character-building with greater confidence and a better and surer faith in the ultimate results.

It will further be of the utmost advantage to you in your dealings with others. In commercial transactions with your fellow men, it will enable you to be on your guard against dishonesty, it will show you whom you may trust. It will guide you in matters of friendship, teaching you who would be a questionable companion. It will enlighten you as to the character of the individual you love, and enable you to avoid matrimonial disaster. In the choosing of servants, clerks and partners; in buying or selling; in accepting or

refusing a situation; in society; and in the multitudinous details of daily life it will be found of inestimable value as a guide to right action. A careful observation of those you meet will enable you to avoid many losses and dangers, and tend greatly to promote your comfort and happiness.

The subject of character-reading, however, is mostly neglected in the present day, and the majority are densely ignorant concerning it. Seldom, indeed, does it receive the attention it deserves even from the few who acknowledge its truth and usefulness. In past ages it was both known and used by the wise and learned men of all nations. The Eastern Magi, the Chaldean astrologers, and the wise men of India and China were undoubtedly acquainted with its principles, and probably made use of them to gain their great influence over the multitudes. It was, however, a subject always kept a secret from the majority.

The secrecy with which it was enveloped caused it to be regarded either with superstition or distrust by the mass of mankind, and as a science it degenerated and fell into the hand of charlatans and imposters. There, were, nevertheless, a few chosen minds who kept alive the rudiments of character-reading. It was not improbably contact with the East which brought the knowledge of it to Europe during the Middle Ages, and there appears to be evidence of its use by the Jesuits and others in the acquisition and maintenance of their great power and influence.

In more modern days Lavater was the first to reopen the subject and to rescue it from the oblivion into which it had sunk. He endeavored to recover

the elements of the knowledge, and to put it on a firm scientific basis. In this he was nobly followed by Gall and Spurzheim, and although their efforts left still much to be done, the study of the science received a great impetus and was lifted from charlatanry into the realm of exact knowledge.

Even now the science is not fully-developed, and we have made an important contribution thereto by our work on "Character Formation and Character Reading." Phrenology, which aims at reading the character by the external examination of the head, has accomplished much, but has unnecessarily cramped itself by confining its attention solely to the cranium. It is, therefore, at best an unsatisfactory method, and its results not always to be depended upon. Physiognomy studies the expressions of the living human face, and is a much truer and safer guide to the reading of character.

The uniting of both phrenology and physiognomy, together with the study of the temperament and of the whole physical structure, and a knowledge of zoology, will yield results which are absolutely infallible. We desire, however, to lay especial stress upon the study of the human countenance, as it forms the most prominent and most clearly read index to the character.

Regarded as an art, physiognomy seems to be practised by almost every one. For, though detectives, cashiers, jewellers' assistants, and others whose vocations demand a special habit of scrutinizing the countenances of their fellows, excel and become acknowledged adepts in it, yet few among less responsible

and more ordinary folk would confess to utter inability for reading that open page, the face. But, though the practice of physiognomy as an art is all but universal, its study as a science is almost unknown; or, perhaps, it should rather be said that the various systems by which it has been attempted to reduce it to a science, and which have been elaborated by some learned theorists, are practically ignored.

In every-day life our skill in this art is constantly being put to the test, and each succeeding generation improves upon the last in familiarity with its use. For, as we travel in the present day so much more than our forefathers, we are brought face to face with more strangers in a week than they ever met in a year, and consequently have infinitely more need than they of being on our guard when brought in contact with our fellow-men. And almost any man, not being born or developed a fool, knows that if he desires to ascertain a fellow-traveller's motive in making overtures of intercourse and companionship—whether indicative of mere *bonhomie* or of ulterior designs upon his personal effects—he has but to scan and read his neighbor's features, and he usually knows how to read them with more or less accuracy.

Upon a first introduction men usually at once form some more or less definite opinion of the character of their *vis-à-vis*, and the accuracy of their judgment depends for the most part upon their skill as physiognomists. The new acquaintance is at once voted bright or dull, deep or shallow, a knave or a fool, and a corresponding desire immediately arises to court or avoid him. With women this rapid judgment, with the

quick glance that decides it, is so usual that one need but observe the introduction to each other of two ladies to see it in its perfection.

That every passion gives a particular cast to the countenance, and is apt to discover itself in some feature or another, is universally acknowledged.

Those who have tried to reduce physiognomy to a science, with an established code of laws, have always claimed for the features of a man's countenance that they far more truthfully convey to the surface his innermost thoughts and feelings than either his words or his deportment; and, indeed, that the expression of his face would often give the lie to his speech and manner when the latter were being used for dissembling.

One curious but remarkable fact connected with the human visage is the likeness which is sometimes traceable therein to certain animal features. Unmixed races of men are found to bear but little resemblance to animals. The modern European has a much closer resemblance to the animal world than his progenitors, but the exact cause of this difference remains somewhat of a mystery.

These resemblances between animals and men are, it is true, more or less obscure, yet by the general expression of the face we may trace a likeness in different men to lions, goats, sheep, dogs, foxes, owls, and so on. The law of similarity assures us that these facial resemblances entail also resemblances in character. In each case the disposition of the individual will resemble the characteristic disposition of the particular animal. For instance, they who resemble the lion are men of

courage; and they who resemble the fox are deceitful and cunning.

Thus within limits and properly employed the wild denizens of the forest and the desert may become the means of revealing to us the traits of the human character. This much at any rate can be confidently affirmed, that wherever these animal resemblances are found, it is a sure indication of the general character of the individual. It can scientifically be proved that wherever the animal appetites are pampered, greater animal resemblances result, and the nobler the feelings and the more developed the intellectual powers, the less resemblance is there to be traced.

It is, however, by the direct study of the human lineaments as they are impressed by the thoughts which occupy the mind that we are to find the readiest clue to the character.

Each feature of the countenance has its message to give us concerning hidden thoughts. The eyes, for instance, wax eloquent in love, and reveal more clearly than any words the passion within. They have been called "the windows of the soul," and well deserve the name. Through them as through a pane of glass we may see much that is going on inside. The timid, fearful glance, the bold, defiant look, the far-away dreamy stare of vacancy, all these are well known to us, and tell us important news concerning their possessors. Sir Walter Scott informs us that the eyes of the poet Burns sparkled like a lustrous flame of fire, revealing the intensity of his poetic feeling.

When the brow juts over the eyes it is a sign of astute sagacity; whilst dullness of comprehension is

denoted when the eyes are on a level with the forehead. Deep-set eyes always betokens more practical wisdom than prominent ones. When the whites of the eyes are visible above and below the pupils it generally indicates stupidity, and the larger the pupil of the eye, the greater is the intelligence. A ready speech is shown by a certain fullness under the eye. Dark eyes are impulsive and passionate, and grey or light-colored, more wary and far-sighted.

The eyelids, as also the eyebrows, are by no means to be neglected in the reading of character. Sensitive people have very transparent eyelids, and thin, light-colored eyebrows. Mental delight in pleasure and beauty is also to be found in the full, prominent eye, which is especially the eye of the musician.

Beyond all the other features of the face, however, the nose is by far the most important in the reading of character. This may seem curious, but it is none the less true. According to the prominence of the nasal organ may be estimated the capable energy and mental power of the individual. The man with a large nose has more force of character than one with a small nose. Napoleon, Wellington, Nelson, Columbus, Washington and Cæsar, all possessed large noses. The portraits of all famous warriors show noses of this type, as also do such men of indefatigable energy as Luther, Knox, Bunyan, Beaconsfield, and Chamberlain, such thinkers and writers as Milton, Addison, Burns, Byron, Shelley, Buffon, Dickens, and Tennyson.

When the nose is high at the bridge, as in the Roman nose, and at the same time the top of the ears stand out from the head, it betokens great physical

power. Should, however, the facial bones be spread wide, then the power possessed is mental.

In the portraits of Napoleon Bonaparte we have an ideal type of great strength of character. The broad brow, the large nose, the firm lips, the graceful curves of the chin, all reveal the indomitable will and vast capabilities of the man. As a whole, his face is probably unique, it is massive rather than handsome, and bears traces in every line of stupendous energy.

Large nostrils are a sign of courage, and small nostrils of fear. The explanation of this is that people of courage breathe freely, and walk with upright head, and expanded chest, by which means all the respiratory muscles become enlarged. The timid and faint-hearted, on the other hand, breathe cautiously, as though always in the face of danger, and endeavor to slink through the world unnoticed, and thus the nostrils being but little exercised remain undeveloped.

The cartilage of the nose coming below the nostrils evidences analytic power and love of invention. Whilst curiosity is designated by the tip of the nose jutting straight out from the face. It is, indeed, exactly the sharp, prominent feature we should imagine ought to belong to those who "poke their noses into other peoples' business."

Deep thinkers often have the lower part of the nose usually broad, making the nostrils very wide. In cases of this kind, where the upper part of the nose is well shaped, it may be confidently assumed that the individual is one whose thoughts will be abundantly fruitful. We may see illustrations of

this type of nose in such men as Lord Bacon, Newton, Descartes, Franklin, Humboldt, Coleridge, and Wordsworth. We may observe that neither Byron or Burns possessed nostrils of this type, and accordingly we find that their poems and songs were the result of impulse rather than of deliberative thought. What Wordsworth wrought out with much toil of thought, came to them spontaneously.

The hawk-shaped nose betokens astuteness, cunning, and great financial capacity. In some, these things degenerate into sordidness and avarice, but such are by no means necessary accompaniments of them. Lord Beaconsfield possessed a nose somewhat, but not wholly, of this type.

Thus the nose is most significant as the index to the character. A small nose with coarse nostrils, or little or no bridge, infallibly indicates a weak intellect, incapacity and lack of decision. But if the nose is the measure of mental power, it is by the mouth that we appraise the moral strength.

The mouth is the feature by which the passions and feeling are shown. It requires great power of will to restrain the feelings, and it is not often that one is able to prevent their expressing themselves in the contour of the lips. It was this great will-power which enabled Napoleon on occasions to preserve an absolute impassivity of countenance, which made him always somewhat of an enigma to those around him.

The deformities and contortions which disfigure the human mouth reveal to us how far indulgence in passion is capable of debasing a man. On the other hand, the control that can be exercised through the

few closing muscles of the mouth over the numerous opening ones shows how great is the power of character that may be acquired by persistent effort.

When both lips are but little developed, it betokens a refined character, whilst fully-developed lips, especially when they protrude much beyond the gums, denote sensuality. The animal passion denoted by the protrusion of the lips is liable to degenerate in the thick-lipped into mere grossness, whilst in the thin-lipped it becomes squeamish, critical and hard to please.

Whenever the lips are repressed or drawn towards the corners, making, as it were, a single line, they express self-restraint, calmness and a love of order. Such persons usually make good business people.

Force of character, without coarseness, is shown by lips of moderate size. A hanging of the lower lip, which results from a slackening of the muscles that close the mouth, shows a weakness of character and lack of determination.

Persevering industry, or the power to concentrate the mind on the work in hand until it is completed, is shown by the upper lip coming down to a point in the middle. We find this trait in the portraits of Newton, James Watt (the inventor of the steam engine), Jeremy Bentham, Franklin, and numerous others.

Enmity is indicated by the lower lip inclining downward, revealing the teeth, which peculiarity is accounted for by the invariable form of the mouth when expressive of hatred.

Chastity is denoted by a pressing together of the lower lip against the upper in the middle. It is the direct opposite of voluptuousness, and though

the individual may be fond and loving there is, nevertheless, a certain coolness and want of ardor.

Love of praise, a nature easily pleased and erratic in its behavior, taking up many things but accomplishing nothing, is denoted by the raising of the upper lip so that the middle teeth are seen.

Thus the chief mental characteristics revealed by the mouth are briefly these; persevering industry, sincerity, self-restraint, calmness, enmity, chastity, pride, viciousness, and powers of countenance.

The chin is the feature indicative of the affections. A dimpled chin shows a desire to be loved, and is often found in those who seek to make themselves beloved by everybody. We must not, however, mistake love for strength of will; strength of desire comes very near to will-power, and is liable to be confused with it.

The line from the lower lip to the beginning of the chin is full of expression. If the curve be concave it indicates benevolence, a nice judgment, and delicacy of feeling. If the line be straight it denotes one with a keen eye to the profit and advantageous use of things. Whilst a convex curve shows narrow-minded egotism and inhuman hard-heartedness.

We must not attempt to read the character, however, from any one feature only, as every part of the face bears the impress of the disposition. No two faces are exactly alike, and no two people possess precisely the same character.

The size and form of the head must be taken into account, whether long or high; and the position of the ears must be noticed. A normal head should be

two-thirds in front of the ears. When the ears are in the middle, the animal passions will be stronger than the mental powers. A brain that is high in the centre denotes strong imagination. Poets, artists, and musicians invariably possess heads of this shape. A head excessively long in front of the ears denotes shrewd foresight.

A forehead which slopes backward shows impulsiveness and want of thought. When the forehead is more or less square it indicates evenness of judgment and common sense, whilst a forehead jutting out at the top reveals a person given to meditation, and who often mistakes his imaginations for realities, fancying more than can be seen.

The intellectual faculties of the brain lie in the part of the head in front of the ears. We judge, however, by the features of the face as to whether the individual possesses energies capable of using his mental powers. The facial bone denotes power of execution. High bones show force, and broad features, endurance.

All nature is graded. Human nature varies in stock, quality, and perfection of organization; hence the natural differences are manifested in susceptibility, clearness, intensity, strength, tenacity of life, and power to command, or go through severe trials. The shape of the organization as a whole, the development of the brain, and the manifestations of the character strictly harmonize one with another. Where there is a certain form of head we may invariably find a certain kind of character. If the head is high and fully developed, it shows that there is a lofty tone of mind; but if the

head is low and broad in the base, then the mind is one that seeks gratification of a sensual character. A head broad at the temples and in the frontal region takes comprehensive views of things. Thus, in reading character, we have not to take into account one or two parts of man, but the whole man—head, face, hands, feet, physiology, temperament, and everything else connected with him; and if we do that, we can read him or her like an open book; for man, like everything else in nature, is built upon principles, not haphazard, and hence everything about him has a meaning, and that meaning is decipherable to those who have learned the alphabet of organization.

The science of character-reading may be easily acquired by those who devote a little of their leisure to its study. We feel sure that a careful perusal of the foregoing will be sufficient to convince you both of its reliability and usefulness. Proficiency can only be obtained by constant practice in observing the features of those with whom you come in contact. Remember, however, that nothing worth attaining can be reached without overcoming some difficulties, and do not judge others at first, but study, read and compare.

CHAPTER VI.

BEAUTY CULTURE.

"A thing of beauty is a joy for ever ;
Its loveliness increases ; it will never
Pass into nothingness."

KEATS.

BEAUTY is the most alluring of themes ; in one form or another we are all worshippers at her shrine. The world is full of beauteous things that give joy to the beholder, but far above all other beauty is the beauty of man and woman. The divine majesty and the royal sacredness of beauty are revealed to us in the beauty of the human form.

We all experience delight at the sight of beauty. It ennobles us, stirring our feelings of reverence for human nature, and lifting our thoughts to higher levels of contemplation. Beauty is the glory of life, the ethereal tint of Nature's deepest truth. At the beholding of beauty, the music of our heart is thrilled to melodious utterance. A sense of gratefulness takes possession of us, and the deep well of thanksgiving bubbles over and gives forth its refreshment and joy to a thankless world.

The dejection which overtakes so many of us is greatly due to a lack of the appreciation of beauty.

Life may well appear sordid and a weariness to the flesh, when we can see naught but ugliness all around us. We little realize how much we miss in neglecting the beauty with which the liberal hand of Nature has so generously filled the world. Now and again there may come into our life an image of light and beauty, but it is not a constant vision. It is one of the laws of our being that we only see what we look for. If we do not cultivate our æsthetic faculties, we shall indisputably lose them. We cannot retain what we do not use. We want eyes to see.

The power which beauty exercises in the world is wonderful. We all bow before it. It has but to be recognized to be adored. The annals of the past, from the days of Helen of Troy downwards, tell us of the great deeds done under the influence of this mighty power. Beauty is especially the prerogative of woman. It is a magnetic force wherewith she draws men to her. As Shakespeare says:

"She's beautiful, and therefore to be wooed;
She's a woman, and therefore to be won."

This it is for which knightly deeds of valor were performed in days of old. Nor has it lost its power to-day. A beautiful woman may exercise a great influence for good if she will.

There is a difference in beauty. A mere external loveliness of feature will fade with the fading years, but that beauty which is also a beauty of mind will shine ever more and more unto the perfect day. Such a face carries a benediction with it wherever it goes. Age, if it does impair the physical beauty, only enhances the moral beauty with which the features are

impressed. We have seen many elderly people whose beauty has charmed and astonished us, and we have invariably found them as good and wise as they were beautiful.

There is a graceful beauty, a beauty of manner, of bewitching ways. This perennial delight is only to be acquired by the culture of the mind—it is the outcome of mental power. We may not all possess a Grecian perfection of external beauty, but we can all cultivate kindness and goodness of heart, and these will at least improve our physical beauty.

The great charm of beauty is, after all, not a mere regularity of feature; its charm lies in the expressiveness of the countenance. Without expression, beauty is cold and unimpressive. Expression is the living glory of beauty. The coming and going of the color in the cheeks, the light in the eyes, the moving of the lips, the radiant smile, these are the constituents of true beauty.

“There’s a beauty forever unchangingly bright,
Like the long sunny lapse of a summerday’s light;
Shining on, shining on, by no shadow made tender,
That was not her beauty, that sameness of splendor,
But the beauty for ever in motion which flies,
From the lips to the cheek, from the cheek to the eyes.”

In a word, it was beauty of expression. There is no beauty without health; the rosy tint of robust health is far more beautiful than all the cosmetics produced by art. There is a clear brilliance in the eye of health more fascinating than Kotal or belladonna ever produced.

To possess a clear complexion three things are essential—early rising, proper diet, and sleep. There

is a peculiar fragrance in the morning air, it is a tonic for the complexion, a beauty recipe, which nothing else can supply. All nature rejoices, sunrise beams over the sleeping world, only the philosophers among mankind are abroad. What a revelation of song and beauty greets one in the park or woods during an early morning ramble, for the lover of nature it is at its best during those quiet early hours when the water reflects the deep, blue sky, and far off the noises of the world retreat. All is peace, perfect peace, for a brief spell; horsemen soon canter past in full gallop, and the ubiquitous bicyclist comes scorching along—so ends the dream.

Next to early rising a daily bath is absolutely essential. A plunge into cold water is invigorating, but to some it would prove too great a shock to the system. But water, plenty of it, cannot be used too often. Lemons are a perfect cleanser for the hands and nails; cut a lemon in two, squeeze the juice into boiling water, let it rest until cool enough to use, it will be found cleansing, grateful and refreshing. An orange or an apple should be eaten the first thing in the morning, before breakfast, winter and summer; they are a powerful antidote to influenza and many other diseases; they save many an unpleasant symptom. Modern science proves the great, in fact, countless benefits to be derived from the use of fruits. Apples are a special brain food. Every fruit in season should be used in abundance, and several all the year round, without intermission.

A breakfast entirely of fruit, without any addition of bread, tea, coffee, chocolate, or anything else, is

now recommended by the most enlightened physicians.

Those who take fruit at the beginning of the meal, just as a relish, and plunge into a variety of other dishes afterwards, nullify the good of the fruit, and receive no benefit from a fruit diet. Bananas are far and away ahead of bakers' handiwork. Brown or entire wheat bread is preferable to white; rice, oatmeal, and other cereals are to be recommended. This subject will be fully treated in our book on diet.

Early rising is a paramount necessity for those who wish to succeed in life, witness the old proverb:—

“Those who would thrive, must rise at five;

Those who have thriven may lie in bed till seven.”

Habit is second nature, and a man or woman accustomed to rise at five will continue to do so to the end, unless prevented by sickness, or extreme old age. Those who attain to great length of years have invariably, one and all, been early risers.

To rise at five is to have ample time “to break the neck of the day's work,” as Sir Walter Scott used to say. To the business man or woman early rising means success, prosperity, independence, a comfortable old age; and late rising, failure, bankruptcy, and total dependence on others. All the great Universities, Military and Naval Colleges the world over, have one supreme rule—early rising.

In India, the morning ride is indispensable, when the noonday sun blazes in the sky the *punkah* wafts a breeze over the weakened European, reclining for a *siesta*, an oppressive stillness reigns, and the long, long Indian day drags its weary length. In the “clime of the East, the land of the Sun,” the early riser

escapes scot free from many an ailment, and the total abstainer feels better and stronger than ever.

There is no reason why India should not be the permanent home of many an immigrant if proper precautions and proper diet were the rule, and not the exception. It is supposed that man was first created and dwelt for generations in a warm climate. The human frame develops with heat, and contracts with cold. The earliest type of the human race was the most perfect, long lived, freest from disease. Herbs and fruits were the staple food, clothing was practically unknown. A free, unfettered, wild life in the open air gave these results.

There are still to be found in many regions the world over types of the primitive races of mankind. The Redskins of the United States, Indian Reservations, the Hill Tribes of British India, the Maoris of New Zealand, the numerous races of Zulus, Basutos, and others in Central and Southern Africa, the Arabs, and countless others, still preserve many of the leading traits of primitive mankind.

Civilization has brought in its train many blessings, some of which have been abused and perverted until they now have a contrary effect.

Proper diet, has a wonderful effect on beauty of face and form. The athlete trains for weeks, sometimes months, before the contest, a regular regimen is provided for him, which he must rigidly obey. It was so in the days of ancient Greece, when the Olympic games were one of the glories of Athens.

The Greeks went even further, they only allowed those babies to live who at birth showed indications

of health and strength; weaklings were destroyed. Military training was essential. The story is recorded of a Spartan mother, who, on being told of her son's death on the battle-field made answer: "It was for that I reared him."

Some of the finest specimens of the human race are to be met with in Greece, more especially at Maina, on the western chain of Laconia. The Mainotes, as they are called, have become celebrated through the poems of Byron.

In physique, the Greeks are generally tall; some of the best types are to be found in some parts of the Morea, many a form worthy of the chisel of Phidias will meet the eye.

Obesity is unknown, the Greek form is supple, graceful in its movements, and remains erect and elastic till past the age of seventy.

The Greeks are of a courteous, sunny disposition; melancholy, suicide, and insanity are unknown among them. They are full of mental activity, have a thirst for knowledge, love discussion as much as they did in the days of Plato, when the Academy debates were in vogue, and run after novelty as eagerly as in the days of Paul of Tarsus.

They are most temperate, and one of the most chaste nations on earth. Though they make considerable wine, they drink sparingly. The great bulk of the working people live on one meal a day, the upper class partake of two. The food consumed by an American or English laborer at one meal, would support a Greek family of six for a day. Maize and vegetables, steeped in oil, form the staple food.

Some of the healthiest, longest-lived specimens of humanity are those engaged in agricultural pursuits. They are, as a rule, one and all early risers, they live on the simplest food, they remain hale and hearty long after the allotted span, and they owe all these blessings in a great measure to fresh air and proper diet.

One of the great evils of the present day is the rush for existence, the hurry of trying to get there in time, be it to catch a train, a ferry-boat, or any other conveyance. In the keen competition for a position, a suitable place in the battle of life, all menial considerations are obliterated. In the struggle, brain and nerves are often shattered, and success has been achieved at a terrific cost.

It is safe to aver that not one in every one hundred workers in the wide domain of the United States gets sufficient sleep. The same may be said of England and the larger cities of the continent of Europe. Sleep, the one sole restorer of tired nature, is neglect.

"Sleep, balmy sleep, Nature's soft nurse, how have I frighted thee?" are the words of King Henry IV. in Shakespeare's drama.

Night is the time for sleep. Modern society reverses the ordinance, and "revelry by night" takes the place of sleep.

"The calm majestic spirit of the night" is turned into a season of festivity for old and young alike.

Beauty sleep, so called, should be had, some say, before ten, others, before midnight. Ten is the true standard. The late Monsignor Kneipp made nine o'clock the hour for retiring, for all those who sought his advice.

Early rising is, as we see, to be recommended, and practised by all. Stay a moment: There is no rule without an exception, and the exception often proves the rule. What about the great army of reporters, telegraph operators, authors, etc., "who live and move, and have their being" simply and solely by working all night? What would our reflections be if the morning paper failed to appear? Mr. Multi-Millionaire would surely be the first to collapse, stricken with dismay, for want of the latest intelligence, the last word, the closing prices (on going to press) of Wall Street, the London Stock Exchange, the Paris Bourse, and the other haunts of Mammon.

One half the world knows not how the other half lives, and in many instances does not want to have the knowledge.

We are on the threshold of a wonderful revelation, it does not require the intuition of a seer or a prophet to foretell the splendors awaiting the human race.

The uplifting, the regeneration, of mankind, this laudable ambition is ours. There is an antidote for every evil, self-knowledge is the antidote of ignorance. There is no such thing at the present day as invincible ignorance, that is the distinguishing mark of the brute creation. There are, of course, those of deficient intellect, but the average man and woman has it in his or her power to be a guide to others, and a lamp to their feet.

"To be good is to be happy," to be beautiful, pleasing, beloved, should be the aim of every human being. "To know her was a liberal education," said Horace Walpole of one of his friends. A woman who

neglects to cultivate her mind, to make herself charming and lovely, neglects to correspond with the design of her destiny. She may not be an inspiration for a Byron, a Titians, a Phidias, or "like another Helen, fire another Troy," but she can, no matter how plain in form and feature, be lovely in one man's eyes, surrounded by an aureole of all domestic virtues.

How many Venuses and Adonises do you find? Very few, the Apollo Belvederes are mostly conspicuous by their absence, as also the Goddesses who, like Leshia,

"Hath a beaming eye,
But no one knows for whom it beameth;
Right and left its arrows fly,
But what they aim at, no one dreameth.
Sweeter 'tis to gaze upon
My Nora's lid that seldom rises;
Few its looks, but every one
Like unexpected light surprises."

Where is the man, who, for one moment, would barter home comforts, domestic felicity, the love and trust and fidelity of a faithful life-partner, in whom to confide his joys and sorrows, for the empty glitter of society triumphs, chained to the chariot wheel of a professional beauty? A woman who thirsts for the admiration, the subjugation, of all men, regardless of the consequences, defeats her own purpose, and is despised as a flirt.

Ladies should learn cookery in all its branches; the way to a man's heart is said to be through his stomach; neatness in dress for the day, and splendor in the evening, when rest and relaxation are obtainable, should be the rule of life, if one's means and position

afford it. To don evening dress for dinner is to cast off the care and the dust of the day. It shows self-respect, it excites a husband's love and admiration; when his wife goes to all this elaborate toilet for his eyes alone, he in return, can do nothing less than take the cue, and follow her example. Children never forget the habits and customs of the paternal home. Troubles, trials, misfortunes may come, privations and difficulties demand a total change, but the early impressions will outlast every other, and the boy or girl accustomed to the manners of refined society in their own home from their earliest infancy will sooner or later win their way to their first ideals.

Furniture, decorations, and wall papers, should harmonize; how much more refreshing to the eye would be the adoption of painted panels recording in varied tints, and reproducing some scene of natural beauty, some landscape, sea view, mountain range, or pine forest; what a refreshment to the eyes of infancy, what an inspiration to a future poet. He will, in fancy, wander through that forest, scale that mountain, swim that lake:

"Leander swam the Hellespont,
And I will swim this here."

Dress has a great deal to do with the well-being of ourselves and those around us. Some of the most celebrated men and women have been remarkable for the simplicity of their apparel. Some get attached to their old clothes, and are loth to part with them. Emperor William I. was one of these. His valet was entitled to all the old garments of the Emperor, but there was a particular dressing gown which the Em-

peror particularly prized and clung to, so he called the valet one day, and said to him, "I know this old garment should belong to you, but I like it, and will pay you its value, for the privilege of wearing it a little longer."

No man who would succeed in life can neglect his personal appearance or his tailor.

"Costly thy raiments as thy purse can buy."

Every man need not aspire to become a Beau Brommel, or like George the Fourth, during his Regency, claim to be the first gentleman in Europe; but every man should wear the very best and cleanest linen, fine clothes, shoes, hat and gloves, his means will afford.

Fine clothes have an exhilarating effect on the spirits, women have been heard to declare that a new costume and hat have saved their lives. They thought so, and the belief saved them. Dress is refreshing to the eyes. A woman should change her costume frequently, if this is not always convenient make some alteration entirely different, either in the color of the lace or ribbon worn, or, in fact, anything to make a complete metamorphosis.

A smart woman will make her home and herself beautiful at a very trivial cost. Taste should be cultivated and fostered, harmony must be studied, no incongruity of form or color is admissible in this enlightened age.

Care of the teeth is indispensable, both to health and beauty. The Hindoos brush their teeth after every meal, and decayed teeth are almost unknown amongst

them. The teeth were originally intended to last as long as the body. There have been people who lived to extreme old age without ever having lost a tooth, except, of course, the teeth of childhood. Simple fare has much to do with the preservation of the teeth, as well as with freedom from disease, and insures longevity. The Hindoos live on rice; flesh meat is scarcely known to them. The wholesale decay of the teeth now witnessed among civilized people, is the direct result of either drug medicines or food and drink taken either too hot or too cold, too sweet or too sour.

Luxurious diet practically ruins the teeth; pastry, syrups, meats, etc., remain in tiny particles and corrode the enamel, then the teeth become filled with cavities. The great increase in the profession of dentistry shows the amount of artificial aid required to remedy these violations of Nature's laws. The teeth should be carefully cleaned upon arising, after each meal, and again before retiring.

A woman can be beautiful without absolutely classic features, a clear skin, smooth like satin, can only be acquired by exercise in the open air. The use of powder, paint and cosmetics cannot be too strongly condemned.

Powder is poisonous in many instances, and in all cases injurious, as it clogs the pores, and prevents the free circulation of the blood. Paint has a withering effect on the complexion, and should be left to those savages who tattoo their bodies, for such is their idea of beauty. A woman who uses paint, powder and other cosmetics, may look very brilliant on the stage,

or by artificial light, but she injures her complexion nevertheless.

The skin is composed of three layers; the outer is called the cuticle, or scarf skin, beneath which is the second skin, a mucous network which contains the pigment cells which supply the coloring matter, the outer skin being colorless. The third skin consists of nerves and blood-vessels, so small and numerous that the slightest touch of a pin or needle on one of these nerves affects the entire body.

Music and singing are among the arts which, while improving the mind, our health and beauty, are the source of much enjoyment to others. A mind fully occupied with thoughts of harmony, poetry, beautiful sounds, pleasing notes, cannot fail to become attractive.

Drawing has also a refining influence on the mind. When artists behold a beautiful scene in nature their first idea is how to transmit it to canvas. Drawing from nature is not so difficult as one might imagine. Study and practice, even with an ordinary pencil and note book, will give the first rough outline of a landscape, a sea view, a face, a group, or any other sight worth reproducing. The world is full of unconscious poetry and beauty. By the aid of the camera, street scenes can be taken instantaneously, also children at play, women in conversation, men in debate; all these have awakened the genius alike of painter and poet. The art of the camera, the snapshot taken unawares, is but the first foundation over which has arisen many a noble fabric of art. Though the art of painting may be lost, inasmuch as the glorious tints of the old masters have never been equalled, yet photography has come

to the rescue and made it possible to secure mementoes of otherwise passing scenes.

“Blest be the art that can immortalize.”

Whoever would become really beautiful must be his or her own physician. Bodily health is the first consideration; next, cleanliness, fresh air and simple diet. It used to be the fashion to take the utmost precautions to exclude cold air from every apartment, with the result that the inhabitant upon going out became doubly susceptible to cold. Science has now discovered that we can scarcely have too much fresh air in our dwelling places.

The sun bath, hot air, steam and other baths, have proved the excellence of their different properties. Exposure to the air for every part of the body is one of the new doctrines preached by modern scientists. The rays of the sun, as a curative agent, are also fully demonstrated. In a word, to get back as far as possible to the primitive exemption from disease and premature decay we must turn to Nature for aid. Many of the ailments of the present day, and practically all the blemishes and disfigurements of beauty, are the results of overfeeding.

The history of every human being is indelibly impressed upon his countenance. It is an open book, to a scientific physiognomist. No need to tell whether such a one is well or ill, happy or miserable, an epitome of all the virtues, or a slave to all the vices. A careful student of character will know all this in a single glance. In another chapter we shall treat more fully of this subject.

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Sailors who wear the neck bare, as in the British and United States Navy, are one of the healthiest class of men on earth. They seldom or never suffer from pulmonary disease. Therefore, at home, when away from the office, the workroom, or any other occupation, a bare neck and arms should be the rule. A woman should undo the hair, allowing it to hang down without pins or combs; this will improve its growth, arrest fading and falling out, and premature silver threads. The air is the best tonic. French, Italian, and Spanish women have beautiful hair, the result of going out without any covering on the head save a mantilla, or piece of lace, thrown over the hair. Walk through the streets of Paris and see what numbers of women and girls you meet with no covering on the head save their abundant dark locks. If obliged to do housework, gardening, or any other manual work, wear gloves, otherwise, the hands will become discolored and rough. There is no need to proclaim one's industry to the whole world, besides, if one is a pianist, a harpist, or a performer on any instrument, it is much more agreeable to gaze upon a fine, white hand gliding over the chords, than on a hand made coarse by work.

A small, white hand is almost as much to be admired as "a sweet, low voice," which we are told "is a beautiful thing in woman." A hand may be brown and yet beautiful; it can be made white with care. Of numerous recipes, washing the hands in warm water, into which oatmeal or bran has been put to steep, will have a very whitening effect on the hands.

In the days when fancy-work was the occupation of

ladies of high degree, white hands were more sought after than at the present day.

A crown of glory to a woman's head is her hair, whether its hue be "the golden glow of Titians" or "black as a raven's wing" it matters not, each and every color has its adorers. All agree in wishing it to be thick, long and wavy.

Crimping the hair with hot curling tongs of any kind should be avoided, such treatment weakens the fibres of the hair.

A perfect form, whether tall or short, is what every woman should acquire. Corsets are a hindrance to growth, unless they are worn without being laced into a breathless number of inches. The injury done by women to themselves and others through the evil of tight lacing can never be sufficiently denounced. A waist, like a wasp, may be admired in a fashion plate a century old, but it is a gross outrage on all the ideals of beauty. The Venus of Milo, the Aphrodite of Phidias, are far from the fashion-plate model, and they are held to be the most perfect specimens of sculpture of the female form divine.

As to the form most beloved by painters, go into any picture gallery in Europe, or America, and what do you see? The Rubenesque beauty was always one of finely, fully developed form, and all the old masters, whether of the Italian, Spanish, or Flemish school, all portrayed fully moulded forms.

Titian's Mary of Egypt could never have worn tight laced corsets.

With the new century we hope to see many a reform inaugurated. Let each resolve to do his or her part.

It has been said that a resolution having three adherents can carry almost any point. We trust to have many who will form coteries among themselves and friends for the good of all. Disease is the great foe to be dreaded. We hope to see immunity from its ravages conferred on the human race.

Immunity from many diseases has already been conferred upon mankind. Immunity from all is what Nature intended, and what she bestows on those who obey her laws.

Total abstinence is a sovereign safeguard against almost all disease; the beautiful complexion of the total abstainer, the clear brilliancy of the eyes, are sure indicators of a sound system.

The culture of beauty should be regarded as a mission, the fulfillment of a duty. It is within the reach of all, in a more or less degree. It causes self-respect, it evokes the admiration of others, best of all, it enkindles the sacred flame of love.

"Love is Heaven, and Heaven is love."

When to beauty of face and form are added the greater gift—beauty of mind—then we are approaching the ideal of perfection.

Benevolence of purpose beams in the open countenance of the cheerful giver, and a smile of welcome greets the poor relation, as well as the rich and prosperous neighbor. The future of the human race lies first of all in the hands of woman. The child is generally what the mother makes it. The girl who aspires to wifedom and motherhood should, therefore, aim at being perfect, beautiful, good, and true. She

should be a ministering angel to those around her, her mind should be stored with self-knowledge, a treasure house of resource for herself and others. She should be equal to any emergency, be tactful, ingenious, adaptable. If reverse of fortune comes, she should be able to meet it with fortitude, and an uncomplaining mind.

Fretting over the past, regret for the might have been, are fatal foes to beauty.

What a beacon-light of hope such a woman will be in a husband's hour of difficulty or distress. Her hopeful temperament will cheer him on to fresh effort, until the silver lining begins to appear, and the horizon of their fortune brightens.

All great men owe much to their wives. It has been truly said, "A man is what his wife makes him." It is a sacred trust confided to woman, happy she who performs her part with fidelity. She is the valiant woman of history. There are many such in every walk of life, but nowhere can they be seen to greater perfection than among the great army of working women, the valiant mothers of the people.

There is no beauty without health, and the highest type of beauty is that which indicates a high intellectual order of mind. It also lasts the longest. No matter how charming the glow of the rosy cheek, or how pellucid the tint of the snowy brow, they will soon cease to attract unless accompanied by a cultured mind. People quite advanced in years are often the centre, the magnet, of an inquiring circle of friends; they remain young in heart, they keep pace with the times, are conversant with every topic of the day. Education

is within the reach of all. Our society will open a new field of learning to those who otherwise would remain ignorant and untaught in all that conduces to their own happiness and welfare, as well as that of others. Those who have to work for their living should adopt the trade or profession, the art or craft, for which they have most inclination.

According to one's adaptability to any work one takes up the more agreeable it will be, and their toil will become a pleasure. Constant employment is an aid to beauty, it prevents wrinkles, and overwork is often preferable to idleness. Fatigue produces sleep, without which one cannot be either healthful or beautiful. Idleness corrodes the mind; killing time by uselessly wasting it, and is the worst sort of waste. Every spare moment should be devoted to reading, or else exercising the muscles. To a careful student there is no such feeling as loneliness, or not knowing what to do with his time. Either he will be studying a subject to reach the ultimate point of perfection or he will be practising its teachings and testing its merits. Too much book reading should not be indulged in, especially if it interferes with other duties. Alternate mental with manual labor.

In a word, every faculty of the mind and body should be turned to account. Self-culture cannot be carried too far; we live in a progressive age, and to succeed in life we must advance with the times. To be fully prepared for the battle of life should be the aim of every human being. To be economical and careful of what belongs to ourselves and others, without being callous to the cry of want, or a genuine appeal

of charity, should be the rule of our lives. We should be fully equipped in mind and body, and thus be able to do our duty faithfully, even if adversity comes, remembering it is but for a season, and we shall emerge from the struggle victorious.

Beauty may be preserved and developed by the observance of a few common sense rules. If Nature has bestowed upon you beauty of form or face, you may depend upon it that only natural means will develop it to perfection. Artificial means can never take the place of Nature, nor can they enable you to avoid the results of disobedience to her laws.

It is incumbent upon everyone, and especially upon women, to make themselves as beautiful in feature, form, and dress as possible.

No one has a right to offend the eyes of their fellow-men with an ugliness which is avoidable. The sight of beauty always brings joy, and it is everyone's duty to contribute all they can toward the happiness of the world. Remember that beauty is capable of cultivation, and that even plain and ungainly features can be made pleasing, if not absolutely beautiful, by due attention to Nature's beneficent laws.

Everyone wants to become attractive, and there is no one but has a desire to possess this drawing power, this influence, but will never attain it so long as they spend their time in bemoaning their fate and envying the advantages of others. Look around you. Is it the eminently beautiful who exercise the most influence? Do we not often find that the possessors of beauty become careless of their mental endowments, and grow selfish and hard-hearted? And is it not a fact that a

selfish beauty may attract, but has no power to keep?

There may be many strange things in life, and to some, perhaps, the strangest may be the discovery that goodness, truth and beauty, are an indissoluble trinity, of which truth is the greatest, and goodness of the most importance in the practical affairs of life. Truth is the foundation stone of a worthy life. The practice of goodness is the one infallible law of self-development and happiness. Whilst beauty is the crown of glory wherewith Nature rewards the follower of the true and the good, they who divorce these things imperil their happiness, and if they persist in this folly will wreck their lives.

Are we so blind as not to see that striving to attain our ends in defiance of Nature is an impossibility? Most things are possible to him who works with Nature, but nothing can be had by the individual who sets himself to oppose the laws of his own being. More ignorant than the brute beasts, he defeats his own ends, falls short of his desires, and brings ruin and misery upon himself and others.

If you desire a beauty which shall be both a glory to yourself and a boon to your fellow-men, then live in obedience to the laws of your being. Self-culture will impart a radiancy and grace which will enhance the most perfect beauty, and which will give to all a charm of manner that captivates all who come within its influence.

CHAPTER VII.

A PERFECT DIETARY.

“Do we eat to live, or do we live to eat?”

THOUGHTFUL minds throughout the world are beginning to seriously consider the subject of diet. The increasing attention given to this matter is undoubtedly due to the recognition of the fact that our physical, mental and moral condition is to a very great extent influenced by the kind, quantity, and quality of the food eaten. Our well-being, and that of our families, depends upon our living in harmony with the laws of health, and partaking of such food as was intended by Nature for our consumption.

Our aim is to put before you helpful, reliable, and thoroughly trustworthy information that may enable you to grasp the essentials of a perfect dietary. The system of living recommended by the Self-Culture Society is based on sound scientific principles, and promotes the hale and vigorous development of the whole man. The experience of thousands who have accepted this system of diet assures us that herein lies the solution of the problems that have defied our so-called medical science, and we therefore most earnestly beg you to give it a trial. Food is necessary for the

growth and continued existence of every creature. Every organic body wastes its substance and requires constant renewal. The quantity of food required varies according to the rapidity of its growth and the amount of daily waste. An animal of sluggish habits and slow growth needs but little food. Reptiles can exist without food for a considerable period. Hard working men of active habits require much more food than men of sedentary habits, who do but little work. Again, a growing child needs more food in proportion than an adult, because the child is adding to the aggregate of its substance, as well as wasting it.

Too much food, however, is as bad as too little. Unfortunately, in the present day, the prevalent error is over-eating. To this cause may be traced the dyspepsia from which the majority of mankind suffer, as also the premature deaths that are so frequent. The saying of Hippocrates that "over-eating is more injurious than over-drinking" has been abundantly verified in the experience of mankind. By taking too much food, we overload our stomachs, and put a needless and hurtful task upon our vital energies in the disposal of it. The result is that our digestive organs are worn out early in life, being unable to stand the strain which we put upon them. If the food is not properly disposed of, various and complicated diseases are set up, life becomes a burden and a misery, and death cuts us off long before the limit which the ordinary course of Nature would permit us.

Clerks, merchants, authors, students, teachers, and ministers, all, in fact, who have much mental work to do, should study moderation in diet. Most people

eat considerably more than is needful, and thus exhaust their systems by a pure waste of energy, which by the exercise of moderation might be utilized in their daily work with very great advantage to themselves and their fellow men. If we would be successful we must husband our resources and put them to a right use. It is not that we have not energies sufficient for the work of life, it is rather that we do not use our energies in the right way; we waste them and then complain that our duties are too burdensome. It would indeed be miraculous did we find them otherwise. We must practice a greater abstemiousness in eating and drinking, if we would secure health, and be enabled to fulfill our duties. Too great a variety of food at meals is harmful, as it is an incentive to excessive eating, and not being properly digested, the food ferments and poisons the system. By keeping to one or two different foods at a meal, and partaking of them in moderation, one will enjoy them more, and be enabled to do more and better work.

Over-feeding and under-feeding should both be avoided as contrary to the laws of Nature. Well being can only be secured by rational living, and it is incumbent upon those who occupy the place of teachers to set a good and worthy example in this as in other matters.

The problem of ascertaining the proper quantity and quality of food is by no means an easy one. The wild buffalo knows when it has had enough, but the prize ox can be overfed, until it develops a disgusting obesity. Horses that are used for hunting or racing are fed with great care, and it would be as well if

men would take the same anxious thought over their own food. The truth is, that almost our sole thought is the tickling of our palates, the taste of our dishes; we seldom or never give heed as to what or how much is proper for us.

Have we ever stopped to enquire why jam disagrees with one person, and veal seriously indisposes another, whilst goose invariably gives yet another acute pains and hideous dreams? But this is only the fringe of the question; it becomes yet further involved when we observe that the same food may have a very different effect when partaken of by the same individual at different times. Have we not ourselves often experienced this? To-day a slice of beef may seemingly do us much good; a week hence a slice from a precisely similar joint may make us violently sick. Why?

There are many things that baffle us in answering this question. We have not only to know the properties of beef, and the different effect which the various modes of cooking it have upon the human frame; we have also to reckon with the circumstances of the individual at the time of his eating it. His temperament, the time of day, the company present, what he drinks with it, what he was doing just previous to partaking of it—all these things contribute to the difference in results.

Science can give us but a very partial answer to the question. It depends on so many contingent possibilities, that we could not well expect it to be otherwise. None the less is it of the utmost importance for us to discover what is the best kind of food, and what the right quantity for us to take. Experience is, after

all, the surest test, and a trial of rational foods will speedily convince us of their benefits.

Every action of the mind is accompanied by a corresponding change in the brain. As the engine, plunging and throbbing at its work, shakes the building in which it labors, so the mind, throbbing at its work, wastes the brain matter which is its basis. The statesman, rising in his place, glances at his notes; the information they contain, entering through the gates of sense, passes up to the brain and there stimulates thought. Impelled by the thought, he commences an elaborate argument, or rises into a passionate appeal, and when finished, sits down amidst the applause of his fellows. In this instance, as in every mental operation, some part of the brain substance perishes. The receipt of the information through the tract of the nerve, the impulse to speak, the guiding train of thought, the pleading or the pathos, are all accompanied by the death of atoms. So with the poet. The fine frenzy which writhes and travails before it is cast into the mould of words, and incarnated in immortal music, plays havoc with the poet's brain. Conceptions start and grow; molecules fall and perish. Literature is permanently enriched; living particles have rendered up their life. The picture, growing under the hand of the painter, represents a ruin going on within himself. The commonest actions of life involve change and readjustment in cerebral matter. The adding of an account, the planning of a garment, the singing of a lullaby, all mean waste and decay.

Then how is this waste repaired? Primarily, of course, by food. The elements which go to make up

cerebral tissue are first taken into the stomach. In the processes of digestion they are elaborated, vivified and carried along in the blood, are built into the substance of the brain. New atoms become the ministers or menials of new thoughts. The substance, whisked yesterday from between the millstones, is to-day transmuted into the physical basis of kingcraft or philanthropy, emotion or worship, thus showing the immediate and marvellous connection between food and mind.

But more than this, the brain of the adult man is largely what it has been made by diet. Making every allowance for pre-natal conditions, hereditary transmission, the modifications of climate and residence, and for education, the brain is undoubtedly largely modified in texture and ability by the materials of its growth. The pampered appetite of childhood can be seen, not only in nervous affections and effeminacy of constitution, but in untempered brain substance and effeminacy of thought; while the coarse diet of the Arab, craftily hunted and irregularly obtained, assists his circumstances to ripen him into brutality and crime. It would be disappointing, if not unreasonable, to expect from the poor waif, fed at first on alcoholized milk, and afterwards on the scraps and sweepings of an early mendicancy, that refinement of mind which would fit him for an honorable position in society. The pinched mind would be too surely reflected in the pinched face, and the after life tell of the privation of his youth. We all admit that the body broken at the first, ill-nurtured and undermined, will carry the marks with it, in some form of enfeeblement, to the grave. And if the body, surely the brain also. Neither

the child of want, nor the child of an unwise indulgence, can hope to escape scatheless from its unhappy circumstances.

The brain can be momentarily affected by food. An unsuitable article of food will enter the system, strike at its organs, impair the secretion, and cloud every mental faculty. Every imperial power of the mind can be suspended by such means. Intoxicating liquor is taken into the mouth to steal away the brains; then the man passes into a brute. The asphyxiated moral sense leaves him to the spur of passion; every fine sentiment of the mind is expelled, and he becomes either a maudlin fool or an enraged madman.

The extent to which this deprivation of moral power is carried on in modern society is amazing. The blood vessels, instead of being the channels of a pure commerce, are the instruments of a nefarious narcotism, and the loftiest functions of the human mind go down in an habitual overthrow. It is deplorable that the constitutional liberty of the subject should be sacrificed to the necessities of the state; but it is infinitely more deplorable that the constitutional freedom of the will should be sacrificed, not to any necessity of the nature, but to an abject animalism. In such cases it is too frequently not only temporarily arrested but permanently impaired. But in others, in whom this excess does not occur, the more limited effects of an ill-chosen diet are manifest.

Pure food, and a good digestion, are essential to healthy vision, pure emotion and high hope.

And yet how do we dine? The cook is the minister of the palate. We eat as if there was not the slightest

connection between body and thought. The philosophy of the table is ignored. We take no account of those silent suggestions made by conspicuous national foods and their allied mental characteristics. We see no connection between the rice of the Hindoo and his docile disposition, between the oatmeal of the Scotchman and his attachment to logic, and between the potato of the Irishman and his robust health. Not that diet determines these characteristics, but it is a more or less potent *factor* in their determination. Take illustrations that lie nearer home, the evanescent illness of the gorged child, and the indescribable sensations that sometimes follow upon a set dinner, are all lost upon us. We eat what we like. We drink because we crave. Taste is a deity in our modern pantheon. The physiological necessities of the body are shunned to make way for more or less depraved appetites. A reform in diet is the dream of the hygienist, and in hundreds of otherwise cultivated homes there is an utter ignorance of those nutritive elements necessary to build up flesh and force, and to recoup the marvellously compounded brain. The child is allowed to have what it likes. Its whimper is the ending of all wisdom. The cry of its present appetite drowns that far off cry which will inevitably be heard at some later period in life. The disliked portion is rejected, and the innutritious dainty put in its place. And this is called feeding it. The desire is satisfied, but the stomach groans under its burden; the muscle derives no wholesome sustenance, and the nerve, pressed by its impoverishment, utters its neuralgic wail. Man-building, even on the purely physical side, is not the easy task that some esteem it; and those who take upon

themselves the responsibilities of parentage should know that they need to acquaint themselves with the laws of health before they can be masters in this higher masonry.

But there is another cause at the bottom of some of this mismanagement—a false economy in the interest of feathers and fashion. The income is small and the love of approbation is large. The body is stinted that it may be well dressed. The diet is lowered to tea and bread, and the vanity raised to silks and laces. And so the temple of the human mind, the holiest in which the shekinah of intelligence shines, is desecrated by an empty pride.

But there are some rays of hope in the sky, fore-runners of an approaching day. The question of food is undoubtedly pressing to the front. If not within the range of practical politics as far as the kitchen is concerned, it is being debated in the parlor. Presently it will extend its influence, and take up its place in that procession of instrumentalities which are so rapidly advancing the race. Then man, distinguished by his capacity to look before and after, will advance to his future, armed out of his past, and obedient to all the necessities of his present.

The dietary we recommend is plain and common-sense. We are not faddists, we do not believe in making converts by the fickle blaze of enthusiasm. They who are gained by such means are usually not sincere and persevering. A reform which aims at being national and universal must appeal to the individual's common-sense, or it has little chance of acceptance. We do not deny that ordinary foods are nourishing, but what

we desire to impress upon you is this—are they the best foods for you?

The diet of the ordinary man contains from five to six times as much nourishment as is essential to his well-being; he drinks an unconscionable amount of stimulants, and takes far less exercise than he should. He has a heavy breakfast, at mid-day a far from light lunch, and in the evening a substantial dinner. The result of this over-feeding is that he feels generally miserable, his brain is not sufficiently active, his daily work is a burden to him, and he does not feel capable of doing his duties properly. Instead of getting better, his condition becomes worse, and sooner or later he breaks down altogether.

This collapse is the result of over loading the system. The stomach, the liver, the kidneys, and the heart are unequal to the work of disposing of the overplus of food, and become more or less injured by the strain put upon them. The man is "run down," and the doctor sets to work to patch him up, and to stir the jaded organs into fresh energy which nine times out of ten results in a worse condition.

Eating too much and too rapidly, and drinking heavily at meals, are the causes of most of the ills that flesh is heir to. It is, indeed, little wonder that the tired organs require stimulants to whip them to their work. The habitual taking of stimulants is deleterious—it is but a paying of a present debt by a draft on the future, a draft, moreover, which carries an exorbitant rate of interest.

A popular writer on hygiene says: "An adult man or woman ought never to take more than thirty ounces

of mixed solid food in the day. Eighteen should be the minimum, and twenty-four, or one ounce per hour, the medium."

Whoever proposes to apportion our diet by the scales must first tell us just what and how many changes of tissue take place in the brain in every thought evolved, how much fuel is consumed for every process of reasoning, every heat of passion. He must keep an accurate record of every muscular contraction, count every beating of the heart, and every breath; every glance of the eye, every change of the countenance, and every sound that falls upon the ear. He must weigh the imagination in scales, and the emotions in a balance; he must gauge our very reveries and dreams. But when he has done all this, his duties have just begun; for unless he knows the secretions and excretions, the other gigantic labors would be valueless. He must measure the blood and count the globules. He should know the product of every gland. He must collect and measure all the waste products of the body. He must know the condition of every molecule of the system, whether it is in a state of health or disease. And when he has arranged this side of the equation, there remains the task of completing it by reducing to their last analysis the elements of his food. . . It is manifest that unless a miracle were wrought to enable him to make his calculations, he must starve before he could prepare a single meal.

In other words, not only do no two persons require the same amount of food, but the same person does not require the same amount of food under different conditions or on different days.

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The most essential knowledge for everyone is how to live properly, simply, and happily. When we know how to live properly, we shall live happily. Life being given to us, it is our duty to make the best possible use of its privileges. Most people do not know how to eat, sleep, or take exercise in the proper way, simply because they know so little about their own organizations, and the necessary conditions under which life is kept in health.

It is a fact worthy the attention of everyone, that the doctor would have fewer patients if every family would but keep a physiological doctor in the kitchen, or a record of the proper wants of the inner man of every person in the family, taking into account climate, age, condition of health, and occupation. The prevention of disease should in a large degree begin in the kitchen, where so many so-called "ills that flesh is heir to" arise.

When so comparatively few persons know how to select heat-giving, flesh-producing, muscle-making, and brain-forming food, is the above to be wondered at? But, thanks to Dr. Trall, Dr. Richardson, Dr. Allinson, Dr. Anderson, Dr. Nichols, Mr. Sidney H. Beard, and many others, much light has been given in practical books and by lectures upon food and its chemistry, and on physiology and its relations to the food we eat. The elements of all food are simple. They are chiefly carbon, hydrogen, oxygen and nitrogen. Carbon forms the solid bulk of wood, seeds, fruit, and oil. Hydrogen, a gas, combines with oxygen, another gas, to form water, and with carbon and oxygen to form oil, starch, sugar, etc. Nitrogen, also an atmospheric gas,

enters into the composition of vegetables, seeds, fruit, eggs, fish and flesh. Lime, soda, potash, magnesia, phosphorus, sulphur, which enter into the composition of the blood, and are furnished by the blood to the brain, nerves, bones, and muscles, are found in vegetables, and, secondary, in animal substances, as milk, eggs, flesh. The primary elements of food—carbon, hydrogen, nitrogen, etc.—are the same the world over wherever they exist. Thus, every portion of an ox or sheep—bone, sinew, muscle, nerves, fat, skin—is made from grass, grain, and turnips, their ordinary food. Milk has flesh-forming, bone-forming, nerve-forming, and heat-producing material in the exact proportions required by the above named animals. When you partake of milk, butter, cheese, beef, etc., you simply eat grains and vegetables at second hand. The vegetable and animal kingdoms are full of food productions. We live on leaves, such as cabbage, lettuce, etc.; the stalks of plants, as rhubarb, and celery; roots and bulbs, as carrots and potatoes; seeds, as oats, rice, peas, etc.; fruits, as apples, etc.; nuts, as pecans, filberts, chestnuts, hazelnuts, walnuts, etc.; or flowers, as cauliflowers, and an endless variety of delicious foods.

Every housewife knows, or should know, that motion and warmth are two essential conditions of life; even when the body is quite still there is continual movement going on in every part of it. The blood is constantly being pumped by the heart, and carried to all parts of the body; the lungs move with every breath, and a change is caused in the brain by every thought. To produce movement, some force or exertion is used, and all force involves wear and tear. This wear and

tear takes place in the flesh and blood, the fat and bones, and other materials of which the body is composed. If these used up materials are not replaced, the body will wear away and the animal existence become exhausted. It is of vital importance a certain amount of heat be kept up in our bodies, which in a healthy person is 98 degrees.

Constitutions differ in regard to the quantity of food necessary for daily consumption in repairing the waste, consequently where there is greater energy used there is greater waste of matter; hence such persons need a greater supply. In keeping up this heat something is used up, and this must be replaced. Food is to the body what coal is to the fire. The body requires good food to give the necessary life and heat, the same as the grate needs the best coal to produce the best fire. By good food we mean, first, rightly selected materials; secondly, their use in proper proportions, and cooking them in such a manner as to make them digestible, and capable of replacing the waste of the body. Thirdly, the adaptation of food by the different circumstances of age, employment, climate, and state of health. In the preparation of food the first consideration should be its healthfulness.

There can be no reparation of any organ unless there be good blood; good blood depends upon good nutrition and good nutrition depends upon good digestion, which in its turn depends upon air, light, cleanliness, exercise, recreation, good food and good water. The four classes of food, viz., heat producing, flesh producing, salts, and water, must be represented in our diet if the body is to be kept in a healthy state. But before

a man decides as to what kind of foods he should eat, he must consider first which class his body principally requires; whether heat producing, such as fats obtained in cream, oil, butter; secondly, starch obtained in rice, potatoes, flour; thirdly, sugar, obtained in honey, fruit and milk; or flesh forming food, such as obtained in cereals, peas, beans, lentils, oatmeal, maize, etc. The office of food is to form blood, and the office of blood under the direction of the life forces is to nourish, strengthen and vitalize the whole system, and supply the waste that is continually going on.

Food in connection with Nature's finer elements constitutes the best and only medicine. The tissue-forming foods consist of the gluten, or the tough parts of the grains; then we have the albumen and fibrine, the gelatine and muscle or flesh formers. These foods are the basis of strength and are the most nourishing of all fat producing substances. The arts of the kitchen have chiefly to do with heat giving and flesh forming foods; and it will be observed that inclination leads us to couple foods together, so one may supply what the other wants or lacks. One pound of beans, peas, or lentils, contain more nourishment than three pounds of beef or mutton. Lentils range the highest as a flesh former, and peas the highest as fat formers. Potatoes are rich in heat producing elements, and should be eaten with foods less so. Cabbage is rich in the nitrogenized elements. Beets, carrots, parsnips, contain sugar, albumen, and should be thoughtfully cooked with foods without these qualities.

Cream and butter furnish our stores of fat, and we find cheese is precisely the same in its flesh and tissue-

forming qualities as beef, but in a purer form. As we make foods a more serious study, we find that variety is essential to health. We must eat as we must breathe, and we should eat as good food as we should breathe good air.

It is really wonderful when we think that the great force of the elephant is built up on simple vegetable diet. Monkeys, whom Mr. Darwin believed to be our progenitors, and near relatives, live almost wholly on fruit and nuts. The camel, which carries heavy burdens across the sandy desert, feeds upon hard shrubs; and horses have strong muscles from the coarsest food. The best of all food is wheat, which is the king of grains; it contains the elements of nutrition, flesh-forming, nerve-producing, bone-making, fat-creating. The gluten of wheat is the same kind of matter as the albumen of eggs, the caseine or curd of milk, and the fibrine of the blood and flesh of animals; while the starch is convertible into sugar and fat. Bread is the staff of life, and wheat is the perfection of bread. Bread made from the entire grain is far preferable to white bread.

We must have variety of combination in our food. The true economy of food is in understanding the quantity of gluten, and fatty and mineral substances we eat, and so mixing them that they may be agreeable and wholesome, and come nearest to our needs. The condition of persons must in all cases be taken into account. Children, who naturally are full of life and excitement, should not take much stimulating food, such as meat, tea, coffee, chocolate, fat, mustard, horse-radish, spices, pepper, or high seasoning of any kind,

nor should full blooded grown people who have irritated stomachs. They had also better avoid eggs, strong acids, sweets, and especially liquors and tobacco.

Elderly people in a negative condition generally can stand a more stimulating diet. Those who have too much soft, adipose flesh should exercise much in the open air, avoiding fatty and starchy foods.

And here we invite the attention of dyspeptics, and invalids to the most delicious of cures—the grape cure. It consists in living entirely on bread and grapes during August and September. With a moderate portion of bread—twelve to sixteen ounces—patients eat from two to four pounds of grapes a day. They walk about among the vineyards, breathing a pure air, enjoy the sunshine, and rest from all toil and care. Such pure food makes pure blood, and pure blood builds up a healthy body.

Substitutes may be found, though not of equal benefit. The strawberry cure may be nearly as effective; while there is considerable virtue in ripe gooseberries. Oranges are of almost equal value in a medicinal way. Plums, pears, and apples are healthy food, and are especially good for fruit diet.

People who eat little or no animal food must find their chief flesh promoting food in pulses, or in foods such as contain mineral matters, as salt, lime, iron. These substances are chiefly supplied in vegetables and fruit, while lime is also supplied in water and milk. Good, pure water is essential to health. It sustains the whole vegetable and animal creation, and is the medium of life to all life. In its purity it is perfection. Every mixture diminishes its value and interferes with

its operations. Men cannot improve it by any concoctions. To colds are laid one-half the ills that flesh is heir to. Certainly two-thirds of the remaining half are due to ill-prepared food, and hence come from the kitchen (which should be as clean and sweet as any room in the house), leaving one-third to the ill effects of bad air and bad water. But even a cold may be produced by ill attention to diet.

The more we know about heat forming foods the better we shall understand that the body requires in sound health a certain amount of heat, and during cold weather the system requires more of the heat-forming materials in food. But again, if the stomach is overloaded with indigestible food a cold is more easily taken. Why? Because the blood that should be producing a healthy influence all over the body, to resist any greater pressure of cold, is, instead, called upon by the digestive organs and stomach to help get rid of obstinate food.

It is painful to see how badly and extravagantly people live, when the best of food for health and strength is cheap, and can be made delicious and digestible. Good health depends upon the five essentials, pure air, personal cleanliness, clean and well ventilated houses, pure and healthy food, and pure water. Purity being the condition of health, the pure body is a healthy body.

Let us as a rule follow Nature as she points out to all the members of the animal kingdom their proper food. She will also assist us in our selection.

This motto in eating we should all do well to remember, that a light, pure diet makes a clear head.

Longevity is natural to man. According to natural laws the average age of man should be at least one hundred years. Many have, indeed, reached this age under ordinary circumstances, and nearly all might do so by taking into their systems a pure, life-giving current of energy, in nourishing their bodies by carefully selected foods, and regulating their lives by the dictates of common sense, and the exercise of ordinary prudence. They who live thus rationally should have the full use and command of their powers, and be fit for the duties of life, long beyond the proverbial three score years and ten. Old age is the result of the accumulation in our bodies of certain salts, which encrust on the walls of the arteries and hinder the due circulation, thereby causing the feebleness which marks the decline of vital energy. The adoption of rational fare has a tendency to prevent this, as the eating of fruit and the drinking of distilled water help to get rid of these salts.

Rational fare will be found suitable for all classes and conditions of men. Not only would the health of the rich be thereby improved, but the millions they now spend on their tables might be put to a better use in benefiting the world at large. This reckless waste is terrible to contemplate, especially when one remembers that they are hereby purchasing for themselves disease and misery.

The poor who complain of the lowness of wages and the difficulty of making ends meet will find that on rational fare they can live cheaply and save money. Instead of spending their money on stimulants and heat giving foods they would find more nourishment

both for body and mind in a natural dietary. The greater part of the misery and starvation that crushes the multitudes in our great cities is the result of wasting money in the purchase of improper foods. Ignorance is at the root of the matter, and it is high time that more attention be given to the subject of food in the curriculum of our national schools.

Artizans and laborers of all sorts would find greater strength and skill result from the adoption of a diet in accordance with natural laws. It is not the amount of food so much as the right kind that sustains and develops our bodily vigor.

Such a diet should also commend itself to women as the only source of true health. It improves the complexion, and remedies undue fatness. Moreover, simplicity in diet necessitates less cooking, lessens domestic worries, and very greatly obviates the fear of indigestion. Mothers especially should make it the dietary of their homes, as it is of the utmost value for children.

The enlightenment of mankind as to the real value of a rational diet, its sustaining power, its aid to the proper performance of our daily work, its cheapness, its contribution to human happiness, will accomplish more for the amelioration of humanity than all the abstract philosophizing in the world. Improper food has a closer connection with vice and crime than most people are aware. Rational food, by promoting true health, would most certainly improve the morals, and establish a bias towards goodness. Not that we mean to imply that no effort of the will would be required to do that which is right; rather such a condition of

things would be brought about by this common sense method as would give the will a chance of proving itself effective.

Many crimes have been traced back to the drink curse as their original cause, but whence has come the inordinate craving for intoxicating drink? This is the problem of problems. It is not enough to tell us that our prisons are filled with the victims of strong drink, we want to know what made them the victims of drink. Semi-starvation may account for some, but wisdom in the outlay of their few pence a day for food would, in a great part, remove this cause. But what are we to say of those among the respectable classes who give way to intemperance? They eat heartily and drink heavily. The chief cause of the drink evil undoubtedly lies in the prevalent consumption of wrong and harmful food and irritants. It is the experience of thousands who have addicted themselves to a rational dietary, that they have lost all desire for stimulants; and it is a noteworthy fact, proved by experiment, that a return, even for a short period, to a wrong diet invariably brings back the longing for alcoholic drinks.

Thus cheating, lying, inhumanity, irascibility, discontent, selfishness, and crime of all kinds, are to be traced ultimately to the improper food eaten. Indulgences are thereby brought into such a condition as makes these things become possible. It might, indeed, be well to see whether, by the substitution of rational diet for the ordinary fare in our prisons, we could help the criminal to become an honest man and a respectable member of society. With the improvement of their

physical condition will come better thoughts and desires.

Invalids and those who are ill or at all out of sorts would find immense benefit from a rational dietary. They are often now treated by methods which are in direct contradiction to common sense, and are hastened to their death by the over kind attention of their friends, who insist that they must eat this, and that, and the other, to keep up their strength, forgetting that as they are consuming but little energy they need but a small amount of food for its supply.

The centuries have passed, leaving behind them a legacy of discovery and invention, an increase of comfort and luxury; and to-day the higher grades of society are wantoning in debasing prodigality, whilst the poor are sunk in degrading misery and wretchedness, and both alike are suffering from diseases entailed solely by incorrect living. These things we see and know, they are around us, they cannot escape our observation. The absolute failure of the prevailing dietary is obvious to all; we sincerely look for the dawn of a brighter day, when men shall be lead, no longer by false prejudice and enslaving habit, but by the pure, ennobling light of right reason.

That there are difficulties in the way of those who would abandon artificial foods for natural foods is not to be denied. Opposition is the lot of all progress. Progress, indeed, implies triumph, and there can be no triumph without a struggle. The tyranny of custom cannot be overcome in a day. The usual, the respectable, and the right, are rarely separated in the minds of the crowd, and to go against custom is a

crime which is often punished with great severity. This is no light matter, non-conformity brings upon itself social and other disadvantages which are a sore trial to the pioneering reformer. Yet we should not forget that the ultimate victory is to the right, and that we *can* live down these disagreeable things which now beset us.

By living on a rational dietary we are not tempted to gorge ourselves with food after the actual needs of our bodies have been satisfied, and thus there is little danger of our over eating. Moreover, rational foods partaken of to excess will not do us so much harm. as ordinary food does when indiscretely eaten. The feeling of hunger teaches us when our bodies need nourishment, but under our modern social customs it is regularly perverted, and we eat our meals whether hungry or not. Thus we constantly keep our digestive organs working at full pressure, and by a continual over supply of nourishment defeat the very object we have in view, the building up of a strong and healthy constitution. Like the person who on top of a small fire piles so large an amount of coal that he puts the fire out, we, by over nourishment, bring our bodies into as sad a condition as though we underfed them. There should be at least six hours between each meal.

In the changing of diet from ordinary food to rational food, all temporary depression which sometimes ensues may be avoided by following the methods which will be suggested in our book on "A Perfect and Natural Dietary." The rational diet which will be advocated is in all cases best suited to the human system; it is the ideal food, being economical, easy

to prepare, pleasant to the taste, of easy digestion, and most nourishing. It is conducive to vigor of body, energy of mind, and a happy disposition.

In a matter so vitally connected with man's existence as food, it is of the utmost importance that he should ascertain what is the best. It is a false idea of manly honor which would taboo this subject as unworthy of our consideration.

If we would perform the work of life properly, then we must fit ourselves for it by a due regard for the physical conditions of our life. We handicap ourselves, and often entail failure by neglecting the body.

In rational foods, science acknowledges that we have, in the form best adapted to man, all the essential elements in their proper proportion as required to fully meet the needs of the human body. The substitution of other foods must inevitably result in injury to man's physical, mental and moral nature, and must ultimately shorten his life.

The subject of diet is of so much importance that it can only be briefly touched upon in the short space allotted here.

To treat it fully and satisfactorily an entire volume is necessary, and in that volume will be pointed out an ideal diet; one that will please and vastly improve any one, who will carefully follow the plain regimen advocated.

CHAPTER VIII.

THE PHILOSOPHY OF PERSONAL INFLUENCE.

"More things in heaven and earth, Horatio, than are dreamed of in our philosophy."

PERSONAL influence is the most mysterious of all the forces of Nature. The secret, impalpable power which pervades the personality and imbues it with extraordinary possibilities of compulsion and success, has been shrouded in impenetrable mystery for ages. Whilst all men acknowledge the great power of personal influence, there are but few who understand it sufficiently to be able to give any reasonable explanation of it. By the majority of people, it is superstitiously regarded as the inexplicable prerogative of certain individuals—a thing to be wondered at, and which they bemoan they do not possess.

This is altogether a wrong idea. Personal influence is mysterious, but quite capable of acquisition by all, if only the right methods are employed to obtain it. It is our object through the instruction afforded by our system of self-culture to put this invaluable possession within reach of the poorest and weakest.

The secret of the power wielded by the great of all ages can be traced to this force of personal influence. The careers of such men as Alexander the Great,

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Julius Cæsar, Cromwell, Napoleon and Washington vividly illustrate to us the dominance of a strong personality. To whatever department of human energy we turn, we find this compelling force exerting its sway over mind and body. Herein lies the secret of the famous Egyptian queen, Cleopatra's authority over Mark Antony; of Nell Gwynne's influence over Charles the Second; of Lady Hamilton's over Lord Nelson, and of all who have exercised a charm over their fellows.

The fame of the great is, after all, but the ability to rule and lord it over men. The actor or actress who holds the breathless attention of vast multitudes, does so through the force of personal influence. Great public lecturers who, whenever they speak, carry their audience with them, demonstrate that they make use of this power. Sarah Bernhardt, Sir Henry Irving, Joseph Jefferson, James Herne, Mary Anderson, Charles Bradlaugh, Robert G. Ingersoll, are all striking examples of the enormous power which can be wielded through the subtle force of a strong personality.

Many men and women exert this power of personal influence more or less unconsciously, but others are aware of the power they possess, and by a wise use of it, attain the summit of their ambition. To the greater part of mankind it is a latent force, which needs to be developed. They who develop it become masters of their circumstances, and can shape their lives as they will.

Personal influence is due to human magnetism, which is engendered by the action of the brain upon the sustenance we take into our bodies. When we are in perfect health, this magnetism permeates the very

air which surrounds us as with a halo of glory. Every word we speak, every glance of the eye is full of this vital power, and it is by the overflow of magnetic force that we impress all with whom we come in contact.

Paracelsus, the famous philosophical physicist, who lived at the commencement of the sixteenth century, evidently possessed the rudimentary knowledge of human magnetism, as may be seen in his works. He was, however, misunderstood in his own day, and his name fell into disrepute. Such has, unfortunately, too often been the lot of those who were in advance of their age. According to his theory, every person is encircled by the fluid of magnetism, through which men and women are attracted to one another, and that thought is conveyed through space.

It is only of recent years that the subject of Personal Magnetism has been scientifically investigated. The laws which govern this great force have now been ascertained, and it can be generated and utilized by all who will take the trouble to acquaint themselves with the subject. It is by no means a complicated subject, and its principles can be readily understood by all who possess ordinary powers of mind. All that is needed for its utilization in the securing of success and the increasing of the happiness of life is normal common sense and a little tact. With these requisites, whatever is desired can be obtained. Wealth, or fame, or love are all attracted by the power of Personal Magnetism. It is the most valuable of all man's many gifts, shedding joy and pleasure on all he comes in contact with, as well as promoting his own interest and prosperity.

Of all the great modern scientific discoveries, this is at once the most wonderful and the most useful. When we calmly think of the physiological processes in continual operation in the human system, changing the food we eat into thought, putting feeling and passion into the high mental powers of the philosopher and the scientist, and into the vivid imagination of the poet, as well as into the towering ambition of the makers of empires, do we not become speechless with amazement at the wonder of it all? It is far more astonishing than any transmutation of worthless metals into pure gold, as dreamt of by the magical alchemy of the Middle Ages. What a marvelous instrument is this body of ours! An instrument which, if we know how, we may use in the accomplishing of all our hearts' desires.

The laws which regulate this human magnetism, rest upon the singular formation of the brain and its relation to the powers of thought, together with a perfect condition of health. The knowledge of these laws marks a new era in the evolution of mankind. It actualizes what has heretofore been regarded as a dim possibility, a dream which, though possible, was not probable. It equalizes the advantages of men, putting within reach of all the qualifications of success, and disclosing a future full of joyful hope.

It has taken many years and much patient research and deep study to bring this science to its present pitch of perfection. But we now possess, as the result of these indefatigable labors, a thorough knowledge of the laws which govern Personal Magnetism, and have based upon them a

satisfactory system of instruction whereby everyone may learn how to develop this necessary power. In our method of self-culture we are publishing this system to the world, and our book on "Personal Magnetism" will contain information which has never before been made public.

Humanity is progressing. Upward and onward is the watchword of the evolutionary forces of the universe. Among the great forces which are destined to rule the future of the human race, none is more important than this extraordinary power of Personal Magnetism. It opens up to us a limitless scope of action. We can scarcely conceive all that will become possible, all the great changes in the conditions of life which will result from the ameliorating influence of this invisible force when properly developed by men. To compare it with the stupendous results accomplished by the mysterious power of electricity with the telegraph and the telephone, gives but a feeble impression of its overwhelming importance to the century which is now upon us.

Use breeds disregard, and as the merchant becomes callous to the wonders of electricity whilst using them daily, so do we ignore the secret forces of Nature which surround us. Personal Magnetism is no new thing, it is as old as the human race, but it is only of very recent years that the laws of its development have been understood. Men have neglected it, but when they come to realize the enormous power which is ready to their hands, the achievement of all other scientific discoveries will appear insignificant.

At one period in the world's history such matters

as these were relegated to the philosophers and visionaries as being of no practical use, but to-day, people are realizing their mistake; they are beginning to see that these hidden forces of Nature may be utilized in the business of life, in the seeking of riches and prosperity. The utilitarianism of the age is finding the use of many things which our forefathers regarded as belonging to the uselessness of luxurious living. The arts and sciences are all being made to yield what is advantageous and profitable to the hard-headed man of business. The field of knowledge is diligently explored by searchers in all the crafts and trades of mercantile life, and he who makes the most discoveries therein gains the greatest success.

Life is worth living, when we strive to be,
Of greater use to-morrow than to-day,
Moulding ourselves from rough, unsightly clay,
To something lovely for the world to see.

ELLA WHEELER WILCOX.

Whatever may be the origin of man, whether he is distinct from all other living beings, or is the result of the modification of some other mammal, we must all agree with Professor Huxley that the duties and aspirations of man remain the same. His origin does not diminish his "divine right of kinship over nature." His call to noble living abides in virtue of the faculties with which he is endowed. Nor is the inherent majesty of man dwarfed by the vastness and grandeur of the physical universe, for man is greater than the physical universe, as the tenant is greater than the house he inhabits. In dignity and capacity he is far removed from the creatures who spend their brief

life in the automatic workings of sense and instinct. Even in his outward form alone man transcends the beast. He is, to use a Greek word, the *authropos*—that is to say, he is looking upward. Well might Shakespeare exclaim: "What a piece of work is man! How noble in reason! How infinite his faculties! In form and moving how express and admirable! In action, how like an angel! In apprehension, how like a god! The beauty of the world! The paragon of animals!"

Man is a microcosm, the summary of all things, the world over again, at once its lord and its epitome. He is but a speck in the bosom of all, and yet he is the centre and the meaning of them all. The physical form of man brings forward and combines in itself all the excellencies of the lower animal order. In the words of Dryden:—

This universal frame began,
From harmony to harmony,
The diapason closing full on man.
Through all the compass of the notes it ran.

The editor of "Great Thoughts" says in his valuable paper:—"What a marvelous thing is human life! With all its faculties, hopes, and aspirations—successes and failures, victories and defeats, joys and sorrows, laughter and tears. What can be done to improve, develop and extend our life? What instruction may be gained in that finest art of all—the ART OF NOBLE LIVING?"

A modern writer asks:—"Is it not passing strange that in a world in which so much thinking is done, and so many triumphs of reason confront us, so very little thought is given to the supreme question

of life itself—its majesty and magnificence, its glory and its terror, its hopes and its despairs?” The physical life of man receives, even in our present age of enlightenment, but little of that rightly-directed attention it demands. Does not Montaigne say: “Have you known how to meditate, and manage your life, you have performed the greatest work of all.” The evolution of man, both physically and ethically, is surely the finest study in itself, as well as the most widely beneficial in its results. Whether conscious of it or not, man is for ever forming and fashioning himself by such deliberate act of volition. He is developing tendencies which gather and crystalize into fixed forms and habits, determining his character and moulding his destiny. Where admittedly the interests involved are so momentous and so important, is it not incumbent upon us to pause and give some attention to this greatest of questions? Matters of comparatively trivial importance affecting our daily life do not fail to impress us, and to receive from us possibly a more than adequate attention. Surely we should devote some study, at least, to those vital and eternal queries—Why are we here? What ought we to do, being here? And how may we develop and improve our existence, making life nobler and happier, casting out the fear which unnerves us, and acquiring the confidence which makes us active and strong? How may we strike some nobler balance between our “infinite aspirations and our infinitesimal performance?” How may we husband our health and strength, our physical and mental powers so that even the smallest fragments may be preserved?

These are the questions we raise in our series of books; and which we endeavor to touch upon as fully as may be in the present work, subjects which we hope to enlarge upon, and to illuminate in our system of instruction, with an abundance of practical hints and advice.

That splendid journal of reform, in all that makes man higher and happier, "The Herald of the Golden Age" says:—"Let us never think that life is the mere lapse of years; to eat and drink and sleep; to be exposed to the darkness and the light; to pace round in the mill of habit, and turn the wheel of wealth; this is not life." "In all this," says Dr. Martineau, "but a poor fraction of the consciousness of humanity is awakened, and the sanctities still slumber which make it most worth while to be. Knowledge, truth, love, beauty, goodness alone give vitality to the mechanism of existence; the laugh of mirth that vibrates through the heart, the tears that freshen the dry wastes within, the music that brings childhood back, the death which startles us with mystery, the hardship which forces us to struggle, the anxiety that ends in trust, are the true nourishment of our natural being. . . . Let us earnestly seek the manhood of an understanding open to all truth, and venerating it too deeply to love it except for itself or barter it for honor or for gold; of a heart enthralled by no conventionalisms, bound by no frost of custom but the perennial fountain of all pure humanities." With such a manhood, full of strength and love, prepared to do the work, accept the good, and wear the burdens of life, existence *must* be something beautiful and noble, and the

future may be faced without a tremor or a sigh.

We want to see men strong, bright, cheerful, helpful and self-reliant. We believe that the dawn of a new era is at hand, when men—yes, and women too—will realize their physical and mental possibilities, and will seek the guidance which may lead to their highest development and perfection. We aim at bringing succor to the sick and sad and world-weary; we aim at infusing new life and vigor and hope in those who from physical weakness, ailments, disfigurements, lack of nerve or other enervating causes are despondent, downcast, depressed. We come with a message of sympathy and amelioration, of joy and pleasure, where hitherto, perhaps, all has been suffering and despair.

Nature is ever willing to reveal her secrets to those who are in a condition to receive and accept them, and who are anxious, by the study of her ways, to find a solution of the problems of life. There are many stumbling blocks which bar the progress of our race towards the realization of ideals for which the truest and the best are striving. They may be stumbling blocks of inherited mental limitation and deformity—physical evils which have descended from our barbaric progenitors, or which have been induced or accentuated by the abnormal development of the instinct of self-preservation, the struggle for supremacy, and the storm and stress, the worry and the waste of the modern conditions under which we live. Other hindrances to the attainment of the highest ideals are the ignorance, apathy and gullibility of the public, which make

them slow to apprehend the possibility of better things, and cause them to become the prey of plausible, designing quacks. Many such stumbling blocks present themselves in our path, hindering the individual attainment of the higher and nobler life to which the better-self aspires. They are not insurmountable, however formidable they at first sight appear.

A system of physical culture and of the development of the higher powers founded upon strictly natural lines, avoiding baleful empiricism and that artificial treatment and training which may do more harm than good—such a system, based upon long observation and study, and tested by experience, is equal to overcoming all hindrances, establishing a normal tone and imparting renewed energy to the powers upon which life and happiness depend.

Every day the demands of our civilization become more and more complicated and exacting. National and individual life alike are under the iron heel of the new forces which are riding with relentless cruelty upon us. How to escape the trampling hoofs must be a problem with us all—even the strongest amongst us. How much more so with those who lack health and strength, who feel that they are below par, who want bracing up, who are without the requisite knowledge to make the most, and foster, and, if possible, expand the powers they already possess. The strain is almost intolerably intense in this latter day period of ours, when men care for little else save how they may use the resources and the people around them for their own selfish ends. "The earth is drenched with human gore and tears; her fair fields are rich

with the bone and dust of humanity. Man has made this earth one vast pandemonium—a cesspool out of which come malarial vapors and malignant beings, distorted in body, deformed in mind, dwarfed in spirit. Let us look at the diabolical crimes, the fiendish actions of man, the wrong and outrage—and especially at the deadly diseases constantly on the increase in type and malignity, and then say, if we can, that these things are *natural*.”

Ah! It is these “deadly diseases” that make life a burden—existence unendurable, and the grave a happy release. And yet how many of them are avoidable by a timely system of properly prescribed physical culture? Why do we not avail ourselves of what may be—LIFE’S OPPORTUNITY? We let the days, weeks, months, years slip past us, never to return. Eventide comes on apace—with every prospect that our sun will set amidst dark clouds of regret over wasted privileges and aspirations unfulfilled. This golden opportunity which is given us is of a two-fold nature. We are free agents, and it is open for us to mould our own destiny by climbing towards perfection; it is open for us also to influence the destinies of others and lift the world up. This is no illusive fancy or chimera, no fond delusion born of mere optimistic desires. It is an actual possibility within the reach of each one of us, whether we are rich or poor, ignorant or learned. And it will be well for us if we can apprehend the significance of the fact ere our habits become crystallized—and effectual improvement is impossible. Life is too brief a span for any one of us to achieve the highest good, even if our years are filled with faithful

endeavor. Still, many of us waste the fleeting days—and months even—seeking diversions for the purpose of killing time, altogether apart from such recreations as are needful for the recuperation of mind and body.

Let us rise to a higher estimate of life and its duties and possibilities. Let us grasp the opportunity to attain to a healthier, happier, nobler existence for ourselves. By example alone, still more by friendly hints and counsel, we may help those around us. No man liveth unto himself. We cannot make progress without influencing others and helping them to exercise faith and to put forth effort. The world, as we have already said, is groaning and travailing in pain. The only hope or remedy lies in the endeavor of individual men and women to attain to higher mental and physical culture—health being the first necessity—and to strive for an expansion of their intellectual powers—to aim at exalted ideals, and to live in accordance with newly-regulated and essentially *natural* principles.

The world's need—its most urgent need at the present moment is contained in the physical and mental instruction which in this work and the series to follow we hope to be able to fully display. This crying need of the world increases every hour! Earth's teeming populations are growing at an appalling rate. The holocaust of victims sacrificed at the decree of preventable disease is becoming so stupendous that the vision of the future is calculated to make any sympathetic heart sick.

Beyond all doubt the study of human magnetism will lead to practical discoveries which will be of inestimable value to all who desire success and happiness.

The control of human destiny lies in the knowledge and use of this extraordinary power. None who have dealings in any way with their fellows can afford to neglect it. It is the one thing needful for all who want to get on in the world, giving the individual a compelling power over others which makes the attainment of success a comparatively easy task.

Riches are popularly said to possess wings where-with they fly away, often in the most unaccountable manner. This is indeed true of the world at large who are ignorant of the attractive force of Personal Magnetism. We are continually coming across persons who work hard from early morn till night, laboring with every energy they possess, spending their strength and their health in fruitless efforts to raise themselves above the ruts of poverty. A bare subsistence is the utmost they ever gain. Others with not half their capabilities pass them in the race, and the golden rays of promise that illumined the youthful paths of the former class become in the evening of life the dark and threatening clouds of despair and despondency. No vicious habits, no lapse from virtue, can be laid to their charge, they are neither idlers, nor forgers, nor dunces, they are simply unfortunate. Year by year, they have gone down hill at an ever accelerating rate, in spite of all their strenuous endeavors. To the world, their failure seems utterly inexplicable, yet it can all be traced to their lack of Personal Magnetism. They lack the power to influence others.

Such cases are to be seen every day. People trudge through life in subordinate situations, such as clerks and underlings, when, had they understood this power

they might have been managers, secretaries, or directors, holding influential positions, respected by their fellow men, and acquiring riches and happiness.

Every man is the maker of his own fortune, and it depends entirely upon himself whether he is successful or not. He is a creator, and can make of his life what he will. The power of Personal Magnetism is possessed potentially by all, and only needs to be sufficiently developed to enable the individual to overcome all obstacles in the path of progress.

It is this power of authority bestowed by Personal Magnetism which constitutes the essential kingship of man. Men and women are kings and queens in their own right. The realm of self and the realm of Nature compose their kingdom in which they may exercise autocratic sway. The majority, however, have not yet taken possession of their rights; they have allowed rebellious influences to rule them and have become the slaves of circumstances, instead of the lords of life. We must take possession of the throne, it is our first duty, the crown belongs inalienably to us, and if we conduct ourselves as kings we shall speedily find our sway acknowledged.

There are many factors in the getting of riches, but none more potent than Personal Magnetism; ability and energy are not the only things requisite. It is beyond dispute that in every occupation it is not merely merit which obtains the highest position, the most lucrative positions are all held by those who possessed influence. Personal Magnetism will confer upon you this power of influencing others, and thereby you may obtain commercial and social prosperity. If you want

to succeed and to possess both riches and happiness, learn how to develop and how to use this subtle intangible power.

Again, by this power, merchants may influence people to buy their goods. The value of a good salesman is readily appreciated by all business men, and he need never want a situation. Many people exercise this influence without realizing that they are dealing with one of the most powerful forces of Nature. They do not understand its laws, and can, indeed, scarcely explain the secret of their success. Yet all who choose may develop this power and become equally fortunate.

The study of the lives and methods of successful men will soon convince us that they possessed not only ability, which in some, at any rate, was not too conspicuous, but also the ableness of ability. They had acquired a wisdom sufficient to use and make the most of their abilities. They were dominating forces in their particular circles, shaping the actions of the men and women they came in contact with, and thereby controlling the events of their own lives. They understood Personal Magnetism and used it for the actualizing of their desires and wishes. What they did may be done by others, why not by you? The topmost pinnacle of fame may seem unattainable to you, lost among the clouds, but here you have a power which will lift you above the clouds and put your feet firmly on the granite rock.

The enchanted palace of Prosperous Happiness possesses many doors, but one key unlocks them all. They all yield to the magic of Personal Magnetism.

Whatever be the particular door you desire to enter by, this key will give you the right of entrance. It is good to possess a well-stocked bunch of keys, to possess ability, industry, tact, and perseverance, which will unlock many of the treasure chambers of the palace, and be of inestimable value to you in your life. But the outer doors will not yield to them, they only yield to the key of Personal Magnetism. Without this, no man can make the most of his life. Half the opportunities that come to him will pass unutilized, his abilities will never find their proper scope. By an apparent chance he may rise to his rightful level, but this occurs to few. The majority of men toil through life unrewarded, and end their days amid the gloom of disappointment. The choice lies before us of plodding hopelessly through life, or of rising to eminence by the use of this power.

Ignorance of the laws of Personal Magnetism lays one open to imposition of all kinds. A man can be induced to sign documents which implicate him in a disastrous manner; he can be led to do things for which he is afterwards exceedingly sorry. No amount of will power will enable him to resist this influence. It is overpowering. So long as he is in the presence of unscrupulous persons possessing this subtle power, shall he be led to do whatever wrong and foolish things they may choose to impose upon him. It is only by a knowledge of the laws of Personal Magnetism that we can guard ourselves against such impositions and acquire the true freedom and majesty of man.

The great power wielded by Personal Magnetism cannot be denied. By voice, gesture, and the use of

the eyes, we are constantly influencing others, or being influenced by them. This will be admitted by everyone; it is a thing of daily occurrence. Moreover, some are more susceptible to influence than others, we speak of them as being easily led; whilst, on the other hand, some exercise a greater power of influence than others. It is only common sense, therefore, to assume that he who makes a study of the subject of influence will soon acquire an advantage over his fellows. An actual experiment conducted on the right lines will, assuredly, convince you of the truth of this.

All who are pre-eminent among their fellows, the leaders of men, the makers of public opinion, the real rulers of nations, the rich and prosperous in society, the great public speakers, clergymen, and lawyers, possess this power in a most striking degree. Some are unconscious possessors of it, but the greater part owe their success to the deliberate study of this truly wonderful science.

None who desire power should neglect this subject. Personal Magnetism will enable you to coerce and regulate the thoughts and emotions of others, and will infallibly bring you the notoriety you desire. Sagacity, liberty, health, riches, prosperity, place, honor, celebrity, and happiness are among the desirable things which may be hereby secured. The power of averting whatever would vex or irritate, and of alluring all that contributes to satisfaction, tranquility of mind, bliss of heart, and consolation, lies in the development of this latent force of Personal Magnetism.

Let us seek after truth and open our hearts to its reception. Then it will be given to us upon the con-

dition that we obey it and utilize it as we get it. We must put our prejudices and inherited delusions aside. Nowadays, it is an easy matter to interest people by talking to them about pecuniary wealth. So desirous are they to secure it that they will undergo considerable personal self-denial in order to obtain knowledge how to achieve their end. In regard, however, to the acquisition of health—mental and physical—there is an entirely different attitude. Apathy and indifference then take the place of keen interest. Yet what comparison can there be between gold which is so liable to elude our grasp, and those riches which consist in personal health and strength, in the development of our higher powers, in nobility of character and the accomplishment of a real life-work—treasures which are beyond price. The one form of poverty to be dreaded more than all others is ignorance—ignorance of truth, of physical and mental law, ignorance of ourselves and of the happiness which is within our reach.

We may all become rich if we are resolved, and if we fail to do so, our loss will be great indeed. We may not all be able to acquire academic knowledge, or to store our minds with classical lore, but we may all attain to the wisdom which will enable us to live **HAPPY, HEALTHY, INFLUENTIAL LIVES.**

If we make it our chief concern to seek knowledge, and to achieve mastery of self and circumstance; if we strive to *know* in the fullest and deepest sense, whatever is necessary for our progress will be revealed to us. Our minds as well as our bodies may suffer from starvation. For by lack of self-culture we may

shut ourselves out from the wondrous realms of art, science, poetry and music, which are all, around us, simply awaiting the development of our perceptive faculties and our capacity to apprehend and enjoy them. Let us beware of drifting into such a state of mental atrophy and inanity as is reached by many who seem, even in years of maturity, only able to eat and sleep, or to re-echo the commonplace gossip of the neighborhood and the news of the day. The Universe—with all its marvelous profusion of form, color, and sensation—is ours. We may walk through Earth's green fields and climb its sunlit hills. We need not envy those who are called owners of vast estates—for in a short time a plot of land measuring some six feet by three will be all that they can claim. Let us see to it that each year we grow richer in character and mind, and that our losses consist only in the lopping off of those habits and erroneous ideas which have been but weights handicapping us in the race.

Our happiness and prosperity not only depend on living in harmony with ethical law, but in accordance with the laws of physical health as well. Thus "it rests with man to say whether his mind shall be housed in a stately mansion of ever-growing splendor and beauty, or in a hovel of his own building—a hovel at last ruined and abandoned to decay."

Untold numbers of people, living one-sided, unbalanced lives, are every year falling by the wayside inert, exhausted, worn out long before their time, beautiful temples—or intended to be—brought to desolation by their ignorant, reckless tenants. It is calculated that the natural age of the human body

should be nearer a hundred and twenty years than the period of longevity which is the average of to-day. Would you maintain in your body in later life all the elasticity, all the strength, all the beauty of your younger years, then without delay you must adopt a system of self-culture based upon the principles and carried out under the course of instruction contained in the present work, and developed in the books that will follow.

Systematic methods will always accomplish more than mere fortuitous chance. We may deserve success, but merit does not invariably get its deserts. By making a study of Personal Magnetism, and by using it methodically for the attainment of our purposes, we command success. All things are the possession of him who knows how to secure them, and this force is irresistible, triumphing over all difficulties.

Lecturing before the Universities of St. Andrew's and Aberdeen, Professor Sheppard said: "All this power of which we read so much works out from the physical side of our nature, and whatever may be our superstitious notions, or scientific solutions of it, there it is, the most powerful constituent element of public speaking, or oratory, or fishing for men, or winning souls, and all the way down from that to carrying an election for village constable." Such is the inestimable advantage of a knowledge of the laws of this great natural force.

The problem of how to acquire and how to keep the love and esteem of others has ever been a difficult one, baffling the wisdom of the wise, and by most people accounted as an inexplicable gift. There is inherent in

humanity a hungering after esteem, respect, admiration. It is an offspring of the universal desire for power. We wish to dominate the affections, to be regarded as a demi-god by, at least, a portion of our fellows. This great yearning may readily be satisfied if we only set to work in the right way. The attractive force of Personal Magnetism will draw unto us all those whose affection and esteem we desire to have.

Society leaders who fascinate and charm into willing submission the fastidious tastes and fashions of their gay entourage possess something beyond the mere gift of beauty. They have that charm of personality which enslaves all who come within its influence; they have Personal Magnetism.

Beautiful women gain a large number of acquaintances, but if beauty be their sole charm they will make few friends. Moreover, in spite of their great beauty, they are constantly outshone in public by their plainer sisters. The cause is not far to seek. The subtle force of magnetism is the sole secret of influence, and although such things as beauty, riches, learning, and accomplishments are by no means to be neglected as aids to social success, they cannot of themselves ensure it. Personal Magnetism bestows a fascination more bewitching than the most perfect beauty, more powerful than the possession of millions. It compels the admiration of the most intellectual, and there are few desires which cannot be actualized by its use. The man of strong character, who is a force among his fellows, becomes malleable enough in the hands of a woman possessed of Personal Magnetism.

It is this power which has swayed the destinies of

nations, enabling alike the despotic usurper to gain his ends and the deliverer of the people to bring freedom to the oppressed and degraded multitudes. By its aid the great teacher has imparted enlightenment to his disciples, and the evolution of wisdom has progressed towards perfection. Yet this remarkable power may be acquired and utilized by any person possessing ordinary common sense and tact. A little study and trouble to procure the necessary knowledge of its laws and method of operation is all that is requisite. Many society leaders have done this, and owe their success to it, but they keep it a secret even from their friends. It is our purpose to reveal these mysteries, so as to put the chance of success within reach of all.

It is obvious that this hidden force may be of invaluable service in love matters between the sexes, and an important factor in matrimonial happiness. No one can reasonably expect success in a commercial undertaking who is ignorant of business ways. Such an one is handicapped at the outset, and unless he be a genius, will invariably make a mess of it. You must possess the *savoir faire* in all you desire to accomplish if you would ensure success. This holds good in love as in more mundane matters. If you would be successful and happy in social life, you must know how to make others respect and admire you; you must possess a knowledge of that subtle force of Nature, the operations of which are at once so irresistible and so secret.

Personal Magnetism makes clear many of the dark mysteries of the past. Our methods will afford you information on this subject which will most certainly

give you the key to that which you desire to possess. In our work on "Personal Magnetism," we are giving the results of long years of assiduous study of the related sciences of human magnetism, psychology and physiology. The greater part of the information has never, in any form, been made public before, being the discoveries of the founders of the Self-Culture Society. The real secret of true love will herein be made plain to you, as well as a multitude of other things which you have hitherto regarded as obscure mysteries.

By carefully following out the instructions laid down in our system, you may acquire the power of fascination, fame, fortune, and happiness. You need possess no great talent to accomplish all this. We have taken great pains to put the matter in a form which may be readily comprehended by all. Being based upon practical reason and common sense, our system is easily grasped, and once learned can never be forgotten. It is, moreover, easy of application, and necessitates but an ordinary amount of tact and good judgment to be applied in every occurrence of your daily life.

There is nothing sadder than matrimonial unhappiness. Home without love is the acme of wretchedness. Yet within the knowledge of every reader of these pages, what a number of unhappy homes and wrecked lives exist! It is a dire evil which the Divorce Court is powerless to remedy. Divorce aggravates the evil whilst relieving some of its conditions; it is not divorce the unhappy ones require, it is a restitution of love.

"O for the touch of a vanished hand,
And the sound of a voice that is still."

Vanished love is a living death. What is wanted is a resurrection of love; the magnetic power of the days of courtship has been unaccountably lost. They do not know its laws, and hence they are unable to generate this essential force which shall draw forth the love and restore the harmony of home.

A knowledge of Personal Magnetism will remove all these domestic troubles and worries. The blight that so often seems to come over the affections shortly after marriage would never occur. Our methods give a charm of personality which not only draws, but keeps the love desired. If you fear that you are losing the love of your partner in life, he or she may yet be brought back to your side in the full ardor of devotion by the power of this natural force.

A study of this subject will enable you to understand many things which, at present, are dark to you, and will open out a vast sphere of usefulness and happiness.

An important point that we wish particularly to impress on all those who, we hope, will become members of our Self-Culture Society is the altruistic aspect of our Order. Everyone should form some good purpose, and at the same time consider how far he or she may benefit others, by example it may be, or by direct invitation to join our Society. What we propose to do in this and our other works is to consider life as a fine art. Human life may be one of great joy or great sorrow. There are almost inexhaustible resources of happiness in Nature open to every person of ordinary health and intelligence, but which they do not see. This Society hopes to point

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them out. The joy of life is the outcome of the right use of the powers of mind and body.

No one should be without some ideal to live for. If they cannot realize all they desire, they will become better and happier by the effort they put forth. It is best to have an ideal that it is possible to reach by long continued effort. If the standard is impossible of attainment it discourages effort. A refined and comfortable home is a possible ideal which people in all classes can and should strive to realize and keep, and those who can, should adorn it with beautiful things, and make it the centre of attraction. Emerson says the greater half of human happiness is in loving and being loved in return. Where love reigns in the home, all the troubles of the outward world can be borne much better than when it is absent. It is necessary that we recognize the truth that the world is made for *all*. Shakespeare has said: "Wherefore this world was made for Cæsar I am weary of conjecturing." There are many people who act as though they thought that getting and keeping was the wisest and best thing to do. By this error the purest pleasures of social life are lost. How is it possible to win and keep the love and sympathy of those we are connected with if we always want the best of every bargain and our self-will first and foremost.

In our Self-Culture Society, consideration for others is a leading principle which does not admit of unsympathetic treatment—which is opposed to the social regulations that often involve injustice, which protests on behalf of poor dumb creatures against the brutal experiments upon them made in the name of science.

Ruskin speaks of a man he knew who was so proficient in the fine art of living that he intuitively perceived the possibilities of good in those he came in contact with, and by sympathetic and judicious appreciation called forth all that was good in them. He was one of those who carry a benediction on their countenances, and lift, by their genial presence, those who come near them to a higher level of happiness.

Emerson makes a suggestion that when a man goes into society, he should study how to make life beautiful. This is the object of the Self-Culture Society. Its aims are health, happiness, humaneness, success.

Of course, we *cannot* all become perfect. But we can get a very long way on the road to perfection. We can all do our utmost to live up to this noble ideal of a perfect human life, and the more we try, the happier and better we shall become.

We wish to bring about by our Society an apprehension of the truths which we have already indicated, and which would do so much to ameliorate the present condition of society. We wish to herald the advent of a newer and truer Altruism. We hope to hasten the time when wisdom, love and kindness shall be the predominant forces.

No one lives for himself alone. No matter how obscure or insignificant his position, he is observed by others, and his influence, for good or evil, will sooner or later bear fruit.

The laborer going to work on a winter's morning awakens the echoes of the silent street as his heavy shoes beat on the pavement—a lesson to the sluggard

who reposes in the luxury of a too comfortable couch, and is lord of himself, that heritage of woe.

First impressions are the deepest and last longest of any other. The surroundings of childhood, our parents, home, family circle, remain vividly impressed on the mind when well nigh all else has faded.

Our first school, where we first imbibed the knowledge of the great world around us; our teacher, his maxims, his kindness, sympathy, or the reverse, are one and all indelibly inscribed on the tablets of memory.

School was our world once upon a time, we followed the history of each of our playmates with unerring fidelity, until time, place, distance, or death, wrenched asunder the golden circlet.

Our triumphs, too, in those early days, how sweet they were; with what tremulously joyful fingers we received the coveted prize which lifted us up above our fellows.

Nothing succeeds like success, and as we went our way, with jubilant footsteps and head held high in the air, feeling at least two inches taller, we resolved this first outburst of victory was but the prelude, the preliminary canter, to the great heights we meant to soar.

And some of us there are who keep this worthy resolution, and others fall by the wayside, and are heard of no more.

There can be no question about it, the world is divided into the rulers and the ruled. The mind that does not soar must grovel.

All great designs are born and perfected in the mind

long before they see the light of day. The man who thinketh in his heart is the man who succeeds in his campaigns of peace or war.

In the philosophy of personal influence, personal appearance must be reckoned with as a potent factor for good or evil.

In men, stature, strength, eloquence, bravery, courage, "the will to do, the soul to dare," have ever wielded a tremendous sway over the hearts of mankind. Who wins the eyes wins all, in most instances, and though we are so often advised not to take the book by the cover, we invariably do so, we close our eyes to the contents, so long as the dazzling, bewitching cover pleases the eye.

History teems with examples of the personal magnetic influence of those who have changed the destinies of peoples and empires.

Each one of us is a soldier, on the battle-field of life; our equipment for a distinguished campaign should embrace many of the items provided for the military soldier.

Health is the first requisite. "Train up a man in the way he should go," is an old proverb worth remembering. The modern scientist goes a step further, and counsels us to train up his parents.

Heredity, pre-natal life, and many other kindred topics, are receiving deeper attention every day. To expect grapes of thorns or figs of thistles is vain; so also, health, beauty, intellect, valor, as the heritage of offspring born of undeveloped criminal parentage.

One of the surest means of success in life is first of all deep reflection, resulting in an intimate know-

ledge of one's self. Having acquired this self-perception, apply it diligently to find out exactly what best suits one's taste, temperament, inclinations, and dispositions. A square man in a round hole is a foregone failure. There are many men of many minds, room in this world for us all, and plenty of room at the top for every profession, and every department of literature, science, and art.

Without a staunch belief in one's self success is impossible. Chatterton was killed by the critics, Tennyson lived down their sneers, became Poet Laureate of England, and amassed wealth by the very poetry which at one time was laughed to scorn. To belief in one's own gift should be added that of some other. Encouragement is a wonderful stimulus, not the dawning with faint praise, but the murmured whisper of approval. The radiant smile that cheers, the word of hope that inspires, and, better still, the golden coin, the first precious guerdon of reward.

Every boy of average intelligence is a dreamer. His first emancipation takes place when in all the glory of his first trousers' pockets he struts around the observed of all observers. He is no longer "my brother Tom used to be the nicest kind of girl." Tom is now a boy with a big, big B.; the hope, the joy of his delighted parents. "When I'm a big man," is the burden of his song. Twine, marbles, later on a pocket-knife, are his own private property. Cutting, carving, delving, subsequently digging, are his favorite pursuits. Birds' nests receive his careful attention, anything with life appeals to his imagination; a fly on the window pane, a snail on the garden path, puppies,

kittens, chickens, ducklings, and all other forms of budding nature, are items of importance in his eyes.

His first tutor has a great deal to do with the future man. If he loves his tutor, the latter moulds the boy as clay in the hands of the potter.

Learning becomes a pleasure, not a task; problems are solved without difficulty, and the life-long gratitude of the pupil is the well-merited recompense for a beloved teacher, to whom the birch-rod is unknown, and the gentle art of mild persuasion the only chastisement.

The books read at this time have also a dominating influence on the boy's future career. What youth has ever read "Robinson Crusoe" and not dreamed of distant islands, coral strands, and regions where he should be monarch of all he surveyed? On his own proud deck, like a King he'd stand in fancy's necromancy. A short sea voyage will disillusion him, and he decides some line on terra firma will suit him better. A military review, marches past, with bands playing, colors flying, and the tramp of martial men decides his vocation for the army. The reverse of the medal has yet to be learned. Wolseley says, every soldier carries in his knapsack the baton of a Field-Marshal, but facts prove how few there are who attain it.

Decree a thing, and it will come to you, is a well-known proverb. All things are attainable to those who work and wait. Incessant, conscientious labor is certain of an ample reward, sooner or later.

Circumstances may arise when the boy's ideal has to be curbed. The earning of his daily bread throws him into surroundings far removed from the lofty ambitions of his earlier years.

Let him not be disheartened. Gold is tried in the fire, and the pleasures and uses of adversity have been proven again and again. The craven coward sinks beneath the first adverse blow of fate, the hero rises superior to fickle fortune, and emerges from the struggle more perfect than before. Strive to excel—that is a safe basis to go on—to please, to make others happy, take the world as one finds it, all things come right in the end. A cheerful disposition, even temper, a capacity for looking at the bright side of the picture, is more than half the battle of life. A merry heart goes all the day. Half the troubles of the world are imaginary. Make the best of things. Compare our lot with that of others. Be thankful for the blessings we have received. Life itself is an unspeakable blessing.

Are you seeking success? Are you attaining it? If not, do you know the reason?

Our directions for reaching the Road to Prosperity are so plain that none who possess them need go astray.

Thousands are to-day swayed, influenced and controlled by others, such power is used in every home in the land.

Slaves are to be numbered by thousands who do not realize that they are such, nor how they became so. Many often exert this power yet do not understand it any further than they possess it. But strangest of all is the fact that those possessing naturally an abundance of this power are often ruled by those deficient in it, yet have discovered a system by which they are able to exert what little they have to the best possible advantage. You possibly need to know

how best to use this force in order to overcome this mind weakening and body debilitating bondage which you have possibly for years placed yourself under.

Briefly, Personal Magnetism is absolutely essential to public speakers, commercial men, and professional men, in fact, to all sorts and conditions of people, and in every department of life. Every man and woman should study our system, which is the best ever laid before the public, and, if faithfully carried out, success is guaranteed.

Moreover, it has a wonderful effect upon disease and sickness, and wherever this great force is developed it is always accompanied by increased health, for the man of magnetic power is the man of healthy vigor.

The system of Self-Culture advocated by us is the most perfect in existence. It has the approval of all the leading scientists, and has been formed, regardless of cost, by men of eminence in the scientific world.

The fact that it is unrivaled is proved by its universal success. We have thousands of testimonials of its practical usefulness, from those who have studied it. Never have we known a case of genuine failure. We put forward no alluring chimeras to delude you for the purpose of monetary gain. Our society is not a commercial speculation.

It is wise for us to call out of the past all the useful truth we can find, discriminating carefully between the erroneous and the true and the useful, but always remembering that Nature is constantly developing higher capabilities, and that your mind is therefore more capable than many of the "great minds" of the

past, or may be, by a proper course of training. Therefore we ask you to lay aside all antiquated ideas, submit the thoughts presented to you to the crucible of your own reason, and decide for yourself.

This new system should be studied particularly by those whose lives have been failures. Those who acquire Personal Magnetism are "masters of the situation." Anyone can learn this wonderful art, and will find in it the secret of success in all matters relating to matrimony, business, social and professional life.

It gives a joyous, happy feeling to the mind, it clears up the intellect so that you can readily understand the most abstruse subjects; it gives strength and decision of character and directness of purpose; it gives a love for refinement, purity, goodness, honor, justice, and morality; it adds to the capacity of mind and body in every conceivable direction, and the process and growth of all these may be kept up continually. We have never known anyone who could say where the limits of the possibilities of increase should be placed.

Our work on "Personal Magnetism" will contain the cream of expert scientific information on the subject, and we would not, on any account, have you miss it.

Remember that this most important book is not for sale, but is free to all members who attain to the seventieth degree.

CHAPTER IX.

THE ADVANTAGES OF THE SELF-
CULTURE SOCIETY.

"Sail on, O Union, strong and great!
With all the hopes of future years,
Humanity with all its fears,
Is hanging breathless on thy fate!"

LONGFELLOW.

LIFE has its serious side, its reality is earnest, and they who truly live cannot rest content with the light froth of idleness. A desire to be of use in the world is natural to the earnest-minded man and woman, and all such will rejoice at the wide door of opportunity opened out to them by the Self-Culture Society. No burdensome efforts are entailed by availing yourself of the means hereby placed at your disposal of contributing to the well-being and happiness of your fellow-men. The duties of membership will be found light and agreeable. The consciousness of having helped someone else will add to your own happiness, and the further you tread this path the more pleasant will it become to you. Flowers of gladness will spring up wherever your feet have trodden, and their fragancy shall allure many to follow in your footsteps.

You cannot benefit others, however, until you have first improved yourself. The error of many zealous people is that they forget this, and set about reforming others before they have reformed themselves. It is a fallacy which will inevitably lead to disappointment, and, perhaps, despair. They give up in disgust, because having set about it in the wrong way, they find the result is not according to the expectations. The first work to be undertaken is the work in hand. Set your own house in order, and then you may rightly see to your neighbor's. Remember, water always finds its own level; and your fountain of intellectuality can rise no higher than you are. The Nile which overflows its banks, thereby making vegetation possible in the arid soil of Egypt, is fed by the rains of the tropics and the melting snow of the mountains. Thus must we seek to utilize the powerful resources of the mind if we would do good to our fellows and hasten their amelioration.

Eloquence should be cultivated; recitation, reading aloud, practised in every household. Stammering may be cured by slow recitation and beating time with the fingers. Any impediment in the speech, whether from nervousness or any other cause, should be treated by natural methods, as also bashfulness, which is a disease.

A poetic temperament should be fostered, it is the brightest form of expressing one's thoughts and ideas.

"The thoughts that breathe in words that burn."

The poet was held in esteem from the earliest ages; to sleep on the summit of Mount Parnassus was believed, in ancient Greece, to make one a fool or a poet next morning.

The odes of Anacreon, the poems of Sappho, have traversed the ages.

The poet was looked on as a seer, who delivered a message to the people.

To be a patron of poetry and art was the privilege of Kings, Kaisers, and Pontiffs of all time.

Michael Angelo was thus befriended; Dante, and others too numerous to recall. Lorenzo, the Magnificent, made Milan the home of the most distinguished artists of his time. His liberality was profuse.

In later times examples are not wanting; without the fostering care of King Ludwig, of Bavaria, we should never have had Wagner; Tannhauser, Parsifal, and Wagnerian music would have been lost to the world.

A patron was the one thing needed for a writer or artist in former times.

It must be remembered in those days writers of prose and poetry were neither so numerous, nor so prolific, as at the present time.

Literature was in its infancy. The stone-mason, the carpenter, the sculptor, put his whole mind into his work. He took a lifetime to accomplish it, every noble sentiment of his heart found expression in his handiwork, and the result was those poems in stone, the old cathedrals, the abbeys, the mansions which have weathered the storms of centuries, and even in decay are beautiful still. Take the Chapel of Henry VII. in Westminster Abbey, take the Abbey itself, the Rose windows, the transept, the Chapel of Edward the Confessor, all beautiful, perfect, sublime; look at the strength of the walls, and this is only one of

the countless edifices all over England and the world which are the lasting monuments of unlettered workmen. Of course, there was always one master mind to direct the whole, but nevertheless, the workman must not be forgotten.

With the invention and introduction of printing, reading and education grew apace.

The world was never so rich, so learned, so progressive as it is at the present time. Distance has been almost abolished, time defied, disease arrested. That there still remains want, misery, sin and suffering, shows the need for further research and deeper thought.

There is no reason why life should not be happy, prosperous, long—even to a century.

Knowledge, science, culture, are every day bringing this dream within the limits of the possible.

The gift of life is inexpressible; to be called into existence, to behold this beautiful world around us, to do good, benefit others, and finally leave the world better than we found it, should be the endeavor, the earnest desire, of all.

A University degree is a laudable ambition for every youth. It is refreshing in after years, amid the hurry and turmoil of business, to recall the peaceful classic shades of Alma Mater.

The future leader of men is a leader here. His personal magnetism, his good fellowship, his eloquence, perhaps also his generosity, surround him with a brave battalion of comrades. They glory in his prowess. They cling to him. He is a favorite guest at all social gatherings. If eloquence be his forte, his debates are listened to with breathless attention, and if

he can thus sway and subdue an academic, he can sway and subdue the Senate. Demosthenes ruled the Athenians by the magic of his voice and his matchless rhetoric.

Paul preaching at Athens and changing the Creed of five thousand of his hearers is a brilliant example of the power of eloquence. Peter the Hermit preaching the first Crusade was answered by the enrollment of the whole of Christendom. Kings, knights and nobles, enlisted under the banner of the Cross. A tribute to eloquence.

"The pen is mightier than the sword," but the voice is more powerful still. Logic can do anything. The power of persuasion convinces a man against his will.

Carried off by the fervor of eloquence the hearer is prepared to make any sacrifice.

A determined will, has been one of the most marked characteristics of all those who have swayed the greatest influence in the world's history. An indomitable will, a compelling, inexorable disposition—once decided on a line of action there was no turning back. Napoleon's will power was tremendous, it carried him triumphantly from victory to victory; at Waterloo, it wavered, and in its train came defeat. He was undecided on that memorable day. He felt a presentiment that the star of his glory had waned. As he had once said, he would fall like a leaf from a tree.

The power of a strong will over a weaker one can be carried to the utmost limits. It is a constant, unremitting toil on the part of the one who wills; it requires incessant attention, a perfect concentration of

all the will power of the mind on one particular person, for one special object, and can be exercised no matter how great the distance between the two.

It is another and more subtle form of wireless telegraphy. A wave of thought which passes between two individuals thousands of miles apart, which causes one to write to the other at the same hour, and the letters cross each other in transmission. Such things happen every day.

The uplifting and transformation of the human race which is going on within and around us may be slow, but it is none the less perceptible. By the operation of natural laws, and the processes of self evolution, and by the stern teachings of experience, the purely animal instincts within us are becoming subdued, and we are striving for a higher plane of mental and physical strength, for a greater perfection of our powers. We help or hinder the work according to the response we make towards glimpses of light and truth which are afforded us, the monitions of conscience, the inward calls to duty, and renunciations which, from time to time, invite us to rise above the lower self and ascend to a loftier plane.

The boy, then, who wishes to succeed must have a strong will, a determined character, a firm belief in himself, an intimate knowledge of his own capabilities, and a stern resolution to succeed. And succeed, he certainly will, unless he aims too high, or has adopted an unsuitable occupation. Let him take pride in his work.

“ If I were a cobbler
I'd make it my pride
The best of all cobblers to be ;

If I were a tinker
No tinker beside
Should mend an old kettle like me."

Fortunes are made in every walk of life. Happiness is not confined to any circle. Contentment can be acquired by all. Mediocrity is the usual lot of mankind, the happy medium.

At the same time, a laudable ambition is to be encouraged, unless it is beyond our reach. Sir Walter Raleigh's words to Queen Elizabeth:

Fain would I climb, but that I fear to fall.

And her reply:

He that hath fear should never climb at all
may serve as a wholesome warning not to go beyond our deserts.

Our methods are the outcome of scientific research and practical experience. They develop the whole nature of man, avoiding the one-sided enormities so greatly prevalent among those who have practised other methods of self-help. There is no beauty in a man's nature who is developed exclusively in one particular line. He becomes narrow, and diminishes his powers of enjoyment. To know everything about something is well, but we should also know something about everything. Moreover, a character formed solely on the principle of money-getting becomes debased, hard-hearted, and selfish. If you are not above your occupation, you will accomplish but little in the world. Great men have always been men of wide, as well as of special, culture.

We believe, above all things, in being practical. The culture we provide will not unfit you for your

work, rather it will enable you to fulfill your duties in a more worthy manner, thereby, doubtless, bringing you monetary advantages. We seek to develop your capabilities, thus at once contributing to your success in life and to your happiness, for only he is truly happy who possesses power and uses it rightly. The culture of your intellect will open out to you the treasures of knowledge, and the development of your character will give you that magnetic force of influence which is so essential to your well-being. The preliminary condition of all this is the possession of sound health, which it is our purpose to enable you to acquire and maintain. By following the natural system advocated, full health may be guaranteed without the use of any dangerous and poisonous drugs.

Truth always commends itself to common sense. It requires no great intelligence to grasp the requisites of these methods, and they have but to become known to be used.

The change wrought in the lives of individuals speaks more to the purpose than any mere words can proclaim. Increased health, cleaner lives, renewed energies, and greater happiness are testified to by thousands who have adopted this system of correct living.

The taste for alcoholic drink and tobacco is lost; the person experiences a sense of vitality and energy hitherto unknown; the reasoning power of the mind is increased, and the whole of life is seen to be full of joy and gladness. In the case of a wife who joined the Society, and whose efforts to reform her husband has previously been in vain, the increased health and

consequent saving of doctor's expenses caused the husband to reflect upon the matter, with the result that he also has now become a member of our Society, and is a reformed man in spite of himself.

Our methods are founded strictly on a scientific observation of nature, it being our aim to bring people from their artificial mode of living back to the mode proper to their nature. Good health ought to be enjoyed by all, for Nature is essentially beneficent and healing. Transgression of natural laws, however, has brought an infinitude of diseases upon mankind, and it is to naturalism that we must look for the bettering of health and the eradication of disease.

We deal privately with the individual, and thus the majority of our members are unknown as such to the world at large. Although these transactions with our members may be thus secret and hidden from the observation of the many, the results are to be seen by all. Our correspondence continually bears witness to the fact that, whilst our methods create a modesty, the exact opposite to bragging, it is these quiet, unassuming workers to whom we are most largely indebted for the spreading of our principles and the increase of our membership.

The power of the quiet worker is great. Though the surface be unruffled, the strength of the undercurrent is tremendous. A word in season, a hint to someone whose life appears likely to be ruined through ill-health, or destroyed through lack of knowledge, or to whom failure through want of wisdom seems inevitable, will often rescue a fellow-creature from despair and misery. Thus the tide rises, covering the

waste sands of life, and invigorating with grateful influences the weary hearted. Around every life our teaching diffuses the radiant sunshine of joy.

It behoves all public speakers and lecturers to acquaint themselves with the value of our methods and to advocate our principles. Already many are doing so, referring to our Society by name. We learn from our correspondents that many of the clergy have mentioned us in their sermons. These things show the trend of the age. A great many lecturers are devoting their time to self-culture, and using every opportunity to speak for us and propagate our teaching. As a result of our efforts, there may be noted everywhere better health, greater development of physical energy, clearer minds, keener appetites and relish for food, greater appreciation of life and intensified delight in all that is noble, true, and good. Hope brightens the sky and old age is rewarded with the light-heartedness of youth. Influence magnetizes all who come within its presence, and the whole life is raised to a higher level.

Our followers are to be found in all parts of the world—in America, in Germany, and all European countries; in Calcutta, in China, Japan, and Australia. Thus throughout the world there are those who are living by this system, to all of whom it has proved itself the true way to health and happiness.

The mind needs feeding with solid literature, in order to develop mental powers. The reading of trash, in the form of novels, or what not, has a deteriorating effect upon the mind and the morals. Great good and pleasure may be derived from the study of the deeper

questions of life, especially when they are put in a form that can be easily grasped, and to do this is one of the objects of our work.

We ask every member of the society to set apart a few minutes every day for study and reflection. It is wonderful what great things may be accomplished by regular persistent effort, however small. To devote, exclusively, just a few minutes a day to this purpose is surely no hardship, yet, as we will show you, the earnest observer of this rule may obtain inestimable benefits. Remember there are a great many rules which you are bound to observe whether you become a member or not.

For instance, breathing is necessary to your existence, but in all probability your lung power is insufficient. You do not breathe as deeply as you should for the proper maintenance of health. The muscles of your chest are not properly exercised, and, therefore, are undeveloped. Now, without setting apart any special time for this purpose, you can accustom yourself to take longer and deeper breaths.

Fresh air purifies the blood, and you can daily take invigorating draughts whilst walking or riding.

Nature is essentially a healing power, and everyone may prevent disease by avoiding its causes.

Pains in the muscles and joints are the precursors of gout, rheumatism, dropsy, kidney complaints, and other diseases, and are the result of the formation and retention of foreign matter in the blood. This may be gotten rid of by perspiration, produced either naturally or artificially, and by the quantity of oxygen taken in by deep breathing.

To breathe through the nose instead of through the mouth prevents many diseases, as the air is both warmed and purified by passing through the nostrils.

Diphtheria, which causes such excruciating pains and is so often fatal, is brought about by exposure to damp, neglect as to cleanliness, and loss of vital energy. A constitution of ordinary strength will withstand the disease, but uncleanness stops up the pores of the skin, and dampness quickly impairs the soundest constitution.

Cases of this kind might be multiplied. The lesson we have to learn is, that with merely the exercise of ordinary care all disease may be prevented.

The pores of the skin are, as it were, the waste pipes of the body, through which the poisons engendered by the waste products of food are gotten rid of. To stop them up means ill health, and nothing clogs them up quicker than a chill, or allowing the dirt to accumulate upon the body. To keep the pores open is of the utmost importance, yet the ordinary methods of bathing tend altogether the opposite way.

Then again with regard to eating, no more time, indeed, not so much, need be spent over meals if proper and wholesome food be provided, than if unnatural and consequently injurious food be eaten. A horse or any other animal fed upon an improper diet soon loses its vigor and beauty, and will become a complete wreck if the diet be persisted in. Not less sure is the ill effect of improper diet on the human body.

The art of eating is a very simple matter. All that is requisite is common sense in selecting foods suited

to your occupation and temperament. Physical laborers require a different diet to brain workers. Unfortunately, so few people give the little thought which is necessary to this important matter, and, as a consequence of improper diet, poorness of blood ensues, and they are quickly tired and capable of little energy.

Ignorance of the simple laws of health and diet is responsible for the terrible ravages of disease and sickness of all kinds, which is so prevalent.

All these things may be guarded against and full health assured without utilizing one extra minute of our time. It takes no more effort to live rightly than to live wrongly.

We have not yet entrenched upon the few minutes time, daily, which should be exclusively devoted to study and reflection. This time should be spent in reading from some one of our many publications. Only from five to ten minutes a day, common sense will accomplish the rest.

Fame that is not founded on merit is transitory; it may flare brightly enough for awhile, but is quickly snuffed out. It is only true greatness that can command an enduring fame, which shall increase rather than diminish with the flight of time. True greatness is not of the things that perish; it is the acme of sincerity, goodness and truth. It is reached through the perfecting of our mental and physical faculties, whereby we are made capable of attaining the summit of possibility. It is for the purpose of making life pre-eminently successful, and of encouraging and guiding toilers up the hill of progress, upon the top of which stands the eternal temple of fame, that our society has

been established. We desire to help you; we are confident that we can do so; will you aid us in the effort?

PLAN OF DEGREES.

Degrees have been formulated for the encouragement of our members. We find that members are so grateful for the benefits received, and so convinced of the truth of our principles, that they feel necessitated to communicate them to others. They say our system stands all tests, it is the revelation which meets the need of the age, it is just that for which mankind have been wearily waiting, its truths must be proclaimed far and wide. Thus our society has grown. Some earnest workers having been instrumental in adding more than one hundred new members to our ranks. Whilst all this effort and energy had been displayed solely from philanthropic motives, and entirely without hope of reward, the society felt that it was but right upon their part that some sort of acknowledgment of these labors should be made, which at the same time might fulfill the purpose of binding us all closer together, realizing that "in union there is strength." This resulted in the formulation of a system of degrees and appropriate rewards, outlined as follows:—

1. The present book forms an Initiatory Membership to the Self-Culture Society, and is the basis of progress in degrees.

Before applying for membership it is necessary that the applicant own a copy of this Initiatory Book, entitled "Practical and Scientific Self-Culture," with his or her name inscribed by the Society's Secretary upon

the third page of the book, which is set apart for this purpose.

This plan also embodies a special membership number which is recorded upon the books of the Society, and which *must* be mentioned by said member whenever writing to the society, as members are known by their numbers. This membership number is also used in issuing invitations and in giving each member proper credit for work accomplished.

The purchasing of the Initiatory Book is the only expense the member need incur, as all the invaluable works that follow in the course of reading *are not for sale*, but are given free as degrees are taken, and the duties of an active member entered into.

Thus our members obtain enormous advantages beyond the good which is possible to be had from other systems of self-culture.

2. There are seventy degrees of progress.

3. By the purchase and disposal of each copy of the present book, either by sale or gift, a member advances two degrees.

4. By the purchase and disposal of five copies of the present book, either by sale or gift, a member advances ten degrees and becomes entitled to the next book issued in the course of reading.

5. All who complete this course of reading within six months are presented with a Certificate of Membership, which is a genuine work of art and well worthy of framing, and displaying in any home.

6. Those who complete the course of reading within four months, and succeed in securing thirty-five or more new members will obtain in addition to the certificate, an Award of Honor, in the shape of a beautiful emblem, symbolic of the society. It will be solid gold, set with diamonds, and made into either a medal, brooch, stick pin, or watch charm, as preferred.

The Course of Reading.—Our course of reading will consist of the following books, based upon the latest scientific researches, and containing expert information on their respective subjects, which will be simply invaluable to you. No expense has been spared in their preparation, and we are certain you will be more than delighted with their perusal.

Vol. I.—Scientific Self-Culture.—The above title represents the present book, which serves as an initiatory volume to the seven important books which are to follow.

Each chapter treats upon a different subject, which corresponds to the books that are to follow in the course of reading.

BOOKS CAN ONLY BE HAD IN THE ORDER HEREIN ENUMERATED.

Vol. II.—Nature's Way to Perfect Health.—In which the true laws for the preservation of health will be lucidly explained, as also the inherent healing power of Nature, by which diseases may be cured and perfect health attained. Here you will find plainly stated the cause for many an ache and pain, and the chances are that heretofore you little suspected the real causes. When you know them, and how to remove them, disease will cease to trouble you.

One weak organ in an otherwise strong constitution is a defect, and has an influence which may result fatally.

Many a person fails in life because he or she is only strong enough to plan, but not able to put that plan into execution.

It is the duty of every one to be perfectly healthy, and they can be if they will only live as they should, and as we advise them.

Little things done at the right time save us from many an evil; and little things done at the wrong time cause great misery and needless suffering.

We should recognize the necessity of a more thorough altruism than that which merely considers the rights of others.

In order for a community to progress as it should, each member of the body social should feel that it is an important part of his or her personal duty to consider the health and well-being of the rest.

In such degree as weakness and poor health affects the skill and productive power of some members of a community, the success, comfort, and happiness of the stronger and more skillful are effected.

It is, then, to the personal interest of all, that they see to it that there are as few weak and ailing ones in a community as possible.

Similar considerations equally apply to education in all its various forms.

There is no "faith" or "mind cure" treatment in our methods, but a new application of Nature's healing powers, the *vis medicatrix naturæ*, to the cause of all chronic and sub-acute diseases.

While our claims may seem extravagant at first thought, a trial will prove that they are far within the bounds of truth.

We publish a book in which the principles of our method of treatment are plainly set forth so that a child can understand them. Then the different diseases are taken up with a study of their causes, and the application of these principles to each disease is made. In addition, advice is given as to diet, exercise, etc.; in short, a complete system of living is laid down as an aid to the treatment.

"What are the principles of your treatment?" we hear you say. "Are they something mysterious or magical?"

Not in the least. It is the most common-sense method ever devised, and strictly hygienic and physiological.

It is a thorough and scientific system, not a simple cure all.

The means for carrying it out are in every home; no expense is entailed, and any intelligent person can apply it.

One thing at least is clear, that by our system of treatment you know what you are doing, as you carry it out yourself. You will not at least harm yourself, which cannot always be said when you commence taking drugs and patent medicines.

Use your influence with your friends, and thus secure this invaluable book without expense. It may be instrumental in saving your life, or that of some one near and dear.

Vol. III.—Natural Physical Culture.—Teaches how to develop and strengthen any part of the body to its physical perfection.

The more the activity, the greater must be the supply of nutrition, and, under proper conditions, the greater the vital power. Inaction implies stagnation. Nature's methods are always systematic, and her moulding and developing of the human form is no exception to the rule. Without a good physical foundation no one can become a complete success.

It also makes bodily exertion pleasurable, and walking an enjoyment, and, at the same time, preserves the elasticity, vigor, and beauty of youth. Without it sleep fails to become a restorative, exercise becomes a toil, walking a task. What stronger incentive need anyone require to take an interest in a study, the ignorance of which is productive of so much misery and pain. Temperance is a part of the religion of the body, and it may well be called a centre around which other reforms radiate. "A sound mind in a healthy body" is a recognized axiom in theory, but very few realize that Nature has wedded the two together, and that we cannot divorce them. The joyful exercise of every function is needful for its growth; to restrain or suppress any one of them is cruel and unnatural. It is far better to be blessed with a pure, robust and healthy physique than to have hoards of wealth, which we may never live to use.

Perfect health is not only the naturally complete and full action of all the functions of the body, and of the mind, and to be free from pain and weakness, but to fully enjoy active life.

The best way to gratify all wants and desires is to first find health, then your desires will be healthy. Subtle, yet most powerful are the influences which the mind exerts in the forming and rebuilding of the body.

Do you want to remain always young, and retain all the joyousness, suppleness, and vigor of youth in your old age? Then follow the teaching of our unrivaled book on "Natural Physical Culture."

Vol. IV.—Brain and Mind Culture.—Deals with the cultivation of mental powers, the greatest force in the world. An intense vitality, a keen observation, an active mind and strong will power are worth more than all the logic of the schools.

Mental excellence and superiority is, therefore, justly considered to be an indispensable element in *all* forms of human greatness.

It is your duty to understand your mental powers and mental weaknesses, and know how to improve in certain directions and curb in others—this is valuable training. Perfect laws, perfectly obeyed, involve no friction, and when one fully understands these

natural laws, which regulate diet, exercise, love, work, etc., it will be easy to attain the highest and best results.

The one who is desirous of mental development to the highest strata of his or her nature is the one who is making rapid strides toward perfection. Walk with firm step and head erect, work with an active aspiring mind, and you will soon learn that, in proportion, as you understand yourself and others, in the same proportion will you desire to rise and improve and expand, and the more nearly will you approach to the perfect man.

The powerfully stimulating effect of healthy mental excitement upon all of the bodily functions is so evident that we need not dwell further upon this important subject, as the results are familiar to everyone, and is duly noticed in the works of the novelist and poet. But you will never fully realize your own mental powers until you have read this wonderfully interesting and inspiring book.

Vol. V.—Character Formation and Character Reading.—Containing information of the utmost value in the building of character and the conduct of life, and enabling you to understand the character of those with whom you come in contact.

One's character, like everything else, if it is to grow and develop into something grand, or to attain to any sort of excellence, requires a special culture, which is explained in a most simple, yet efficacious, manner in this book.

One important object of education is to cultivate the weaker powers of body and mind, with the intention of strengthening and increasing this power, and to carefully guide the action of the stronger powers, so as to prevent their perversion.

Many people lack hope, courage, and force of character, and simply exist upon the force of others. It is not only important to know and understand ourselves, but we should know how to read the minds and intentions of others as if they were an open book, and thus cause the greater part of pain and misery to be replaced with pleasure and happiness.

The advantages to be derived from a proper study of Character Reading are very great as applied to business life, and especially so in selecting a business or matrimonial partner.

Read this practical book, and then you will know how to read your fellows.

Vol. VI.—Beauty Culture by Natural Methods.—To be beautiful should be the desire of everyone. This book treats fully upon the philosophy of human beauty, and tells in a

perfectly clear manner how the most plain or even homely person may easily become very attractive.

Plato considered that the two best and greatest gifts bestowed upon us by Nature were beauty and a brilliant intellect. Beauty is not to be unrecognized even by those practical minds who consider themselves above the follies and vanities of the world.

We find beauty prominent everywhere in Nature, for illustration the gaudy peacock, the dazzling butterfly, and the birds of paradise with their splendid plumage.

Then the beautiful trees, with their lovely foliage, and the violet and the rose, with their lovely tints, and the peach, with the most perfect tints of nature, all seeming to vie with one another in the gift of beauty.

But far and above all these is the fascinating and bewildering beauty of lovely woman, and the manly beauty of an ideal man.

Beauty and good looks are of far greater value than one, at first thought, would believe possible. In almost any line of business, and especially in the professions, it is found to be of great value in fighting the battle of life, and many a one owes their success to either their beauty of face or form.

"Beauty," it has been said, "is a golden sceptre, exerting a powerful influence for weal or woe. It has decided destinies, ruled nations, and controled empires."

That perfect beauty is possible of attainment by all cannot be denied by anyone who has thoughtfully inquired into the subject from a rational point of view.

The features are often capable of much alteration for the better, and, at least, a beautifying of the countenance can be brought about. The general expression and pleasantness of the countenance can readily be improved by correcting and properly directing the various influences of the mental nature. The complexion and face in general can be vastly improved by the simple and natural methods advocated in this book.

Everyone should be familiar with these, the only true Secrets of Beauty, and thus be instrumental in bringing a little more brightness and cheerfulness into this dreary world, and thus increase the happiness which is the one great thing in life.

Vol. VII.—A Perfect Dietary.—This will doubtless, at first glance, appear to be a somewhat dry and unimportant subject, but after a little sober reflection the great importance of it soon becomes vastly apparent.

The sins and shortcomings of mankind are very often the result of ignorance through unthoughtedness, or "not knowing any

better," and the complete realization of this fact will prove to be a startling revelation to many.

Do you ever think seriously about your opinions and beliefs, and about your daily actions, or do you struggle blindly on in thoughtless bondage to hereditary superstitions, and aged, but easily proven erroneous methods of life? Be active, think for yourself, and then be a guide to others.

To the reasoning mind the absolute necessity that the supply of sustenance, whether it be solid, fluid, or atmospheric, should be perfectly pure, if health is to result, is quite clear. The mass of mankind, however, through inheritance and bad example, have fallen into an erroneous habit of diet.

Plain, simple, and, above all, natural diet, will be found best for everyone.

When a person experiences any bad effects after a meal, it is a sure sign that there is something radically wrong with the diet, and the sooner it is altered the better.

Appetite has little conscience, and is blind. Do not turn a deaf ear to the grim and ghastly truth, but witness the deplorable, miserable, and unhappy fate of many a sufferer around you, and remember that so long as you transgress Nature's law, whether knowingly or ignorantly, you are not immune from danger, but may at any moment find yourself in the grip of disease or death. Evidence, startling and unmistakable, is to be found on every hand. The infringement of natural law brings in its train a most terrible retribution, of which, perchance, the physical evils are the least.

Hence the great importance of knowing and proclaiming Truth. People's lives are changed by changing their ideas from the false to the true, and this is the sure way to bless the world, for it is Truth that shall make us free. Do not shut out the divine inflow of Wisdom; open your mind to it, invite it. If you would but realize what you are eating daily, you would shudder over and loath your food; but there are many mysteries that are not revealed, except by the sad and dismal results which are seen daily—the hearses, the coffins, the mourners, and the grave.

Nature is ever willing to reveal her secrets to those who are sufficiently advanced to be in a condition to receive and accept them, and it is only by a thoughtful study of her ways that we find a satisfactory solution to many problems.

It is impossible for a man to remain a drunkard after living for a short time on a perfectly plain and natural diet; neither can a person become one who lives thus, and this is only one of the many important transformations that take place when our

Perfect Dietary is carried out. The craving for tobacco is also turned into a disgust, and, if persisted in, nausea and an abhorrence results. A clear brain, clear complexion, pure breath, an unblemished body free from boils, pimples, etc., are other things of no small importance, all of which are the result of a proper diet. Rheumatism, gout, dyspepsia, headaches, and a long list of troubles quickly and forever vanish when the wrong diet is changed for the perfect one.

No difference what your preconceived views in reference to diet may be, this convincing book will cause you to at once live in accord with the simple rules here laid down.

Vol. VIII.—The Philosophy of Personal Magnetism.

—Containing information concerning this most important subject, which is to be found nowhere else. This will be the most valuable work hitherto published on personal influence and kindred matters, and must be read by all who desire to attain fame, or to become, in any sense, leaders of men.

The more a man has developed and realized this power the more he wants, and the higher he aspires. A man cannot conceive of that which is beyond his comprehension, yet all have latent powers to be developed.

People, as a rule, are somewhat dissatisfied with themselves, which is a healthy sign, and indicates that they will not long remain where they are, but will advance to something higher—a looking forward to something higher and better.

A person who is thoroughly satisfied with the world has virtually stopped living, has ceased to be alive and active, and of little use to himself or anyone else.

Everyone is capable of exercising a great influence upon those around them.

Everyone possesses within their natures, ready to be called out, all the good and forceful faculties and powers with which any other one is blessed.

By grasping this grand opportunity to attain a higher, nobler, and more successful existence for yourself, you, at the same time, place yourself in a position to help those around you.

Will you live on in unconcern regarding this, the best of opportunities, *to be and to do*? Shall youthful energy and enthusiasm pass away? Shall old age come upon you with the painful recollection of—*nothing attempted, nothing done*?

Will you pass through life leaving the world no better and happier for your having lived in it?

No; a thousand times no! Open your eyes *now* to these new

Truths, and at once realize what you would have lost had you not listened to our earnest words of appeal. Do your duty, and be observant of the light that is offered you. Act now ; at once!

The powerfully magnetic men and women are always successful, for the simple reason that they either knowingly, or unknowingly, exert this unseen yet most potent force which measures and controls success.

Personal Magnetism will enable you to attract, please, and interest people. To influence and control them for their own good and your advantage, all that is necessary for you to do is to read this priceless book, and understand the simple laws regarding the accumulating, storing, and exerting of this most unique influence.

Ignorance of these great truths may for ever close the gates of opportunity against you, or imperil your safety by placing you at the mercy of some designing person.

Remember this unsurpassable volume, like the ones previously mentioned, are free to all members of the Self-Culture Society upon conditions stated elsewhere, and which can easily be complied with by anyone with a little spare time and a fervent desire to aid himself and others.

The methods advocated by us in this ideal of self-culture, and elaborated in the above mentioned works, are universally acknowledged to be the most perfect system of modern education. They are fast superseding all methods hitherto in vogue, which, however useful in their day, are now hopelessly old fashioned. The great number of enquiries for information as to our methods have taxed our energies to the utmost, but we are now in a position to deal promptly with all applications. It is in pursuance of the wider policy of the Society, necessitated by these demands, that we are issuing the above books. We are confident that our methods will bring health, success, fame and happiness to all. They will promote your own true interest and at the same time advance the good of the world at large.

We cannot overrate the importance of this course of reading. Our description of the contents of the several books conveys but a vague idea of their merit. They form a complete system of self-culture, the equal of which has never before been produced. By their aid each individual may secure the prosperity and happiness he or she desires, and this, as we have previously said, at the trivial expenditure of a few minutes study daily.

Desiring, above all things, to be thoroughly explanatory, we now proceed to lay before you sundry comments elucidative of various points.

Concerning the degrees, we would remark that two degrees are conferred for each member introduced by you. Thus, if you persuade someone to procure a copy of this book of Initiatory Membership, notifying us thereof, or if you procure a copy yourself, either to sell or to donate, you are granted two degrees.

There are, of course, many ways of procuring degrees. For instance, a very popular and good way is to send an invitation circular, with your special number written on it, to all those, either friends or strangers, who you think will be interested in the society. Then, as each order comes in for a book of Initiatory Membership, you are at once advanced two degrees.

Some have adopted the system of calling personally upon people and enlisting them as members. Others who are public speakers have disposed of numerous copies of the Initiatory Book among their audiences, in some cases over fifty copies at once. A lady called upon her friends and sold books sufficient to advance her thirty degrees in one week.

Remember, however, that the preliminary step to be taken is to possess a copy of this book of Initiatory Membership, which does not count in the taking of degrees. Each copy procured by you, or through your instrumentality, after the purchase of this Initiatory Membership Book, count to your credit two degrees.

When writing to us always use your special number, which is registered on our books, as without this you are liable to lose the degrees accruing to you.

The books named in our course of reading are not for sale. They are solely obtainable through the earning of degrees, each ten degrees entitling you to the next book issued. The commercial value of these works would be considerably more than you would probably be inclined to give, and hence we have devised this method by which you may obtain them free of charge. We are compelled to make a charge for the book of Initiatory Membership, in order to defray the expense of the Awards of Honor, and the free gifts.

There are no subscription fees or other vexatious charges made in connection with the Self-Culture Society. Beyond the preliminary expense for this Initiatory book no other expense need be incurred. We have elaborated our system of free gifts for the express purpose of bringing the great advantages of our teachings within reach of all to whom money is a consideration.

The Award of Honor and the free gifts are intended to compensate you for your trouble in the behalf of the Society, and to be both an attraction to outsiders and a bond of union between us in our efforts

for the advancement of the individual and the good of the world at large. It is upon your zeal and energy that we rely for the increase of our membership and the spread of our opinions.

The ideal system of self-culture advocated by us constitutes a training of far greater value than any college course in existence.

Some men are poor and unsuccessful because they do not possess the requisite knowledge to better their condition. Other men are prosperous and happy because they possess that knowledge. Life is short, and business is conducted on "rapid transit" lines to such an extent, that we have not the time, even if we had the inclination, to waste any in experiment.

The man who learns from the experience of others what to avoid, who applies to his own life the principles that have made other men successful, who understands that "knowledge is power," and that he must depend upon his own exertions for whatever success he hopes to attain, and who conducts himself upon these lines, has everything in his favor.

How many people fail in undertakings every week, every day, that the world in general knows nothing about? Failure is a serious thing, always is, but success is what everyone should aspire to.

Are you as great a success as you would like to be, as great as you think you *should be*? Of course, you are not seeking to be a failure; none of us are doing that. Perhaps, too, there is a boy, a young man, in whom you are interested. Maybe he is your boy. You desire him to be a *big* success. That goes without saying.

We have the Secrets of Success. Others by following our advice have attained it, so can you.

To sum up, the enormous benefits of our Society we may truly say that it enables the individual to actualize the dreams of a lifetime, and puts fame, fortune, and happiness within the reach of all. So much do we offer you at such trifling cost of money and time. You may, well be astonished at it, and we look to you to help us by making our Society as widely known as possible.

With regard to the future before us, we are convinced that our Society is destined to accomplish much for the amelioration of mankind. By signing the agreement at the end of this chapter, our society becomes your own. Its principles are absolutely necessary to all who desire to utilize and enjoy life to its fullest. It is, therefore, your duty to advance its interests by all possible means.

This book being your own property you are thereby constituted an Initiatory Member of the Self-Culture Society. Let it be your part to ponder its pages and to open your mind to the new light on old problems, and the hitherto unknown truths it contains.

In order to become an Active Member it is necessary for you to advance in degrees as rapidly as your time will admit, and we sincerely hope that for your own good and the good of others you will lose no time in completing the course herein mapped out for your advancement.

Agreement of Membership.

"Dare to do right, dare to be true,
You have a work that none other can do."

Having the cause of humanity and the progress of the individual at heart, I most solemnly promise to do unto every living creature as I would that they should do unto me, and, so far as possible, inculcate this principle into others. I also agree to promote these worthy objects in every possible way and declare my full acceptance of the plans detailed herein, which I intend unreservedly to put into practice. To this end I hereto affix my signature.

.....

Date.....

NOTICE—Please sign the above in ink and allow it to remain in your book.

You know perfectly well that by observing the above pledge, added to a natural way of living, much of the unhappiness, disease and misery of this world would be avoided. You are answerable for the lives you may prolong, the pain and misery you may alleviate, the knowledge you may impart. MURDER implies malice aforethought, but wilful negligence is almost as bad.

GOOD DEEDS CAN NEVER DIE! Distribute our circulars freely among your friends, enclose one in every letter you write, and thus accomplish much good. They are FREE for the postage. Send stamp to pay postage on each dozen desired. Send now—to-day. Don't delay. Do good while you can.

AN APOLOGY.

It has been unavoidable in the closing of the preceding chapter not to devote considerable space to advertising in the form of descriptive matter of the books which are to follow in the Reading Course. This we could not in any way avoid, as it is necessary that the Initiatory Member know just what may be expected from becoming an Active Member, and in no other way could this be done. We may say in closing, however, that the half has not been told. For instance, the first book offered, "Natural Way to Perfect Health," while not offered for sale by the Self-Culture Society, is sold by a prominent publishing house at ten dollars (two guineas) per copy, but we are offering it free to any member who will order books for sale or distribution to the amount of Five Dollars and Fifty Cents (£1.2.6). One of our other premium books is similar but in many ways superior to a book which sells for Fifty Dollars (ten guineas). One of the other books contains over 1200 large pages and over 200 illustrations. All of the books are elegantly bound and will be found most desirable additions to any library.

From the above explanation you can readily see the splendid opportunities for our members, but it is only by becoming an Active Member and securing these grand volumes that you can fully realize the great value of them.

Trusting that this explanation will be entirely satisfactory and that we may be favored with a response without delay, we are, very sincerely yours,

SELF-CULTURE SOCIETY,
Chicago and London.

NOTICE.

How to Best Distribute the Circulars.

One of our members who has been very successful in taking orders, and inducing others to write, says:—

"The method I have adopted—and I think you will admit it has proved successful—is this: I have written to each of my friends who are at a distance, telling them of the benefit derived from a perusal of "What the World Wants," and enclosed five or six circulars, and asked them to be sure and distribute them only to those whom they think would be likely to purchase the books.

"I myself always carry one 1s. (25c.) and one 6d. (15c.) book in my pocket, and whenever I come in contact with those whom I think would be likely to purchase, I commence talking about the book, and first show them the 1s. (25c.) book, and then, if I fail, I produce the 6d. (15c.) one, and I always succeed.

"I often attend public gatherings, and distribute the small circulars among the people in attendance. I also put them on the mirrors at the hairdressers, and in many similar ways place them conspicuously before the public."

Another gentleman writes that he is secretary of a society, and encloses circulars with notices of meetings, etc.

Another that he is a merchant, and encloses a circular with every package of goods.

A lady writes that she encloses them in library books, leaves them on omnibus, street car, and railway coach seats.

Another that she hands them to friends at church and other gatherings.

Another that she has her little brother distribute them for her.

If others will write us of methods that they find successful, and which differ from those just mentioned, we will consider it a favor.

We do not want the circulars scattered broad-cast in an indiscriminate manner, but in a careful and judicious way, so as to bring good results.

Self-Culture Society, Chicago and London.

APPENDIX.

THE POWER OF THOUGHT.

"Thoughts are things."—Prentice Mulford.

The power of a new thought is remarkable. It stirs the sluggish current of the mind and invigorates it with a new life. The author or poet who strikes a new idea is inspired thereby and experiences an ecstasy of bliss. There is a joy unspeakable in the discovery or invention of something new. The first dawning of a good and true thought in a human mind is the acme of happiness, flooding the whole being with the tremor of life, as it penetrates and revolutionizes the dead inert mass of conventional opinion.

Nor is it merely over the mental faculties that the beneficial sway of a new thought is felt, it imparts a quicker motion to the blood and a fresh energy and strength to the whole organism. You have experienced the uplifting power of good news. When things looked their darkest some friend brought you good news, and the demon of despair fled away and the angel of hope took you by the hand and you were comforted. Yet what is good news? It is not the removal of your difficulty, for it may not turn out true after all. It is merely the possibility of your difficulty being removed. It is a thought.

How powerful, then, is thought, which can thus raise

us up or cast us down, coloring our life and regulating our conduct.

Many things, however, which in themselves are stimulating to us become enervating through constant repetition. To see a friend whom we value greatly, to gaze upon the grandeur of Nature's handiwork, to look upon the glorious works of art, to listen to the conversation of the wise, to read the masterpieces of literature, all these are things that elevate the mind, but when they become the commonplace customs of our everyday life they pall upon us and fail to act as spurs to our ambition.

The craving for the new is an integral element of human nature. Familiarity breeds contempt. The music, the strains of which fascinated us when we heard them for the first time, become shorn of their power when they are continually being dinned into our ears. We yearn for a change, something new, something fresh.

Even those things which intellectually we most care for, may become wearisome if we continually keep our minds bent upon them. Change of thought is a necessity to vigor of intellect.

Moreover new thought not only benefits the mind by developing the intellectual faculties, it also rehabilitates the old thoughts. After a while we return to our old trains of thought with renewed zest and increased power of vision for the good, the true and the beautiful in them. The melody of the old music gives us greater pleasure than of old. The new thoughts lead our minds into new paths of pleasantness as the familiar tune strikes upon our ear.

The continual reiteration of the same thought numbs

the mental faculties and accelerates their decay. If you would preserve your health of mind, you must provide ever fresh food for your mind. Set about your daily duties with the expectancy of coming across a new thought, something springing out of the thoughts of yesterday, yet entirely different, new with the vigor of to-day's life, something that shall lift you from the groove of habit and place your feet upon the soil of new truth, something that shall enable you to attain a new vantage ground whence the valley of life may be more clearly seen and better understood.

Nature is pregnant with suggestion, her course is ever onward from the old past, through the new present, to the unknown future. There is only one condition necessary to the receiving of her suggestions, and that is openness of mind. Predisposition of opinion, bias, bigotry, make us deaf to the suggestive hints with which Nature daily surrounds us. We do not hear, because we will not hear. Earthquakes and the roaring of floods are not the law of daily life, but the still, small voice of whisper which will not disturb our self-satisfied sleep of prejudice and yet is clear enough to be heard distinctly by all who listen for it.

To the ready mind that accepts the new thought there is ever a fresh source of joy in watching the advance that is made, the greater strength of mind acquired, the greater power over evil habits, the increase of perseverance, the growth of courage, the development of ability and the greater power of perceiving all that makes for happiness and social progress.

New thought is the most powerful factor in the evolution of the human race. To it we may trace all the

triumphs of modern civilization. One thought leads to another, and so long as we do not fetter our thoughts by confining them to the vicious circle of a cast iron theory, there can be no limit to the progress we may make.

Yesterday is always capable of improvement. It should be your constant endeavor to make today an advance upon yesterday. Do your level best today and make it as perfect as you can. It will be the acme of today's capability, it will be perfection. But all perfection is only relative. The master artist can always improve upon himself. With the new day comes new thought, and the new thought opens out wider possibilities. Thus is it ever. The mind can fix no boundary to the evolution of thought. Each step we take makes possible the next. Upward and onward is the trend of all things.

The spirit of investigation is the mark of the present age. Men are no longer content to live as their fathers lived in the bliss of ignorance. They desire the light of knowledge. Ignorance fenced men off from one another into sects and parties, but clearer light has dispersed these differences and a wider sympathy has developed the feeling of universal brotherhood which today is taking possession of men's minds. Gradually there is growing up among us the ideal of the brotherhood of humanity. National prejudices are fading away and brotherly sentiment is taking their place.

Everywhere men are searching the pages of the past in order to trace the evolution of the present. The reason, the cause, the origin, this is what men want to find out. In the light of his origin and the process of his

development man hopes to arrive at a better understanding of himself and to penetrate the mystery of the meaning of life. This deep and earnest spirit of inquiry affords the clue to the method and purpose of the Self-Culture Society.

Helpfulness is the key note of our Society. We desire to aid the individual in his investigation of the deeper purpose of life. The day has gone forever which regarded life as a mere game of chance. Everywhere we find purpose, and the conviction of life's earnestness grows upon us.

"Life is real, life is earnest." It is this fact which burdens us with the duty of finding the meaning of what at present is obscure to us. How? Why? Whither? These questions demand an answer. The facts of the inner life, the subtle laws of the mind have hitherto been neglected and relegated to the philosopher's study as unsuited to the practical affairs of life. This must be so no longer, as they are of vital importance to your well being. The veil of mystery must be rent asunder, you must know the meaning of these things if you would understand life. Together let us seek the truth, that deep, fundamental reality which indubitably exists behind all the tinsel shows and fleeting conventionality of appearance. We can help each other and stimulate one another to further research. We who have devoted ourselves to the study of the deeper questions of life, already stand within the precincts of the temple of Truth, and we would help you hither, that together we may explore its dimmest recesses and bring forth to the light of day the glories of knowledge, the divine efful-

gence of which shall enlighten the world and banish the darkness of wrong and misery and evil.

Yet we must not forget that the search for truth is an individual matter. We may help one another, yet we cannot confer truth upon one another. Individual effort is needed to make truth operative. Only the gold which our own shovel turns up belongs to us. We talk about imparting truth, but what do we mean? We mean no more than giving one the direction in which truth may be found. The way may be pointed out, the means may be explained, but truth will not be ours until it has been turned over by the spade of reflection and picked up by the hand of conviction. Thus there is laid on each a personal responsibility to investigate the problem of life and ascertain the meaning that underlies it.

The truths that are put before you in these pages will have missed their aim unless you have sufficient mental energy to make them your own. Grasp what you read and pass no point of importance until you have grasped it. Remember the law of appropriation runs thus—read, think, act. Only by thus making the truths you read about a part of your experience, can they become operative upon your life and character. Think over what you read, ask yourself these questions: What does this mean? Is it true? What bearing has it upon my life? Get alone and in the solitude of your own heart ask yourself whether these truths have any part in your experience or whether they are mere idle theories which you believe to be true but have never proved by practical experience. It is only by acting as you think that you can make progress. Theory is a cobweb-spinner that clogs the activity of the brain and clouds the intel-

lectual faculties with vague unhealthy fancies that make for degeneration, decay and death. Keep ever before you the practical importance of truth for your own life, and many things that are mysterious will soon become plain to you.

There is an upward trend in all things, and the universal evolutionary process operates in the mind as elsewhere. The mysterious power that is working in the development of the universe is likewise working in your mind, ever leading thought higher. Surely this fact, of itself, should have a stimulating effect upon you, begetting a trust and confidence which would do much to further your progress.

The conviction of the truth of the essential beneficence of Nature, exercises a greater influence upon human advancement than is generally acknowledged. Did men realize this it would obviate worry and anxiety, those vampires of mental strength, and men would not spend their days in the indifferent performance of the routine of habit, they would be ever on the look out for new thought and higher thought.

But the question comes, how shall we get this food of the mind, these new thoughts? How may we make ourselves receptive to whatsoever is good and true? The answer lies at our door, we know it even as we read the question. Here it is: Live a correct life. Be good and do good and inevitably your mental receptivity shall be enlarged towards all that is good and true.

The receptivity of the mind is practically boundless and increases as we make demands upon it. A whole store of new impressions is continually arriving to us from the outside world, and accordingly as we take them

up in the realm of thought or allow them to drift idly beyond reach, do we make progress or lag backwards in the race of life.

There is a hoarding instinct in human nature apparent enough in the massing of riches, but not less true as regards the mind. There is a satisfaction and joy in the acquisition of anything whether in the domain of wealth or power or character. We delight to add to our store of knowledge or to increase the force and influence of our character.

Yet in the gathering of mental treasure we need to beware of dwelling upon things that are unprofitable and useless to the higher life. Whatsoever enters into our experience we can never forget, but not all experience is helpful to the true development of life, and if we cannot forget we can refuse to let our minds dwell upon the mere dross of life. All experience is valuable as contributing to the making of our mental nature, but nothing is to be gained by the recalling of an unpleasant experience. The morbid dwelling upon past failure is not to be encouraged. Neither are we to disparage the present by making the happiness of the past the chief theme of our meditation.

There is a selecting process continually going on in a healthy mind, the old used up thought being replaced by a new thought. It is thus that we are ever making the future by our thought of it.

In all the practical affairs of mercantile life we see the absolute necessity of letting go the past and of living in the present. It is the man who can accommodate himself to the stress of circumstances, who is up to date in his methods, the man of new ideas, the man of

progress, who succeeds. To cling to the past is to court failure.

If you were ill and experienced pain at a certain time yesterday, do not dwell upon the thought of it to-day. Banish it resolutely from your mind. Think of health and strength and energy and this coupled with a full knowledge of Nature's laws and their obedience will assuredly bring you perfect health.

Repetition of thought deepens it and predisposes towards its actualization. To dwell upon trouble or ill-health is to accentuate the conditions that bring them about. On the other hand, by dwelling continually upon thoughts of health and peace will greatly aid you in attaining them.

Progress is the law of life and this being so, surely it is better to look forward. The future concerns us, not the past. We are the result of the past, we have the making of the future. Yet many are found dwelling upon the past and thus unconsciously opposing the evolutionary process which would make for their advancement. Truly whatever of failure and misery they meet with is entirely their own fault.

What the mind constantly dwells upon sooner or later shapes itself into the actual. This fact cannot be too greatly emphasized, it is the key of your life. Here-with you unlock the gates of bliss or the forbidding doors of misery. Never lose sight of this fact, it is the pivot round which your whole life turns. Thought is magnetic and attracts to itself all that is in affinity with it. Think continually of gloomy subjects and you will certainly become melancholy and wretched and unhappy.

When once this fact has impregnated itself upon

your mind, you will see the necessity of giving your thought the right direction. If you would be happy you must let your thoughts pivot round bright, cheerful subjects, and surely there is plenty of brightness in the world if you only look for it.

This law of life is at once simple and mysterious. It seems a very easy matter thus to be able to regulate our life, yet how beyond comprehension is the power of thought upon which so much depends? The key of the whole position lies, not in your outward circumstances, but within yourself. Here is the secret of life. You may make yourself what you will.

There is more enjoyment in life than is generally realized. Life is health, the maintaining of the body in physical vigor and capability of action. Correct living will prevent disease and the debility of weakness. Life is the opening out of our powers and thereby the increasing of our pleasures. A true life in line with the evolutionary process of progress can never become stale and insipid. There is ever fresh beauty and truth to be discovered in the things around us, nor can we ever exhaust the well of newness. Every step we take gives us a new view-point from which we may extract a new delight.

Indeed the things with which we are most familiar do not yield us the full measure of joy of which they are capable. We miss much because we do not look for it. In order to find we must seek and there is undoubtedly far more beauty in the things which surround our daily life than meets the casual glance of the eye. You must be observant if you would see the joy of life.

Fear has a blighting effect upon the life. To look forward to the pains and aches of old age will hasten the arrival of senility. If you desire a happy life and a long life you must live in the prospect of coming joy. Thought has considerable power over the physical organism and right thought will do much to keep it in health and strength.

You have been too long dwelling in the prospect of decay. Life has seemed to you merely a preparation for death. Like the mountaineer who climbs the mountain, reaches the summit and then again descends, so you have regarded life as first a progress, then a maturity and lastly a decline. But are you right? Is decline and death the aim and object of life? Who put a period to your progress; who set a limit to your maturity? Have you lived to the utmost of your capability? If not you must be still capable of progress. It is the subtle power of false thought which alone has set up this artificial boundary of life.

You need to realize the important truth that the physical is neither the ultimate nor the compelling power. Mind is the source of all things and thought is the compulsion of life. The realization of this will usher in the dawn of a new era of blessedness for mankind.

The principles upon which we insist are founded upon reason and experience, nor need age be a barrier to putting them into practice. It has grown to be a maxim that youth is the time for learning and that when one reaches mature life the mind loses its power of acquisition and cannot so readily lay hold of new truth. This is not so. A growing mind never loses its power of learning and indeed in adult life is capable of learn-

ing quicker and retaining better than in youth. Anyone who has to deal with children is aware of the fact that they are by no means ready learners as a rule. It is only by constant repetition that the child can be made to grasp and retain knowledge, and the amount of knowledge learned at school is after all relatively small considering the time spent over it.

The essentials of a student, no matter at what time of life, are

First, a real earnestness to learn.

Second, a determination to succeed.

Third, a belief in the capability of the mind to learn.

Fourth, a desire for those traits of character which make success.

Fifth, a cessation of effort directly it becomes drudgery.

This last is important, study should never be carried to the point of fatigue. As much as possible, it should be made a recreation. Whatever interests you is readily retained by the mind, you unconsciously concentrate your attention upon it. Along these lines there is absolutely nothing beyond your attainment. Set to work in the right way and you will find the goal much nearer than you anticipated.

The power of pre-conceived opinion is extraordinary, it projects its shadow across all our experience. All the events of life are colored by the opinions with which we meet them. Identical experiences have very different effects upon different persons. No two persons carry away exactly the same impression from a lecture. The trend of thought with which they met it was different and this has colored their impression. Everywhere

we find people holding utterly different views on almost all questions of life. Parties abound on every hand and each considers itself to be in the right.

The monopolizing of truth is as much a mark of our present day civilization as it was of less enlightened times. Each thinks his own opinion the best and but seldom rises to that wider view of life which recognizes at once its own short-comings and the good of others. Man is afflicted with the prejudice of credulity, he is ready to accept without question whatever is in line with his pre-conceived opinions, but he is slow to examine, to investigate, to endeavor to understand.

So great a hold has opinion unconsciously acquired over man, that even the greatest are not free from its thralldom. We grow up into a set of ideas which we insensibly allow to give the direction to our mind. All the circumstances of life contribute to our progress in the path of custom and it becomes ever harder for us to break away from the tyranny of customary ideas, however false they may be.

There is a most lamentable want of thought among mankind. Inability to think seems the characteristic of the majority. The whole system of ordinary education and upbringing tends to crush out the power of original thought. Instead of educing the capabilities of the individual from within, they seek to supply him with the ready made ideas of others and in every possible way to discourage any indications of original thought. Rigid conformity to existing opinion is the chief maxim of the modern teacher. Surely it is little wonder that they who break loose occasionally run to extremes in the other direction, and reject opinion merely because it is

generally received without troubling themselves to examine its truth.

When will people learn that truth is not a monopoly? It may happen that your opinions are wrong, at least in some particulars. It behooves you to examine them and to make truth the foundation stone of your life. A true opinion compels acceptance not because it is held by certain individuals, but because it is true. Truth is its own compulsion to any mind that earnestly desires to discover it.

Do not let timidity prevent you asserting the truth when you perceive it. He who is bold for the truth need fear nothing. The power of shaping life is within you. As you have understanding of it so will the world become beautiful and grand and full of purpose.

We make the world what it is by our thoughts of it. If we habituate ourselves to narrow, cramped thoughts and preconceived opinions we soon become bigots and the world appears full of enemies to be destroyed by all means within our power. He who dwells ever upon the dark side of life makes himself unhappy and miserable and exercises a blighting influence over all with whom he comes in contact. Whilst on the other hand the man of wide views is optimistic in the midst of discouragements and difficulties. To him life is worth living and the world a realm of joy and beauty.

The magnetism of desire is little understood, yet it is a power operative to great practical purposes in life. It may be made the lever of advancement and uplifting. There is a tendency in desire to draw unto itself whatever conditions its realization require, whether the desire be for something good or for something evil. The

attracting power of desire depends of course, upon its intensity. The greater your desire for a given moral quality or for a certain thing the more quickly will you attain your purpose. Birds of a feather flock together and one thought draws after it another of the same kind. This law of like to like runs throughout Nature, you may see it everywhere in operation. It explains alike the upward course of the good man and the downward course of the vicious.

In order that desire may be operative there is, however, something else needed besides intensity and that is persistence. Some people's desires flare up suddenly and die down as quickly. They never pass into actuality, they lack staying power. Persistence is one of the conditions of success everywhere and always. There were many failures in the laying of the great Atlantic cable, but persistence eventually won the day. The mental power of holding on to a purpose is bound to win in the end.

Courage lifts you on to your feet again after failure and puts new hope into your effort. What matters yesterday's disappointment, to-day you enter a new world with new opportunities and new possibilities. Persistence turns its face from failure and steadily treads the way to success; it keeps the end ever in view and neglects nothing that will further its object. Things which are overlooked by the careless and indifferent are utilized to good purpose by the persistent seeker and contribute in no small measure to his ultimate victory.

Co-operation is one of the fundamental laws of thought. The more persons there are associated together in desiring similar things the greater mental

magnetism will be developed in each. This is one of the advantages of becoming a member of the Self-Culture Society. It is a law of the utmost value to the practical life. Association with those who are in sympathy with your aims is of inestimable benefit. Through the exchange of ideas, new thoughts may suggest themselves which would never otherwise have occurred to you. The mental conflict of sympathetic minds develops ideas which would have occurred to none of them individually and without thus being brought into contact with one another. When women are members of such associations the most powerful development of thought may be expected.

The more persons you can thus associate with and the more frequent your association, the greater benefit will you derive. Whatever be the object of your desire co-operation will the more surely put it within your reach.

The power of association is equally effective for good or evil. Tittle-tattle defaming the character of another is most harmful. It exercises a most pernicious influence. But good thoughts are stronger than evil thoughts and we assuredly lessen our strength whenever we foster evil thoughts of any description. Evil thought is a destroying force, it is powerless to construct, to form, to build up.

Whenever we are actuated by love to our fellowmen, whatever desire is not exclusively confined to self-advancement but embraces also the good of others, this thought has the greater power of realization. The evolutionary process is the primal law of the universe and is not only concerned in the progress of the individual

but also in that of the whole social organism. As the lesser must always give way to the greater, any selfish desire of individual progress to the detriment of society at large places the individual in opposition to the prevailing evolutionary forces and can never attain to full realization.

An individual, for instance, who desires wealth and desires it selfishly, taking unfair advantage of his fellow-men, even although he may gain great riches, never gets what he set out to obtain, namely, happiness through wealth. His riches become a curse to him and a monument of the folly of selfish desires.

As members of the Self-Culture Society we are each of us members of one body and possess a real influence over one another. The health, prosperity and due mental development of each concerns the whole, and the progress of the society helps forward the advancement of each individual member thereof.

The susceptibility of the mind to the influence of suggestion is very great. The study of hypnotism which has made wonderful progress of recent years, throws a ray of penetrative light upon many dark mental problems, and among others has shown us the great utility and extraordinary power of suggestion. The magnetic mind is continually throwing off suggestive influences which sway absolutely the careless and the weak. We are constantly coming across people who are the mere instruments of others. The followers repeat as their own the thoughts and ideas of their leader.

Not only are we open to the suggestive influence of others, we even suggest things to ourselves. This is almost an unconscious influence which we exert over

ourselves but it is very real. Out of the way experiences are by no means uncommon, of curious secret occult suggestive influences which accomplish most extraordinary things both in our minds and our bodies. Self-suggestion is often indeed of great practical benefit to us, stimulating our health and rousing our latent energies to aspire after higher and better things.

On the other hand self-suggestion, when it gets on to the wrong line, may work us ir retrievable harm. Many persons are absolute slaves to ideas which are solely the offspring of their imagination. This dominance of some one idea is the cause of people becoming what we call peculiar, cranky, one-sided. It narrows the mind, shutting up the mental energies in one channel and thus intensifying the particular train of ideas until the mind becomes incapable of entertaining new thoughts. This influence of self-suggestion may also be seen in the bigot and the superstitious person, and insanity is but the excessive dominance of self-suggested ideas.

The wise will therefore guard themselves against this hurtful tyranny by opening their minds to the healthy influence of new ideas and diligently cultivating new trains of thought. They will not allow themselves to dwell unduly and exclusively upon certain ideas, they will seek to develop their mind to its full capacity by such methods as are herein advocated.

There are suggestive associations connected with almost every person and every thing which operate upon us, according to our mode of thought and our sensitiveness. The fragrance of the carnation may give rise to various pleasurable thoughts of summer days and country gardens. The dim aisles of the ancient cathedral

solemnize our thoughts and we have an instinctive reverence for the place where so many bye-gone generations have worshipped. Every person we come in contact with has his own peculiar suggestive influence. Thus each day we are surrounded by suggestions which operate upon us according to their inherent strength and the character of our mental magnetism. Every one is aware of the inspiration which the company of certain persons seems to impart; they stir our sluggish energies, give a new direction to our thought and a new hope to our endeavors.

A striking illustration of this suggestive influence and its power is to be found in the mentality surrounding the university or a gathering of earnest students. The associated influence operates upon the mind and makes study much easier. The suggestive influence seems to pervade the very air we breathe. There is a subtle something which attracts us to such places and sets all our minds in similar grooves of thought. It is this fact which helps us to understand at once the advantage and the danger of a university career. It stimulates along certain lines and enables one the better to grasp knowledge, but unless the student is careful it is liable to make him somewhat exclusive and one-sided.

The suggestive influence exerted by some people is surprising. All those with whom they come in contact unconsciously take their cue of action from them. In the same manner character impresses all within the reach of its influence. We are continually sending forth suggestive power from our minds, revealing thereby the character of our thought and impressing our personality upon our fellow-men. This explains why some people

depress us by their very presence, extinguishing our aspirations and making us feel wretched and miserable. Whilst others on the contrary put new life into us and invigorate us with the glorious confidence of hope, the guiding star of heroism.

Individuals differ considerably as to their sensitiveness to suggestion. Some are utterly impervious to the finer influences of life. Others are so susceptible to impression that they find it necessary to lead a very quiet and retired life. Their nerves seem so highly strung that emotion becomes a torment to them from the intensity of their feelings.

A due measure of sensitiveness is certainly an advantage, but an undue measure is rather a curse than a blessing. The happy medium is attained by those who, whilst fully open to helpful suggestive influences, possess the power of shutting out whatever is harmful. We should strive both to get and to give the good, and to leave the bad. This is very greatly a matter of training and the methods herein set forth will be found most helpful in acquiring this desirable power over suggestion.

Mental influence, however, is by no means limited in its operative power by either time or distance. Darwin and Wallace, though working far apart and without communication, made an almost simultaneous discovery of the doctrine of evolution. In your own life surely it has often happened that you have had unaccountable presentiments of events which have duly come to pass. You may hitherto have regarded them as mere curious coincidences, but they are more, they are due to mental influence. That mind is continually projecting its in-

fluence through space is a fact which can no longer be doubted in the face of the mass of evidence which supports it.

One of the objects of the publication of our books is to show you how you can increase your personal influence. We teach you how to utilize your powers so as to ensure both to yourself and to others the best results and the utmost enjoyment. The development of influence is greatly aided by association with others who are also desiring it, which condition is secured by joining the Self-Culture Society.

Every one needs influence, though few realize how essential it is to their success and happiness. We are surrounded every day of our lives by invisible evil. The people among whom we live are ever ignorantly giving expression to morbid or unripe ideas. Envy and slander are busy whispering their darksome secrets into our ears, sarcasm and petulance endeavor to lead us astray. Whether in business, in the home, or in our social life we are liable to the evil influence of others, from which nothing can save us except a strong personal influence.

The circumstances of daily life bring us in contact with the physically weak and those suffering from ill-health whose morbid thoughts centered round their own weakness and inability, set in motion influences which tend to perpetuate their weak state and to have a harmful effect upon ourselves. We cannot help meeting the despondent, the vicious, the mean, those who live in the dense ignorance of materialism, who despise mind and whose brutal influence is degrading in the extreme.

The great law that as we think so we are, shows us the unseen but ever present dangers by which we are

daily beset. To allow these influences to give the direction to your thoughts is to become like what you are influenced by. All unripe and impure thought elements are harmful to your mental life. You cannot associate with people whose thoughts are erroneous and evil, without being to some extent influenced by them. To live with the gloomy-minded will make you despondent and sad. Hope cannot flourish and blossom amid the darkness of pessimistic influence. Such influence comes upon us like a dense fog shutting out the blessed light of the glorious sun of joy and creating an artificial night.

These things militate against our mental growth, they act as a restraining force upon us preventing our reaching the full measure of our capability. They are a drag upon us in our upward path to health and progress. They conduce to irritability of temper, to the careless indifference of melancholy, to the magnifying of trifles and the neglecting of the important and the essential.

The fundamental fact that mind is the controlling force of life must never be forgotten. Once you awake to its truth you have within your hands the whole direction of your life. Mysterious as life is, its laws are exceedingly simple. In everything that we do, in everything that concerns life, you will find that mind is the directing force. Give your mind the right direction and the life will be right. Unconsciously we are continually utilizing the controlling force of mind, though when we learn to use it consciously we may accomplish yet greater things by its aid.

Mind conditions the world. As our thought develops, so is the beauty and meaning of the world revealed to us. This book is itself a test of the reader's mental de-

velopment. Whatsoever it contains that is new to him shows him his limitations. At the same time it also reveals the author's personality. No man can give expression to knowledge which he does not possess. The quality of his thought whether it be crude or mature will make itself evident in his writing, he cannot hide it.

We are ever occupied in making the world in which we live. By choosing one line of thought and rejecting another we are shaping our world. If we dwell upon the dark and sad side of life the world becomes full of gloom and sorrow. To center our thoughts upon our difficulties is to make the world appear hard and forbidding. Yet the causes of happiness are abundant enough, lying all around us if we have but eyes to see them. To give way to worry is to let loose the flood of misery wherein we may drown both our own joy and that of others. On the other hand to cultivate a spirit of satisfaction, of kindness, of helpfulness is to make the world bright and beautiful and to contribute to the happiness of all with whom we come in contact.

Timidity exaggerates our troubles and invests them with all kinds of fancied terrors. By imparting them to others the law of mental co-operation is set in force and we are worked up to a nightmare of dread. To give way to anger or to suspicion will assuredly make us a world of woe. Only by steadily directing our thought towards truth and goodness can we obtain the bliss of life.

A thorough understanding of the law of mental attraction, that like attracts like, will save us much suffering. By directing our thought in accordance therewith we may make our lives that which we desire them to be. All timidity and mind debasing fear is founded upon ig-

ignorance and error. Wisdom teaches us that good thought is infallible in its operation. Evil influences cannot harm us when we have grasped this fact. They are powerless against the armour of personal influence. It is self-evident that for a shaft to penetrate the armour some joint must be left open. Like attracts like, and it is because the evil influence finds something of affinity to it in our mind that it secures a lodgement there. But towards the good, the evil is unable to work us harm. Herein lies our power, our invincibility. The fault will rest with ourselves henceforth if we allow the thoughts and opinions of others to influence us to our detriment.

Weed out the bad; cultivate the good. This is the right course, the only true course, the only sure course. You cannot be led astray by evil influence if you are fully alert to it and have your mind fixed upon the good. This surely appeals to your reason, it is what you should do, therefore, you must do it. You will retrograde if you neglect it and be a reckless squanderer of life.

Progress is man's natural state. He is not yet perfect. Through past ages he has been silently evolving a higher perfection and the process is still in operation. Unfortunately it is within the power of the individual to hinder this divine process of progress towards perfection. Nevertheless progress is natural to man and this fact holds good with regard to the mind also. There is a bias towards higher things in the mind which will infallibly guide us safely through all difficulties if we will but allow it.

This mental bias is found in all men alike, and moreover is utilized more or less by all. Yet the majority

are unconscious of it and do not realize the power they possess. It is the ability to realize this wonderful operative power which lifts man at once on to a higher plane of life.

The realization of this natural bias of the mind will result in a revolution of the life. Troubles and difficulties will cease to cause worry and to afflict unbearable burdens. When one recognizes their possession of a power sufficient to overcome all difficulties they shall be able to preserve a calm front in the hour of danger. Life will have a deeper meaning for them and they will understand better its essential joyousness.

What is needed is to keep the mind ever in the attitude of this realization. In all times of doubt and difficulty to look confidently to the assured help of this internal power. The answer of new thought generated by the progressive bias of the mind will be vouchsafed to us in due time if we are but ready to seize it. In the confidence which this begets we can begin life anew, no longer oppressed by fears innumerable, but seeking in all things the ultimate truth and goodness, and encircling our lives with thoughts of joy and beauty. This is the path to a right life and a healthy life. Once set on the right road thought will triumph over all opposition and compel obedience from all the other forces of life.

The force of mental vigor will disperse all the evil elements of fear which may hitherto have tyrannized over you. It will endow you with tact and skill to accomplish whatever difficult task lies before you. It increases with use and will enable you to triumph over all who in the past may have taken unfair advantage of you. It is mental vigor which enables men to rise in the world, and

lack of it dooms men to failure in spite of talent and learning. You will not attain that to which you are entitled unless you possess mental vigor.

Moreover there is a recuperative power in mental vigor which will enable you in spite of sudden misfortune to recover yourself and ultimately to gain success. If you study the lives of successful men and women you will find that in most cases it was only after many failures that they reached the goal of their desires. But unless you have mental vigor these failures by the way will damp your ardor and put out the fire of your enthusiasm and leave you a stranded wreck upon the tide of circumstances.

You have outgrown the fears and the failures of your childhood and you may outgrow your present fears and failures if you have sufficient mental vigor. Thought is the ruling force. What you will, what you desire, that is yours. Obey the laws of life and nothing will be denied you.

The power of the mind is very apparent in the remarkable effects of emotion. Emotion is either vivifying or deadening according to its character. A kind deed begets a desire after kindness in the person to whom the deed is done. It vivifies his dormant love. On the other hand a selfish deed acts as a deadening influence upon the receiver thereof. It numbs all his better desires. Happiness is a vivifying emotion, quickening all with whom it comes in contact; love also brings out all the good qualities of those upon whom it is expended. Whilst fear and hatred deaden and destroy the higher aspirations of the mind.

The effect of violent, sudden emotion upon the phys-

ical organism sometimes results in death, so great is the shock to the body.

The cures which are wrought among superstitious people, such as those ascribed to sacred relics at Lourdes and other places, are doubtless all traceable to the extraordinary influence of emotion over the body. The intensity of belief stirs the emotions to such a pitch that the mental energy of the thought of healing obtains absolute dominance over the body and results naturally in what is regarded as a remarkable cure. There is nothing supernatural in this, it is fully in line with Nature's methods. Wonderful indeed it is, but perfectly explainable by the operation of well known laws of the mind. The universality of law is the foundation stone of the whole structure of twentieth century science. Caprice has been eliminated from the universe, there is no room in the world of knowledge to-day for chance. The miraculous is simply that, the cause of which, we have not yet discovered, but that it has a cause which will adequately account for it, we are convinced.

Thought then is the most powerful force in the world, and at the same time although everyone is daily using it, it still remains the least understood of all natural forces. Yet the whole issues of life depend upon the right use thereof. If we use it wrongly it will work us untold misery, whilst by the proper use of it we may obtain increased bodily vigor and much greater happiness.

For good or for evil the influence of the mind can scarcely be exaggerated. Fears of ill-health and disease are first impressed upon the mind and through the mind upon the body. This direction of the mind must be al-

tered, it must be centered around thoughts of health and truth and goodness whereby it will accumulate health-giving power. Thus we have in our own hands the capability of becoming what we will, of developing our faculties, of attaining the object of our desires.

Moreover this subtle force of mind is not difficult to set in motion, it requires no strenuous, exhaustive effort of the will. All that is necessary is a calm resolution giving the mind the desired direction. Think good thoughts and the bad thoughts will disappear. We do not mean to say that a new habit of thought is to be acquired all at once. Time will be needed before the habit is firmly established, but once the direction of mind is given, the habit is in the forming and every day increases its power over the evil influences.

This calm resolute attitude of mind in itself imparts a great strength. The resolution to become powerful is sufficient to arouse within us a sense of confident strength. Desire attracts its like and resolution is the effort of desire. Power flows towards the desire to be powerful. The concentration of thought works for the realization of the desired object.

The art of resolving, of concentrating the energies of the mind is one that must be learned by all who would live truly and enjoy life to its fullest. It is the secret of a powerful influential life. Care must be exercised in the acquiring of this art, it is to be attained by gentle persevering efforts and not by spasmodic violent exertions of the will. If you do not yet possess the ability of mind direction you will best gain it by gradual effort. Every effort, every resolve put forth develops the ability and increases your power. But violent effort defeats its

own purpose, exhausting the mental energies and leaving you an easy victim to the power of evil influences. By calmly setting your mind towards the good and confidently resting upon the supreme evolutionary law of the natural upward bias of the mind, you will assuredly the sooner realize your desires. This great power ever operative in the universe is the guarantee of the success of your effort. You have the whole trend of things in your direction. The powers of the universe are working for you and aiding your efforts. There can be no failure.

Good seed once sown never dies. The whole tendency of the mind is towards the preservation of good thoughts. Make it your daily practice to regularly devote a few moments to helpful, sympathetic thought. Gradually these thoughts will take hold of you. You will realize that the life of mental happiness is infinitely preferable to the mere life of physical existence. By and bye you will see that the cultivation of good thoughts of truth is the one true way to new life, health, power and influence.

The ameliorating of the social conditions of the down-trodden masses of mankind is only possible through the evolution of thought. You can only help others in proportion as your own mental faculties are developed and brought under the operation of the great law of evolution. You cannot raise others higher than you yourself stand. But there is a power in your thought and influence which will awaken thought in others if you will send it forth. Your power of helping them will be in proportion to your own mental development and to their susceptibility to influence. It behooves you, there-

fore, to cultivate your mind in order that this limitation at least may be as nearly done away with as possible.

You can help others. By entering into their needs and realizing their possibilities, your influence will project itself into their mental environment and rouse their sluggish minds to new thoughts and new desires. The mere telling people what they ought to do and be will not help them to rise from the slough of the commonplace into which they have sunk. The springs of action must be touched, they must be brought to desire a higher life. Desire is the root of reformation. It is not money that the degraded require to lift them up. It is the awakening of their dormant faculties. They need inspiration, and it must be your part to show them the beauty and truth and inherent joy of the world in which they live. They who lead the higher life are the inspired men of to-day. If this is not yet your lot, it may be.

Our investigation has revealed to us the underlying fact of life, the ultimate cause, the supreme reality. In other words, we have briefly seen the power of thought, so great, so overwhelming in its operation as to be almost unbelievable. Yet so simple that no great learning is required to wield it; so universal that all may readily possess it in actuality as they already do in posse.

Herein lies the hope of the future. What possibilities of attainment, of mental culture, of social progress, of extended knowledge, of joy and bliss without end, are opened to us by this key of life! Come, enter and possess your birthright.

Form for Application of Membership.

By removing this page, and signing name and address in the blank space below, and otherwise complying with conditions named, the owner of this book is entitled to become an Active Member of The Self-Culture Society, to receive the second great Volume in the Reading Course and advance the First Ten Degrees.

To The SELF-CULTURE SOCIETY, CHICAGO AND LONDON.

I desire to become an active Member of your Society, and hereby declare that the Initiatory Number, as given in the front of this book, is _____, that this Copy, forming an Initiatory Membership, is my own property, and that I have duly signed and fully acknowledged my resolution to keep each and all of the terms of the contract in the latter part of Chapter IX.

I AM CONVINCED OF THE GREAT BENEFITS of Membership, and herewith enclose the sum of Five Dollars and Fifty Cents (£1 2s. 6d.), for which please send me two copies of "Scientific Self-Culture," four copies each of "What the World Wants" and "Practical Self-Help," in cloth and five each in paper covers, by means of which copies I purpose inducing others to become members of the Society.

FEELING ASSURED OF THE GREAT INFLUENCE which this Society is destined to exert for the good of mankind and the improvement of the individual, it is my most earnest wish to help forward this worthy cause by all means within my power, and I undertake to mention the Society and its work to all such as I conceive would be interested or benefited by it.

I EXPECT TO RECEIVE with the above, as a free-will gift, the Grand Book on Health, to which, not being for sale, I make no claim of ownership until after I have through my personal efforts induced five persons to become members of our Society. The carriage of the above-mentioned books shall be paid by me on delivery, unless I add One Dollar (4s.) to the sum above-named, in which case the Society shall be responsible for their free and due arrival.

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