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..How to Win..

OR
Sure Secrets
of *Success*

BY
PROFESSOR L. H. ANDERSON.

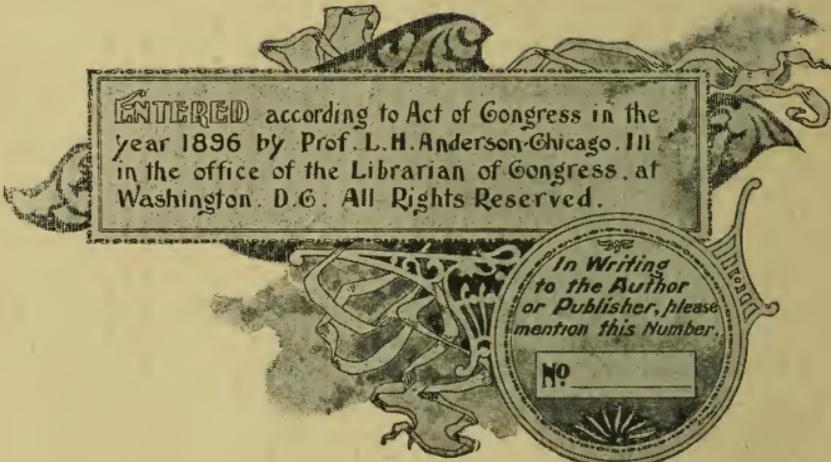
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qualified endorsement of the best thinkers and the most
experienced physicians the world over

The truths contained in this book will not teach you all
you wish to know about Personal Magnetism, but they
will prepare you to receive and profit by our instruction.

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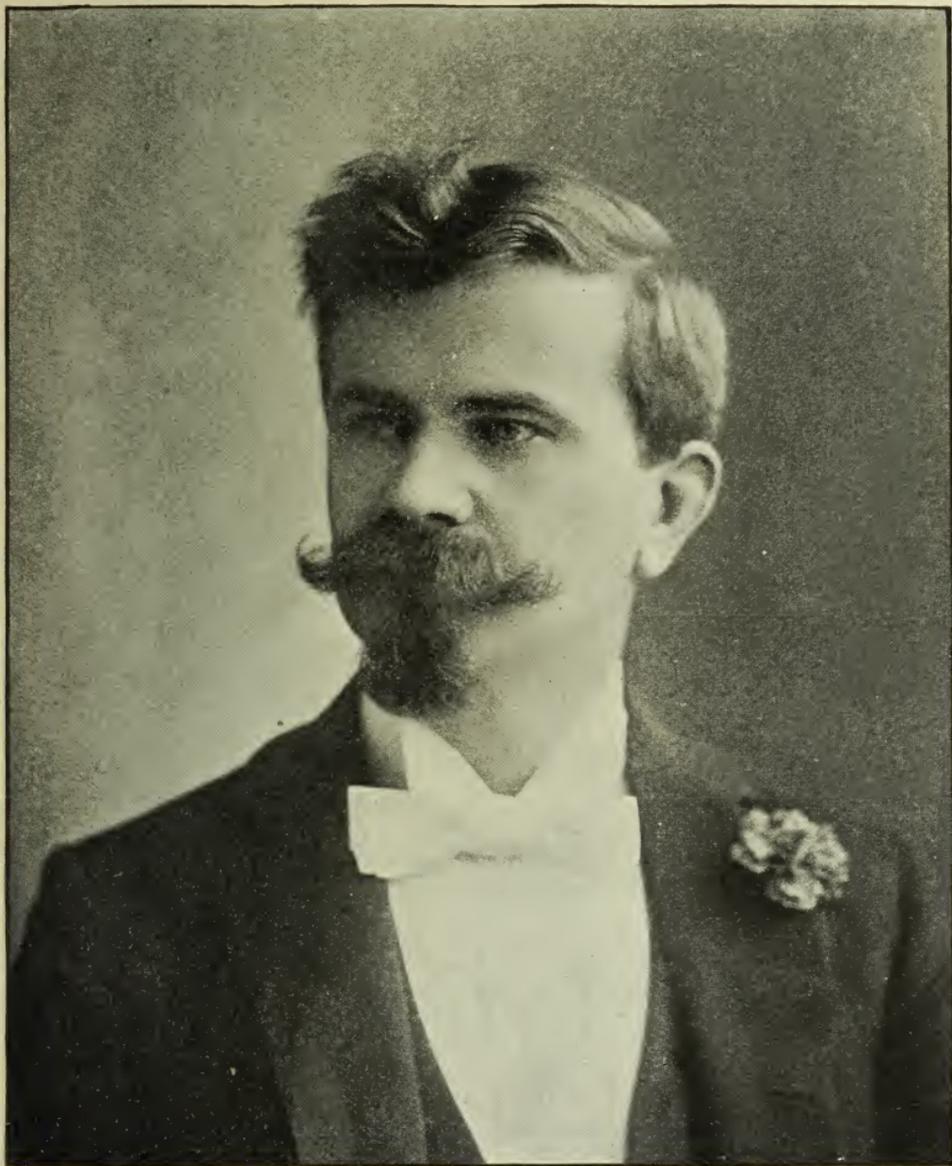
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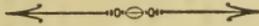
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*Sincerely Yours,
L. H. Anderson.*

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INTRODUCTION.



THE author of this work is perfectly aware that many of the facts in the following pages must appear exceedingly startling to such of his readers as may come to the perusal of these facts without any previous preparation. But he would entreat all such persons, otherwise competent to the investigation, to lay aside all prejudices, and weigh the evidence, with calmness, candor, and impartiality.

The superstitious man is unable, or afraid, to exercise his reasoning faculties. He is unwilling to inquire, or incapable of directing his intellectual and moral faculties towards the impartial investigation of truth. He is perfectly satisfied with the first partial convictions which his indisciplined mind has once led, however incautiously, to embrace, and obstinately indisposed to suffer them to be disturbed or modified by any other, even more matured views.

“The man who dares to think for himself and act independently, does a service to his race,” says one of the brightest modern thinkers, and daily experience shows that it is energetic individualism which produces the most powerful effects upon the life and action of others, and really constitutes the best practical education. Schools, academies and colleges give but the merest beginnings of culture in comparison with it.

What are the means by which my mental faculties may be best developed and strengthened? What is the most successful mode of study? How much, and when, and how? How shall I learn the principles of politeness, of personal accomplishment—of rendering myself agreeable? What are the errors into which I am most liable to fall? what the habits I should seek to avoid?

These are questions that come home to everyone, but on which instruction has been greatly neglected. With no word of counsel in his whole course of instruction, the youth is expected to develop for himself mental success and social excellence.

To present the leading principles of mental and social culture, is the object of this work, a part of which is abridged from Dr. Watts' inestimable "Improvement of the Mind." Many of the maxims and rules of conversation and politeness are from Chesterfield's "Letters to his Son." A few paragraphs have been taken from other standard authors. For the remainder of the work, as well as for its general arrangement, Prof. L. H. Anderson, principal of the National Hygienic Institute, Chicago, is responsible.

Every day witnesses the triumph of Personal Magnetism, and men of great intellect are constantly being forced to acknowledge, with surprise, the success of persons whose abilities, in comparison with their own, have been inconsiderable. These men know precisely the scope of their faculties, and never wander beyond them. They wait patiently for opportunities which are the kind they can improve, and they never let one pass unimproved. Being unnoticed, they excite so much the less opposition, and at last they surprise the world by the attainment of an object which others deem as far away from their ambition as it seemed beyond their reach.

While it is impossible in a world made up of widely differing individuals, to formulate a set of rules by which each could be shown the surest and swiftest way to success in life, still it is possible to call attention to certain qualities of mind and character whose possession has come to be universally looked upon as essential to those who may aspire to struggle into the front rank of the world's workers. As a matter of fact, it would be as difficult to define the common expression "success in life" as it would be to lay down a royal road which leads to it. Given a hundred definitions, from as many men, each treating the subject from his own standpoint, and no two of them would be found alike; and the opinion of each of these, as time passed along with its inevitable ups and downs, would be found to vary considerably. Flushed with recent success, the speculator to-day would see in the possession of millions and in the control of vast interests the only proper goal for a man of his great genius; tamed a few days later by unexpected reverses, and he sees in some conservative enterprise the fittest sphere of his future usefulness. Perhaps, then, without attempting the impossible, in a definition of success in life, which will fit all who are seeking it, it will do to look upon it as the accomplishment of the laudable life-purpose of a man of natural or cultivated parts, who has found an object in life worth living and working for, and has worked honestly and perseveringly to attain it. As a rule, the larger the endowment of those faculties which go to build up success in life, the higher the aim which accompanies them; but it must not be forgotten that man is the most-cultivable of all God's creatures, and that by careful and intelligent study of the qualities which have enabled others to shine, one may acquire them and employ them in building up similar accomplishments. This being

so, it does not lie in the power of the young man who feels that he possesses only a moderate share of intelligence, force and ability, to decide, on this account, that he is not called upon to fight for one of the front places of his generation. The most brilliant lives have often been those of men of ordinary gifts, who, exerting to the utmost such power as has been given them, have accomplished more than hundreds of men who were much more bountifully supplied with mental qualifications.

Among all the mental qualifications which help on to success in life, there is none which is of more importance than self-reliance. If you want a thing well done, *do it yourself*, says the old saw, and hence comes it that those who rely most upon themselves for the accomplishment of any aim, are the ones who do the best work. "Heaven helps those who help themselves" is a well-trying maxim, embodying in small compass the results of vast human experience. The spirit of self-help is the root of all genuine growth in the individual; and, exhibited in the lives of many, it constitutes the true source of national vigor and strength. Help from without is often enfeebling in its effects, but help from within invariably invigorates. Whatever is done for men or classes, to a certain extent takes away the stimulus and necessity of doing for themselves; and where men are subjected to over-guidance and over-government, the inevitable tendency is to render them comparatively helpless.

Attention, application, accuracy, method, punctuality and dispatch are the principle qualities required for the efficient conducting of business of any sort. These, at first sight, may appear to be small matters; and yet they are of essential importance to human happiness, well-being and usefulness. They are little things, it is true, but human

life is made up of comparative trifles. It is the repetition of little acts, which constitutes not only the sum of human nature, but which determines the character of nations; and where men or nations have broken down, it will almost invariably be found that neglect of little things was the rock on which they split. Every human being has duties to be performed, and therefore, has great need of cultivating the capacity for doing them—whether the sphere of action be the management of a household, the conduct of a trade or profession, or the government of a nation.

It is the result of every day experience that steady attention to matters of detail lies at the root of human progress; and that diligence, above all, is the mother of good luck. Accuracy is also of much importance, and an invariable mark of good training in a man, accuracy in observation, accuracy in speech, accuracy in the transaction of affairs. What is done in business must be well done; for it is better to accomplish perfectly a small amount of work than to half-do ten times as much. (A wise man used to say, "Stay a little, that we may make an end the sooner.") The leading idea is, that nothing really succeeds which is not based on reality; that sham, in a large sense, is never successful; that in the life of the individual, as in the more comprehensive life of the state, pretention is nothing and power is everything.

The author has attempted to state the vital conditions of success, that is, the truth which really prevails. Possibly his statements, in some cases, may have the extravagance and injustice of epigram; but he still trusts that the idea may be perceived through all the exaggerated modes of its expression.

Reader, if you have undertaken the study of these sciences, this most sublime and useful of all the sciences,

in order to gratify merely selfish desires; if you intend to use the information given for your own interest alone, and to the detriment of your fellow men, let us earnestly entreat of you, for the good of others and for your own peace of mind in this world and the next, to close the book when you finish this sentence, and either commit it to the flames or give it to some one with purer motives, and more benevolent designs. We can place in your hands a most potent agency for good or evil; used for proper purposes, and with a clear appreciation of what you owe to yourself and others, it will cause thousands to rise up and call you blessed. But if, on the other hand, you think only of yourself, if you take advantage of the ignorance of the multitude, and use for dishonest purposes these great powers which are placed at your command, language cannot describe the punishment that you will deserve, and that will surely follow on such a course. It is not for us to point out the direful consequences of such abuse; we will only say that your responsibility is in direct proportion to your knowledge, and if you are wise you will heed our counsel.

Yours sincerely,

PROF. L. H. ANDERSON.

Success.

“ Nothing Succeeds Like Success.”

CHAPTER I.

SUCCESS is the favorable termination of an attempt—the crowning attainment of well directed effort. It is the opposite of failure and confers great honor on him who honorably wins it.

Labor is necessary to the attainment of success and is the child of Ambition fostered by Hope.

The animating wrays of Hope fill sluggish veins with warm enthusiasm and engender a purpose in life.

Success is a goal, attractive to ambitious men as loadstone to iron, shining forth as a golden shrine set in the future, illuminated and made resplendent in the brilliant light of Hope.

Hope is a potent and important factor to the attainment of success.

Find a man without hope and you have found a man fit for the insane asylum or ready to commit suicide. Therefore keep your eye steadily on the shrine of your ambitions and cling to Hope.

Work with a single purpose. It is the only way you can become absolute master of the situation in any walk of

life. If you are not full master of the situation, Hope will deceive you and your shrine will topple in the dust, a broken and worthless idol.

Aim high but be reasonable in what you expect. Remember that though your ambition of to-day may be gratified, to-morrow it will but be supplanted by another ambition, whose object is as strongly cherished and as elusive as was the other but yesterday, which will still lead you on.

Thus is ambition never satisfied and ever keeping you in hot pursuit of something just beyond your reach. This is as it should be. It is a constant stimulus to activity and important to the moulding of a useful life.

All men should work and each should conscientiously perform his part as a factor to the final consummation of the great plan of the universe.

We are always grasping for something we do not possess.

If, perchance, we get it, its charm is soon lost to us in the pursuit of some other object which seems more desirable or perhaps without which it seems that which we do possess will not be perfect.

Thus are we lead on and on to dizzy heights of knowledge, fame or wealth from where looking down and back we wonder how objects of our early desires could ever have been attractive.

Crave all you can honorably get but don't ask too much—you can not get all.

You will nearly always shoot lower than you aim, but remember it is always well to aim high, and that success in this age is only a matter of determination, energy and steadfastness of purpose possible to every man of stability, judgment and honor regardless of the size of the house in

which he may have been born or the financial condition of his ancestors.

Chapin says: "Man was sent into the world to be a growing and exhaustless force."

Bear well in mind the fact that you are a man and think of Emerson's words: "O rich and various man! thou palace of sight and sound, carrying in thy senses the morning and night and the unfathomable galaxy; in thy brain the geometry of the city of God; in thy heart the power of love and the realms of right and wrong."

You are a man and your life can not approach too near the ideal of Shakespeare when he says: "What a piece of work is man! how infinite in faculty! in apprehension how like a god! the beauty of the world, the paragon of animals."

HOW TO ATTAIN SUCCESS.

RULE I.—Deeply possess your mind with the importance of a good judgment, and the rich and inestimable advantage of right reasoning. Review the instances of your own misconduct in life; think how many follies and sorrows you might have escaped, and how much guilt and misery you might have prevented, if from your early years you had taken due pains to judge aright concerning persons, times and things. This will awaken you with lively vigor to address yourself to the work of improving your reasoning powers, and seizing every opportunity and advantage for that end.

II. Consider the weakness and frailty of human nature in general, which arise from the very constitution of a soul united to a material body. Consider the depth and difficulty of many truths, and the flattering appearances of

falsehood, whence arise an infinite variety of dangers to which we are exposed in our judgement of things.

III. A slight view of things so momentous is not sufficient. You should therefore contrive and practise proper methods to acquaint yourself with your own ignorance, and to impress your mind with a sense of the low and imperfect degree of your present knowledge, that you may be incited with labor and activity to pursue after greater measures. Among others you may find methods such as these successful:

1. Survey at times the vast and unlimited regions of learning. Let your meditations run over the names of all the sciences, with their numerous branchings, and innumerable particular themes of knowledge; and then reflect how few of them you are acquainted with in any tolerable degree.

2. Think what a numberless variety of questions and difficulties there are belonging even to that particular science in which you have made the greatest progress, and how few of them there are in which you have arrived at a final and undoubted certainty.

3. Read the accounts of those vast treasures of knowledge which some of the dead have possessed, and some of the living do possess. Read the almost incredible advances which have been made in science. Acquaint yourself with persons of great learning, that by converse among them, and comparing yourself with them, you may be animated with new zeal to equal them as far as possible, or to exceed: thus let your diligence be quickened by a generous and laudable emulation.

Remember this, that if upon some few superficial acquirements you value, exalt and swell yourself, as though you were a man of learning already, you are thereby build-

ing an impassable barrier against all improvement; you will lie down and indulge idleness, and rest yourself contented in the midst of deep and shameful ignorance.

IV. Presume not too much upon a bright genius, a ready wit, and good parts, for this, without labor and study, will never make a man of knowledge and wisdom. This has been an unhappy temptation, to persons of a vigorous and lively fancy, to despise learning and study. They have been acknowledged to shine in an assembly, and to sparkle in a discourse of common topics, and thence they took it into their heads to abandon reading and labor, and grow old in ignorance; but when they had lost their vivacity of animal nature and youth, they became stupid and sottish even to contempt and ridicule.

Witty men sometimes have sense enough to know their own foible, and therefore craftily shun the attacks of argument, or boldly pretend to despise and renounce them, because they are conscious of their own ignorance, and inwardly confess their want of acquaintance with the skill of reasoning.

V. As you are not to fancy yourself a learned man because you are blessed with a ready wit, so neither must you imagine that large and laborous reading, and a strong memory, can denominate you truly wise.

It is meditation and studious thought, it is the exercise of your own reason and judgment upon all you read, that gives you good sense even to the best genius, and affords your understanding the truest improvement. A boy of a strong memory may repeat a whole book of Euclid, yet be no geometrician; for he may not be able perhaps to demonstrate one single theorem.

A well-furnished library and a capacious memory are indeed of singular use towards the improvement of the mind; but if all your learning be nothing but a mere amass-

ment of what others have written, without a due penetration into the meaning, and without a judicious choice and determination of your own sentiments, I do not see what title your head has to true learning above your shelves. Though you have read philosophy and theology, morals and metaphysics in abundance, and every other art and science, yet if your memory is the only faculty employed, with the neglect of your reasoning powers, you can justly claim no higher character than that of a good historian of the sciences.

Here note, many of the foregoing rules are more peculiarly proper for those who are conceited of their abilities, and are ready to entertain a high opinion of themselves. But a modest, humble youth, of a good genius, should not suffer himself to be discouraged by any of these considerations. They are designed only as a spur to diligence, and a guard against vanity and pride.

VI. Be not so weak as to imagine that a life of learning is a life of laziness and ease. Dare not give up yourself to any of the learned professions, unless you are resolved to labor hard at study, and can make it your delight, and the joy of your life.

VII. Let the hope of new discoveries, as well as the satisfaction and pleasure of known truths animate your daily industry. Do not think learning in general is arrived at its perfection, or that the knowledge of any particular subject in any science cannot be improved, merely because it has lain five hundred or a thousand years without improvement. The present age, by the blessing of God on the ingenuity and diligence of men, has brought to light such truths in natural philosophy, and such discoveries in the heavens and the earth, as seemed to be beyond the reach of man.

VIII. Do not hover always on the surface of things,

nor take up suddenly with mere appearances; but penetrate into the depth of matters, as far as your time and circumstances allow, especially in those things which relate to your own profession. Do not indulge yourself to judge of things by the first glimpse, or a short and superficial view of them; for this will fill the mind with errors and prejudices, and give it a wrong turn and an ill habit of thinking, and make much work for retraction.

As for those sciences or those parts of knowledge which either your profession, your leisure, your inclination, or your incapacity forbid you to pursue with much application, or to search far into them, you must be contented with an historical and superficial knowledge of them, and not pretend to form any judgement of your own on those subjects which you understand very imperfectly.

IX. Once a day, especially in the early years of life and study, call yourself to an account, and inquire what new ideas, what new proposition or truth you have gained, what further confirmation of known truths, and what advances you have made in any part of knowledge; and let no day, if possible, pass away without some intellectual gain: such a course, well pursued, must certainly advance you in useful knowledge. It is a wise proverb among the learned, borrowed from the lips and practice of a celebrated painter: "Let no day pass without one line at least;" and it was a sacred rule among the Pythagoreans that they should every evening thrice run over the actions and affairs of the day, and examine what their conduct had been, what they had done, or what they had neglected; and they assured their pupils that by this method they would make a noble progress in the path of virtue.

X. Maintain a constant watch at all times against a dogmatical spirit; fix not your assent to any proposition in a firm and unalterable manner, until you have some firm

and unalterable ground for it—until you have arrived at some clear and sure evidence, and have turned the proposition on all sides, and have searched the matter through and through, so that you cannot be mistaken. And even where you may think you have full grounds of assurance, be not too early nor too frequent in expressing this assurance in a positive manner, remembering that human nature is always liable to mistake.

A dogmatical spirit naturally leads us to arrogance of mind, and gives a man airs in conversation which are too haughty and assuming.

A dogmatical spirit inclines a man to be censorious of his neighbors. Every one of his own opinions appears to him written as it were with sunbeams, and he grows angry that his neighbor does not see it in the same light. He is tempted to disdain his correspondents as men of a low and dark understanding, because they will not believe as he does.

Men of this spirit, when they deal in controversy, delight in reproaches. They abound in tossing about absurdity and stupidity among their brethren; they cast the imputation of heresy and nonsense plentifully upon their antagonists, and in matters of sacred importance they deal out their anathemas in abundance upon Christians better than themselves; they denounce damnation upon their neighbors without either justice or mercy; and when they pronounce sentences of divine wrath against supposed heretics, they add their own human fire and indignation. A dogmatist in religion is not a great way off from a bigot, and is in high danger of growing up to be a persecutor.

XI. Though caution and slow assent will guard you against frequent mistakes, yet you should have courage enough to retract any mistake and confess any error; frequent changes are tokens of levity in our first determina-

tions, yet you should never be too proud to change your opinion, nor frightened at the name of changeling. Learn to scorn those vulgar bugbears, which confirm foolish man in his old mistakes, for fear of being charged with inconstancy. I confess it is better not to judge than to judge falsely; it is wiser to withhold our assent till we see complete evidence: but if we have too suddenly given our assent, as the wisest man sometimes does, if we have professed what we find afterwards to be false, we should never be ashamed nor afraid to renounce the mistake.

XII. Have a care of trifling with things important and momentous, or of sporting with things awful and sacred: do not indulge in a spirit of ridicule, as some witty men do, on all occasions and subjects. This will as unhappily bias the judgment on the other side, and incline you to set a low estimate on the most valuable objects. Whatsoever evil habit we indulge in will insensibly obtain a power over our understanding and betray us into many errors.

XIII. Ever maintain a virtuous and pious frame of spirit, for an indulgence of vicious inclinations debases the understanding and perverts the judgement. Sensuality ruins the better faculties of the mind. An indulgence of appetite and passion enfeebles the powers of reason: it makes the judgment weak and susceptible to every falsehood, and especially to such mistakes as have a tendency towards the gratification of the animal nature, and it warps the soul aside from the steadfast honesty and integrity that necessarily belong to the pursuit of truth. It is the virtuous man who is in a fair way to wisdom. "God gives to those that are good in his sight wisdom, and knowledge, and joy:" (Eccles. ii. 26.)

Piety towards God, as well as sobriety and virtue, are necessary qualifications to make a truly wise and judicious

man. He that abandons religion must act in such contradiction to his own conscience and best judgment, that he abuses and spoils the faculty itself. It is thus in the nature of things, and it is thus by the righteous judgment of God.

CHAPTER II.

THE GOOD TO BE OBTAINED FROM OBSERVATION READING, INSTRUCTION BY LECTURES, CONVERSATION AND STUDY, COMPARED.

THERE are five eminent means or methods whereby the mind is improved in the knowledge of things; and these are observation, reading, instruction by lectures, conversation, and meditation; the last, in a more peculiar manner, is called study.

Let us survey the general definitions or descriptions of each and all of them.

HOW TO BE OBSERVING.

1. It is owing to observation that our mind is furnished with the first simple and complex ideas. It is this that lays the ground-work and foundation of all knowledge, and makes us capable of using any of the other methods for improving the mind; for if we did not attain a variety of sensible and intellectual ideas by the sensations of outward objects, by the consciousness of our own appetites and passions, pleasures and pains, and by inward experience of the actings of our own spirits, it would be impossible either for

men or books to teach us anything. It is observation that must give us our first idea of things, as it includes sense and consciousness.

2. All our knowledge derived from observation, whether it be of single ideas or of propositions, is knowledge gotten at first hand. Hereby we see and know things as they are, or as they appear to us; we take the impressions of them on our minds from the original objects themselves, which give clear and strong conceptions. Whereas the knowledge we derive from lectures, reading, and conversation is but the copy of other men's ideas—that is, a picture of a picture.

3. Another advantage of observation is, that we may gain knowledge all the day long, and every moment of our lives. Every moment of our existence, except while we are asleep, we may be adding something to our intellectual treasures, and even the remembrance of our dreaming will teach us some truths, and lay a foundation for a better acquaintance with human nature, both in the powers and the frailties of it.

WHAT TO READ AND HOW TO PROFIT BY IT.

By reading we acquaint ourselves in a very extensive manner with the affairs, actions, and thoughts of the living and the dead in the most remote nations and most distant ages, and that with as much ease as though they lived in our own age and nation. By reading we may learn something from all portions of mankind, whereas by observation we learn all from ourselves, and only what comes within our own direct cognizance; and by our conversation we can enjoy only the assistance of a very few persons—those who are near us and live at the same time, our neighbors and contemporaries; but our knowledge is much more narrowed still if we confine ourselves to our own solitary

reasonings, without observation or reading, for then all our improvement must arise only from our own inward powers and meditations.

4. By reading we learn not only the actions and the sentiments of different nations and ages, but we transfer to ourselves the knowledge and improvements of the most learned men, the wisest and the best of mankind, when or wheresoever they may have lived; whereas we can obtain the conversation and instruction of those only who are within the reach of our dwelling or our acquaintance, whether they are wise or unwise; and sometimes that narrow sphere scarce affords any person of eminence in wisdom or learning, unless our instructor happen to have this character. And as for our study and meditations, even when we arrive at some good degree of learning, our opportunities for further improvement in knowledge by them are still far more contracted than those that may be afforded by reading.

5. When we read good authors we learn the best, the most labored, and most refined sentiments of wise and learned men, for they have studied hard, and have committed to writing their maturest thoughts, the results of long study and experience; whereas by conversation, and in lectures, we often obtain only the present thoughts of our tutors or friends, which, though they may be bright and useful, are at first perhaps sudden and indigested, and mere hints which have risen to no maturity.

6. It is another advantage of reading that we may review what we have read. We may consult the page again and again, and meditate on it at successive seasons in our serenest and most retired hours, having the book always at hand; but what we obtain by conversation and in lectures is often lost again as soon as the company breaks up or the day vanishes, unless we happen to have a good memory or

quickly retire and note down what we have found of value. For the same reason, and for the want of retiring and writing, many a learned man has lost useful meditations of his own, and could never recall them.

HOW TO GET THE GREATEST POSSIBLE BENEFIT FROM
LECTURES.

1. There is something more sprightly, more delightful and more entertaining in the living discourse of a wise and well-qualified teacher, than there is in the silent and sedentary practice of reading. The very turn of voice, the good pronunciation, and the polite and alluring manner which some teachers have attained, will engage the attention, keep the soul fixed, and convey instruction in a more lively and forcible way than is possible in the mere reading of books.

2. A tutor or instructor, when he paraphrases and explains an author, can mark out the precise point of difficulty or controversy and unfold it. He can show you which paragraphs are of greatest importance, and which are of less moment. He can teach his hearers what authors or what parts of an author are best worth reading on any particular subject, and thus save his disciples much time and pains by shortening the labors of their private studies. He can show you what were the doctrines of the ancients in a compendium which perhaps would cost much labor and the perusal of many books to attain. He can inform you what new doctrines or sentiments are arising in the world before they come to the public, as well as acquaint you with his own private thoughts and his own experiments and observations, which never were and perhaps never will be published to the world, and yet may be very valuable and useful.

3. When an instructor in his lectures delivers any matter of difficulty or expresses himself in such a manner

as seems obscure, so that you do not take up his ideas clearly or fully, you have opportunity, when the lecture is finished or at other proper seasons, to inquire how such a sentence should be understood, or how such a difficulty may be explained and removed.

If there be permission given to converse freely with the tutor, either in the midst of a lecture or at the end of it, concerning any doubts or difficulties that occur to the hearer this brings it very near to conversation or discourse.

PROFITABLE CONVERSATION.

1. When we converse familiarly with a learned friend, we have his own help at hand to explain to us every word and sentiment that seems obscure in his discourse, and to inform us of his whole meaning, so that we are in much less danger of mistaking his sense; whereas in books whatsoever is really obscure may abide always obscure without remedy, since the author is not at hand that we may inquire his meaning.

2. If we mistake the meaning of our friend in conversation we are quickly set right again, but in reading we many times go on in the same mistake, and are not capable of recovering ourselves from it. Thence it comes to pass that we have so many contests in all ages about the meaning of ancient authors, and especially of the sacred writers.

3. When we are discoursing upon any theme with a friend, we may propose our doubts and objections against his sentiments and have them solved and answered at once. The difficulties that arise in our minds may be removed by one enlightening word; whereas in reading, if a difficulty or question arise in our thoughts, which the author has not happened to mention, we must be content without a present answer or solution of it.

4. Not only are the doubts which arise in the mind upon any subject or discourse easily proposed and solved in conversation, but the difficulties we meet with in books and in our private studies may find a relief by friendly conferences. We may pore upon a knotty point in solitary meditation many months without a solution, because perhaps we have gotten into a wrong track of thought, and our labor, while we are pursuing a false scent, is not only useless and unsuccessful, but it leads us perhaps into a long train of error for want of being corrected in the first step. But if we note down the difficulty when we read it, we may propose it to an intelligent friend or teacher when we see him. We may thus be relieved in a moment and find the difficulty vanish: he beholds the object perhaps in a different view, sets it before us in quite a different light, leads us at once into evidence and truth, and that with a delightful surprise.

5. Conversation calls into light what has been lodged in the recesses and secret chambers of the soul. By occasional hints and incidents it brings useful notions into remembrance: it unfolds and displays the hidden treasures of knowledge with which reading, observation and study, have before furnished the mind. By mutual discourse the soul is awakened and allured to bring forth its hords of knowledge and it learns how to render them most useful to mankind. A man of vast reading without conversation is like a miser who lives only to himself.

6. In free and friendly conversation our intellectual powers are now animated, and our spirits act with a superior vigor in the quest and pursuit of unknown truths. There is a sharpness and sagacity of thought that attends conversation beyond what we find whilst we are shut up reading and musing in our retirement. Our souls may be serene in solitude, but not sparkling, though perhaps we are employed

in reading the works of the brightest writers. It often happens in free discourse that new thoughts are strangely struck out, which in calm and silent reading would never be excited. By conversation you will both give and receive this benefit, as flints when put into motion and in striking against each other produce living fire on both sides, which would never have arisen from the same hard materials in a state of rest.

7. In generous conversation amongst ingenious and learned men we have the great advantage of proposing our private opinions, and bringing our sentiments to the test, and learning in a safe and compendious way that the world will judge of them, how mankind will receive them, what objections may be raised against them, what defects there are in our scheme, and how to correct our mistakes. These advantages are not so easy to be obtained by our own private meditations, for the pleasure we take in our own notions, and the passion of self love, as well as the narrowness of our views, tempt us to pass too favorable an opinion on our own schemes; whereas the variety of genius in our several associates, will give happy notice how our opinions will stand in the view of mankind.

8. It is also another considerable advantage of conversation, that it furnishes the student with a knowledge of men and the affairs of life, as reading furnishes him with book learning. A man who dwells all his days among books may amass a great amount of knowledge, but he may still be a mere scholar, which is a contemptible sort of character in the world. A hermit shut up in his cell in a college contracts a sort of mould and rust upon his soul, and all his airs of behavior, have a certain awkwardness in them; but these awkward airs are worn away by degrees in company. The scholar becomes a citizen or a gentleman, a neighbor and a friend: he learns how to dress his senti-

ments, in the fairest colors, as well as to set them in the strongest light. Thus he brings out his notions with honor: he makes some use of them in the world, and improves theory by practice.

SERIOUS AND PROFOUND MEDITATION.

Mere lectures, reading and conversation, without thinking, are not sufficient to make a man of knowledge and wisdom. It is our own thought and reflection, study and meditation, that must attend all the other methods of improvement, and perfect them.

1. Though observation and instruction, reading and conversation, may furnish us with many ideas of men and things, yet it is our own *meditation*, and the labor of our own thoughts, that must form our judgment of them. It is our own mind that must judge for ourselves concerning the agreement or disagreement of ideas, and form propositions of truth out of them. Reading and conversation may acquaint us with many truths, and with many arguments to support them; but it is our own study and reasoning that must determine whether the propositions are true, and whether the arguments are just and solid.

2. It is confessed there are a thousand things which our eyes have not seen, and which would never come within the reach of our personal and immediate knowledge and observation, because of the distance of time and place: these must be known by consulting other persons; and that is done either in their writings or in their discourses. But after all, let this be a fixed point with us, that *our own reflection and judgment alone must determine how far we receive that of which books or men inform us, and how far they are worthy of our assent and credit.*

3. It is meditation and study that transfer and con-

vey the notions and sentiments of others to ourselves, so as to make them properly our own. *It is our own judgment upon them, as well as our memory of them, that makes them become our own property.*

4. By study and meditation we improve the hints that we have acquired by observation, conversation and reading. We take more time in thinking, and by the labor of the mind we penetrate deeper into the themes of knowledge, and carry our thoughts sometimes much further on many subjects than we ever met with in the reflections of others, either in the books of the dead or the discourses of the living. It is our own reasoning that draws out one truth from another, and forms a whole scheme or science from a few hints which we borrowed elsewhere.

5. By a survey of these things we may justly conclude that he who spends all his time in hearing lectures, or poring over books, without observation, meditation or converse, will have but a mere historical knowledge of learning, and be able only to tell what others have known or said on any subject. He that lets all his time flow away in conversation, without due observation, reading or study, will gain but a slight and superficial knowledge, which will be in danger of vanishing with the voice of the speaker. He that confines himself to his closet and his own narrow observation of things, and is taught only by his own solitary thoughts, will be in danger of a narrow spirit, a vain conceit of himself, and an unreasonable contempt of others; and after all he will obtain but a very limited and imperfect view and knowledge of things, and will seldom learn how to make that knowledge useful.

These five methods of improvement should be pursued jointly, and go hand in hand where our circumstances are so happy as to find opportunity and convenience to enjoy them all; though I must give opinion that two of them,

namely, reading and meditation, should employ much more of our time than public lectures or conversation and discourse. As for observation, we may be always acquiring knowledge in that way, whether we are alone or in company.

Let the enlargement of your knowledge be a constant view and end in life, since there is no time or place, no transactions, occurrences, or engagements, which exclude us from this method of improving the mind. When we are alone, even in darkness and silence, we may converse with our own hearts, observe the working of our own spirits, and reflect upon the inward motions of our own passions in some of the latest occurrences in life; we may acquaint ourselves with the powers and properties, the tendencies and inclinations both of body and spirit, and so gain a more intimate knowledge of ourselves. When we are in company, we may discover something more of human nature, of human passions and follies, and of human affairs, vices and virtues, by conversing with mankind and observing their conduct. Nor is there anything more valuable than the knowledge of ourselves and the knowledge of men, except it be a knowledge of God who made us, and our relation to Him as our Governor.

When we are in the house or the city, wheresoever we turn our eyes we see the works of men: when we are abroad in the country we behold more of the work of God. The skies above and the ground beneath us, the animal and vegetable world around about us, may entertain our observation with ten thousand varieties.

Endeavor, therefore, to derive some instruction or improvement of the mind from every thing which you see or hear, from every thing which occurs in human life, from every thing within you or without you. Read the wisdom of God and his admirable contrivance in them all; read his

almighty power, his rich and various goodness in all the works of his hands.

2. From the day and the night, the hours and the flying minutes, learn a wise improvement of time, and be watchful to seize every opportunity to increase in knowledge.

3. From the vicissitudes and revolutions of nations and families, and from the various occurrences of the world, learn the instability of mortal affairs, the uncertainty of life.

4. From the vices and follies of others, observe what is hateful in them; consider how such a practice looks in another person, and remember that it looks as ill or worse in yourself. From the virtue of others learn something worthy of your imitation.

5. From the deformity, the distress, or calamity of others, derive lessons of thankfulness to God, and hymns of grateful praise to your Creator, Governor and Benefactor, who has formed you in a better mould, and guarded you from those evils. Learn also the sacred lesson of contentment in your own estate, and compassion to your neighbor under his miseries.

6. From your natural powers make this inference, that they were not given you for nothing, but for some useful employment to the honor of your Maker, and for the good of your fellow-creatures, as well as for your own best interest and final happiness.

7. From the sorrows, the pains, the sicknesses, and sufferings that attend you, learn the evil of sin and the imperfection of your present state. From your own sins and follies learn the patience of God toward you, and the practice of humility toward God and man.

8. Thus from every appearance in nature, and from every occurrence of life, you may derive natural, moral and religious observations to entertain your minds, as well as

rules of conduct in the affairs relating to this life and that which is to come.

Among books which are proper and requisite, in order to improve our knowledge in general, or our acquaintance with any particular science, it is necessary that we should be furnished with vocabularies and dictionaries of several sorts, namely, of common words, idioms and phrases, in order to explain their sense; of technical words, or the terms of art, to show their use in arts and sciences; of names of men, countries, towns, rivers, and the like. These are to be consulted and used upon every occasion; and never let an unknown word pass in your reading without seeking for its sense and meaning.

If such books are not at hand, you must supply the want of them as well as you can, by consulting those who can inform you; and it is useful to note down matters of doubt and inquiry in some pocket-book, and take the first opportunity to get them resolved, either by person or books.

Be not satisfied with a mere knowledge of the best authors that treat of any subject, instead of acquainting yourselves thoroughly with the subject itself. There are many young students who are fond of enlarging their knowledge of books, who content themselves with a notice of their title-pages, which is the attainment of a bookseller rather than of a scholar. Such persons are under a great temptation to practice these two follies: To heap up a great number of books at a greater expense than most of them can bear, and to furnish their libraries infinitely better than their understanding; and when they have gotten such rich treasures of knowledge upon their shelves, to imagine themselves men of learning, and take a pride in talking of the names of famous authors, and the subjects of which they treat, without any real improvements of their own

minds in true science or wisdom. At best their learning reaches no further than the indexes and tables of contents, while they know not how to judge or reason concerning the matters contained in those authors.

And indeed how many volumes of learning soever a man possesses, he is still deplorably poor in his understanding, until he has made those several parts of learning his own property, by reading and reasoning, by judging for himself, and remembering what he has read.



CHAPTER III.

How to Succeed in Business.

“In battle or business whatever the game,
 In law, or in love, it is ever the same;
 In the struggle for power, or scramble for pelf,
 Let this be your motto, “Rely on yourself.”
 For whether the prize be a ribbon or throne,
 The victor is he who can go it alone.”

—SAXE.

WHETHER your life shall be successful or not, is a question which may be answered by yourself alone. It cannot be done by proxy. Temperance, frugality, honesty, and economy, accompanied by a strong determination and perseverance, coupled with the power of personal magnetism, will bring you to the goal of success and prosperity, Nothing else will. “The longer I live,” said Fowell Buxton, “the more I am certain that the great difference between men, between the feeble and the powerful, the great and the insignificant, is *energy—invincible determination*—a purpose once fixed, and then death or victory! That quality will do anything that can be done in this world; and no talents, no circumstances, no opportunities, will make a two legged creature a man without it.” The path of success in business is invariably the path of common sense. The best kind of success in every man’s life is not that which comes by accident, and “lucky hits” often turn out very unlucky in the end. “We may succeed for a time by fraud, by surprise, by violence, but

we can succeed permanently only by means directly opposite." "Honesty is the best policy," and it is upheld by the daily experience of life; uprightness and integrity being found as successful in business as in everything else. It is possible that the scrupulously honest man may not grow rich as fast as the unscrupulous and dishonest man, but the success will be of a truer kind, earned without fraud or injustice. And even though a man should for a time be unsuccessful, still he must be honest; better lose all and save character. For character is itself a fortune, and if the highly principled man will hold in his way courageously, success will surely come—nor will the highest reward of all be withheld from him,

Success is a science. It may not be so understood. With a majority of failures, why should it be? It is not found in the gaining of millions, for many a beggar at heart has been counted by the world as wealthy. And many a rich man in mind, and life, and enjoyment, has been considered poor.

All we can go by outwardly is appearance. The doctors, lawyers and merchants, build up their custom largely by appearances and partly by being what they claim to be.

Life is its own success or its own failure. The lover of a million unknown friends is less favored than of a hundred well known. A few will remember us; the most will forget and care little; but of the few who do remember, how good to be well thought of, as just, as upright, as earnest, as original, as not having begged our way through, but given to the world some fair compensation for our right to a place in its business.

The man who succeeds is the popular man — the person who has hosts of acquaintances, and who does not hesitate to ask a favor, any more than he does to do one. He cultivates his acquaintances and blossoms out before each one.



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He is always glad to see them and always has a smile and a pleasant word.

Beyond a certain point he is intimate with none, knowing that a man with strong friendships is sure to have some decided enemies and an enmity often is most convenient. The popular man knows all the prominent members of society but he never neglects those who fill the ranks of mediocrity; everything that comes to his mill is grist.

There is nothing hypocritical in all this. The popular man is what he seems to be. He wishes well to everyone, himself included and he would do no one an ill turn. He wishes no one to do him harm. His desire is to make things pleasant to others, that others may make things pleasant to him.

What he does, he does well, no matter how small it is. Such a man is sure to command success. He is thorough and can be depended upon in purely business relations and in his social life he charms and attracts his acquaintances, so that everyone wants to help him.

Women smile on him and his chances of marrying well are tenfold better, even if he is poor than that of a man possessing riches but little personal magnetism.

One of the most important subjects on which to stand "just right" is the matter of drinking, for of all the terrible curses that have destroyed humanity, intemperance is the most fearful.

There is no sin which doth more deface God's image than drunkenness; it disguiseth a person and doth even unman him. Drunkenness makes him have the throat of a fish, the belly of a swine and the head of an ass. Drunkenness is the shame of nature the extinguisher of reason, the shipwreck of chastity and the murderer of conscience.

Drink perverts the appetite, weakens the will, debases the moral nature. It makes a man coarse, brutal and repul-

sive and seems to cast out every element of manliness and principle of honor. The only safe rule is to let it alone. If there is not sufficient resolution to resist the first glass, what folly to suppose that the tenth or the fiftieth can be put away, when the habit of drinking is more or less formed and an appetite created.

Young man, as you cherish all the fond hopes and bright promises of your youth; as you value the lofty aspirations of your manhood, as you would preserve the brain to conceive, the will to direct and the arm to execute in all their might as God has given them to you; as you would fill your obligations to society and to your family, as you spare sorrow to the parents who lean upon you, do not tamper with this fearful vice.

We have but one life to live, a few short years are all that is allotted us in which to show of what stuff we are made and how shall we acquit ourselves and then the opportunity for glorious, heroic action is over forever, the harvest-time will have ended and the night will have come when no man can work.

The man who has resolved to make the most of himself will strive to develop to the utmost all his faculties and improve all opportunities for honorable advancement. No matter if he is not gifted with genius, no matter if he is even below the standard of mediocrity, he will be lifted up into the bracing atmosphere of earnestness and roused to a life of activity and devotion to duty.

Then strive to make the most of yourself, however unpromising you may be in yourself, however discouraging your surroundings and dark may appear your future. The simple resolve on your part to do this will give you strength and nerve you with new courage and hope. It is encouraging to the dullest mind to see what pluck has done in spite of poverty, obscurity and the most unfavorable circumstances, and how many of the

worlds best workers and profoundest thinkers have risen from unpromising beginnings.

Young man, do not let your heart sink because you have never seen the inside of a college, and possess only a common-school education; because you seem to yourself so dull and stupid, compared to many who appear quick-witted and wise; because you may not be able to wear such good clothes, or have not the easy polished address of others who are favorites in society; because your arms seem so short, and the prizes of life so high; remember, that thousands have started in the world with advantages infinitely poorer than your own, and yet have left their names and deeds on the roll of fame; remember, that the very struggles and obstacles which you think will prevent you from rising, are the tests by which you are measured, and if you have not the pluck and bravery to grapple with them, you are not worthy to enter into the company of those great, great souls, who have won the victory.

If we treat others with due respect, and with manners cordial and frank, we are paying them a compliment which they cannot overlook. We show that we have a delicate consideration for their feelings and pleasure, and that we regard them worthy of our confidence and esteem. There are few natures, if any, which will not reciprocate these feelings, and soon assume towards us the same attitude.

A courteous manner has been the means of bringing thousands of young men to positions of honor, wealth and influence. It is like the "sesame" of the ancient story, which opens otherwise impassable barriers.

HOW TO GET RICH.

It might be supposed, from the comparatively few who become rich, that there is some mysterious secret which is necessary to know in order to acquire wealth. This is a

mistake, unless the secret lies in the very simplicity of the matter.

Franklin said, that "The way to wealth is as plain as the way to market. It depends chiefly on three words, industry, frugality and economy; that is, waste neither time nor money, but make the best use of both. Without industry and frugality, nothing will do, and with them everything."

Spend less than you earn. Take this rule for your guide, and it will lead you to fortune. There are hundreds of men who have been receiving princely revenues for years but who still remain poor, because they allow their expenses to exceed their incomes.

P. T. Barnum, who acquired a large fortune by his own exertions, and who has had an extraordinary opportunity for observation, says, that the way to get rich is quite simple; all you have to do is to spend less than you earn, and to shun "rum and tobacco."

The men who amass wealth are usually men of integrity, punctual and methodical in their business habits, and rich also in the kindly impulses of humanity which endear them to hosts of friends. It is true that corrupt men sometimes accumulate wealth, but it generally slips from them in the end or soon becomes scattered. The only wealth that can give real enjoyment is that which is honestly obtained.

But it is impossible for every man to be a millionaire, although he have all the qualities and virtues which have been enumerated. The wealth of the world is limited, and where there is one millionaire there must of necessity be thousands of men in moderate circumstances. Fortunately, true riches are not dependent on the accumulation of a certain amount of money, for many men possessing immense fortunes have fancied themselves on the way to the poor

house and have denied themselves the common necessities of life.

Said a wise man: "I take him to be a truly rich man that lives upon what he has, owes nothing and is contented; for there is no fixed sum of money, nor quantity of estate that can make a man rich, since no man is truly rich that has not so much as perfectly satiates his desire of having more; for the desire for more is want, and want is poverty."

So, though it be impossible for every man to acquire an immense fortune, it is possible for him to become rich in this true sense and no other riches are worthy of seeking.

THE SECRET OF SUCCESS.

Although there is no privileged road which leads to success in life, yet it is interesting and instructive to gather hints from the conspicuous examples of those who have reached that desired goal.

It is said that Cornelius Vanderbilt on being asked by a young acquaintance, who was admiring his sumptuous office, how he had managed to acquire such immense wealth, the great financier looking up from his desk and replied: "By minding my own business and saying nothing about it."

With industry and economy, I entertain strong confidences that you will succeed; but indolence and inattention will be sure to bring ruin and disgrace.

I beseech you therefore, to give your whole attention to your business.

Industry and economy in early life, unless some peculiar misfortune overtake you, will secure you support and enjoyment when old age or sickness comes.

"And what is equally important, interest and enterprise

insures the respect of your fellow-citizens, without which life is scarcely worth preserving.

Deal justly and honestly with everybody. Money costs too much if not honestly acquired.

Treat everybody with whom you have business with civility and attention. Kind words and courteous deportment are essential to success in business.

If your hands can't be usefully employed, attend to the cultivation of your mind. Always speak the truth. Make few promises. Live up to your engagements. Keep your own secrets, if you have any. When you speak to a person, look him in the face. Good company and good conversation are the sinews of virtue. Good character is above all things else. Your character cannot be essentially injured except by your own acts. If any one speaks evil of you, let your life be so that none will believe him. Drink no kind of intoxicating liquors. Ever live (misfortune excepted) within your income. When you retire to bed, think over what you have done during the day. Make no haste to be rich, if you would prosper. Small and steady gains give competency with a tranquil mind. Never play at a game of chance. Avoid temptation, through fear you may not withstand it. Earn money before you spend it. Never run into debt unless you can see a way to get out again. Do not put off until tomorrow that which should be done to-day.

The following shows how easy it is to accumulate a fortune providing you systematically save money. The figures show what would be the result at the end of fifty years by saving a certain amount each day, and putting it at interest at the rate of six per cent:—

One cent, \$950. Ten cents, \$9,504. Twenty cents, \$19,006. Thirty cents, \$28,512. Forty cents, \$38,015. Fifty cents, \$47,520. Sixty cents, \$57,024. Seventy

cents, \$66,528. Eighty cents, \$75,032. Ninety cents, \$85,537. One dollar, \$95,041. Five dollars, \$475,208.

Nearly every person wastes enough in twenty or thirty years, which, if saved and carefully invested, would make one quite independent; but the principle of small savings has been lost sight of in the general desire to become wealthy in a short time.

THE VALUE OF A COMPETENT INSTRUCTOR.

There are few persons of so penetrating a genius, and so just a judgment, to be capable of learning the arts and sciences without the assistance of teachers. There is scarcely any science that is properly and speedily learned, even by the noblest genius with the best books, without a tutor. Books are a sort of dumb teachers: they point out the way to learning; but if we labor under any doubt or mistake, they cannot always answer sudden questions, or explain present doubts and difficulties: this is properly the work of a living instructor.

There are few tutors who are sufficiently learned to sustain all the parts and provinces of instruction. The sciences are numerous, and many of them lie far wide of each other; and it is best to enjoy the instructions of two or three tutors at least. Then we may expect that each will teach the few parts of learning which are committed to his care in greater perfection. But where this advantage cannot be had with convenience, one superior teacher may supply the place of two or three common instructors.

It is not sufficient that instructors be skilful in those sciences which they profess and teach; they should also have skill in the art or method of teaching, and patience in the practice of it. There are some very learned men, who know much, yet have not the talent of communicating their knowledge.

A good tutor is one who can and will apply himself with diligence and concern, and indefatigable patience, to effect what he undertakes: to teach his students and see that they learn; to adapt his way and method, as near as may be, to the various dispositions, as well to the capacities of those whom he instructs, and to inquire often into their progress and improvement.

And he should take particular care of his own temper and conduct, that there be nothing in him or about him which may set a bad example; nothing that may savor of a haughty temper, or a mean and sordid spirit; nothing that may expose him to the aversion or to the contempt of his scholars, or create a prejudice in their minds against him and his instructions. If possible, he should have so much of a natural candor and sweetness combined with all the improvements of learning, as may convey knowledge to the minds of his students with a gentle insinuation and sovereign delight, and tempt them to the highest improvement by a resistless and insensible force. But I shall have occasion to say more on this subject.

Let the learner endeavor to maintain an honorable opinion of his instructor, and heedfully listen to his instructions, as one willing to be led by a more experienced guide; and though he is not bound to accept every sentiment of his tutor, yet he should so far comply with him as to resolve upon a just consideration of the matter, and try and examine it thoroughly with an honest heart, before he presume to determine against him.

It is a frequent folly in students to fancy themselves wiser than those who teach them. At the first view, or upon a very little thought, they think they can discern weakness or mistake in what their teacher asserts, and reject at once sentiments and doctrines which their teachers

have determined, perhaps, after years of mature study, careful observation and much prudent experience.

It is true teachers and masters are not infallible, nor are they always in the right, and it must be acknowledged, it is a matter of some difficulty for younger minds to maintain a just veneration for the authority and advice of their parents and the instructions of their tutors, and yet at the same time secure to themselves a just freedom in their own thoughts.

If we would improve our minds by conversation, it is a great happiness to be acquainted with persons wiser than ourselves and to enjoy their conversation frequently. If they happen to be a little reserved, use all obliging methods to draw out of them what may increase your own knowledge.

If you happen to be in company with a merchant or a sailor, a farmer or a mechanic, lead them into a discourse of the matters of their peculiar province or profession; for everyone knows, or should know, his own business best. In this sense a common mechanic may be wiser than the philosopher. By this means you may gain some improvement in knowledge from everyone you meet.

Confine not yourself always to one sort of company, or to persons of the same party or opinion, either in matters of learning, religion or civil life, lest if you should happen to be educated in early mistake, you should be confirmed and established in it by conversing only with persons of the same sentiments. A free and general conversation with men of various countries and of different parties, opinions and practices, so far as it may be done safely, is of excellent use to undeceive us in many wrong judgments which we may have framed and to lead us to just thoughts.

In mixed company, among acquaintances and strangers,

endeavor to learn something from all. Be swift to hear; but be cautious with your tongue, lest you betray your ignorance or offend some who are present. The Scriptures severely censure those who speak evil of the things they know not. Acquaint yourself with persons and parties which are far distant from your common life and customs: this is a way whereby you may form a wiser opinion of men and things. Prove all things, and hold fast that which is good, is a divine rule, and it comes from the Father of light and truth.

Be not frightened nor provoked at opinions different from your own. Some persons are so confident they are in the right that they will not come within the hearing of any notions but their own: they have their little province in the intellectual world, where they fancy the light shines while all the rest is in darkness. They never venture into the ocean of knowledge, nor survey the riches of other minds, which are as solid and useful, and perhaps are finer gold than what they ever possessed.

Believe that it is possible to learn something from persons much below yourself. We are all shortsighted, and our views are, at best, narrow and limited. We often see but one side of the matter, not extending our sight far enough to reach every thing that has a connection with the thing we talk of. We see but in part, and know but in part; therefore it is no wonder that we do not form right conclusions. Even the proudest admirer of himself might find it useful to consult with others, though of inferior capability and penetration. We have a different prospect of the same thing, if I may so speak, according to the different position of our understandings towards it: a weaker man may sometimes light on notions which have escaped a wiser, and which the wiser man might make a happy use of, if he would condescend to notice them.

To men of business and the genera' public I appeal and especially to those who wish to apply personal magnetism to business purposes, such as selling goods, obtaining the confidence of the community, and bettering their condition in life by obtaining wealth and consequent prosperity.

A great deal has been written by interested parties on the corruptibility of riches; about money being the root of all evil; that riches do not make hapiness; that poor people are happier than rich; that gold is a curse, and the cause of crime etc. Now all this looks very well in theory, but who among my readers do not know that the very opposite is the result, and those who talk so much and preach so persistently on the curse of gold, are themselves very anxious to secure as much of this root of evil as possible for themselves and their families. Money is not a curse but a blessing. Riches is the reward of mankind, the hope of all, and providence intended it to be so, and those only are happy (as far as happiness in this world goes) who, if they are not exactly rich, have at least a sufficiency to make them contented. Poverty is the curse of the world; poverty is nine cases out of ten the cause of crime; poverty fills our prisons and alms houses; poverty makes a man a forger, a drunkard and a murderer; poverty is brutalizing in its effects, makes good men bad ones, and takes the crown of innocence (woman's virtue) from a pure heart, leaving in place shame, disgrace, agony, indignation, broken hearts, and often the death of the unfortunate victims themselves. The thief and criminal were born such; and the poor, betrayed, outraged—unfortunate—little more very often, than a child in years, nestled once in its mother's arms, pure and innocent as the white robed angels, who sing before the throne of God. What made the one a murderer, another a thief and so on through the whole catalogue of

crime? I say, poverty, will be as a rule, the general answer. The rich, by nature, are no better than the poor, but they have not the temptation to steal, having plenty without; they are surrounded with riches, luxury refinement, learning, intelligence and the fine arts and they have no inducement to commit robbery and crime. Poverty makes men coarse, vulgar, profane, brutal and lost to all shame, while on the contrary wealth is a civilizer, refines the mind by education and those elegant surroundings that money only can purchase.

To understand Personal Magnetism, is to understand how to secure wealth and happiness, and is of incalculable benefit to all classes of the community.

A concentration of a positive, controlling will on a person passive and consequently easily impressed, will do more in selling goods, obtaining favors and gaining confidences, than the combined efforts of a dozen men, who use only argument and obliging manners. The clergyman can accomplish more good to his congregation by Personal Magnetism than by mere persuasive or theological discussions! The physician can benefit his patient in many cases, more by his influence than by medicine, and the parent can use it so as to benefit both himself and his entire family.

If you are to be a salesman or solicitor, your power lies in your ability to influence others. Anybody can sell to a man who wants to buy. He would buy anyway. Your success lies in your power to infuse in others a desire, and thus create a demand for your goods.

Some people seem naturally endowed with a peculiar magnetic force. Many such exercise over their fellows an irresistible power. We say they are full of Personal Magnetism, and wonder how they get it. Such persons seem naturally to possess a hypnotic power. By their

forcible way of doing things they also possess a great deal of suggestive power. It all comes of enthusiasm, energy and concentration of mind, with a consequent clearness of thought and conception, which may be easily acquired by anyone possessing our great secrets as taught in the full course in Vital and Mental or Personal Magnetism.

We all have this force latent in us. All it needs is development. Without enthusiasm, energy and concentration of thought and steadfastness of purpose our best efforts can but be insipid and impotent. The philosophy of ones influence over others lies in a close study of human nature, personal magnetism, a deep concentration of purpose, a ceaseless application to business and an everlasting, unconquerable persistence maintained by full confidence in self, spurred on by limitless ambition and encouraged by a strong hope.

Exercise your will power, for "where there's a will there's a way." Never think you cannot. Never allow yourself to be governed by circumstances, but make circumstances to suit yourself.

Study the actions of persons who are successful, and who control and govern by the will; hold up your head and try to imitate them.

Recollect that humility is a virtue only when it does not allow you to be trampled under foot.

All the elements which form a good and attractive character are essential to the art of pleasing. In business affairs we delight to deal with men in whom we find integrity. Truth is so naturally pleasing that we derive great satisfaction from an honest character. Should you be suspected of injustice, malignity perfidy, lying, etc., all the graces and knowledge of the world will never procure you esteem, friendship and respect. The first of the requisites in our intercourse with the world, and the chief

giving pleasure to those with whom we associate, is inviolable sincerity of heart, coupled with a knowledge of the power of exerting personal magnetism.

Would you possess this grand gift, whereby you may rise to pre-eminence and be known as the owner of a master mind? Would you step out from the rank and file of the mediocrists and brain workers? If so, the road is a short and easy one. If you would travel it—if you would be a pilgrim to the shrine of success—read the prospectus in the latter part of this book, and then “mark, learn, and inwardly digest” what you have read. Think over the contents of this book; follow out other thoughts it may suggest; then act according to your own good judgment. If it has caused you to think, its mission has been accomplished.

In conclusion: everything to prove beneficial must be especially adapted to the characteristics of each individual. There is no balm in Gilead, potent enough to cure all evils or to accomplish unanimously good results, without special and personal instructions suited to each individual's sex, age, condition, temperament, occupation and general natural abilities, which guarantees to all a successful accomplishment of this great work. For this reason you can readily see that it would be utterly impossible to publish in book form general instructions that would give the most important secrets of the art.

This is what makes our plan especially valuable, as it deals privately with you and for you, giving you only such methods as will positively make you successful in the shortest possible time. Men who have made their names imperishable for all time are those whose “personal magnetism,” and whose ability to read character was cultivated in the highest degree. Such knowledge is not born in one, any more than is the learning of the scientist or great jurist

or philosopher; it is acquired by study and observation and experiment. Those who are competent to read character from faces, fascinate and comprehend the motives and springs of human conduct at a glance, are like the skillful general who knows the position of the enemy and strength of his equipment, and can, therefore, determine when and where to move his forces and operate to any advantage.

There are few persons of so penetrating a genius, and so just a judgment, as to be capable of learning the arts and sciences without the assistance of teachers. There is scarcely any science that is properly and speedily learned, even by the noblest genius with the best books, without a tutor. Books are a sort of dumb teacher : they point out the way to learning ; but if we labor under any doubt or mistake, they cannot always answer sudden questions, or explain present doubts and difficulties : this is properly the work of a living instructor.

A good tutor is one who can and will apply himself with diligence and concern, and indefatigable patience, to effect what he undertakes ; to teach his students, and see that they learn ; to adapt his way and method, as near as may be, to the various dispositions, as well as to the capacities of those whom he instructs, and to inquire often into their progress and improvement.

And he should take particular care of his own temper and conduct, that there be nothing in him or about him which may set a bad example; nothing that may savor of a haughty temper, or a mean and sordid spirit; nothing that may expose him to the aversion or to the contempt of his scholars, or create a prejudice in their minds against him and his instructions. If possible, he should have so much of a natural candor and sweetness combined with all the

improvements of learning, as may convey knowledge to the minds of his students with a gentle insinuation and sovereign delight, and tempt them to the highest improvement by a resistless and insensible force. But I shall have occasion to say more on this subject.

Let the learner endeavor to maintain an honorable opinion of his instructor, and heedfully listen to his instructions, as one willing to be led by a more experienced guide; and though he is not bound to accept every sentiment of his tutor, yet he should so far comply with him as to resolve upon a just consideration of the matter, and try and examine it thoroughly with an honest heart, before he presume to determine against him.

If we would improve our minds by conversation, it is a great happiness to be acquainted with persons wiser than ourselves, and to enjoy their conversation frequently. If they happen to be a little reserved, use all obliging methods to draw out of them what may increase your own knowledge.

When a man speaks with much freedom and ease, and gives his opinion in the plainest language of common sense, do not presently imagine you shall gain nothing by his company. Sometimes you will find a person who, in his conversation or his writings, delivers his thoughts in so plain, so easy, so familiar and perspicuous a manner, that you both understand and assent to everything he says, as fast as you read or hear it; hereupon some hearers have been ready to conclude in haste, Surely this man says none but common things: I knew as much before, or I would have said all this myself. This is a frequent mistake.



The Goddess Hygieia.

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And be careful always to remember Solomon's rule, and let a speaker fairly finish before you reply; "for he that answereth a matter before he heareth it, it is folly and shame unto him."

As you should carry about with you a constant and sincere sense of your own ignorance, so you should not be afraid nor ashamed to confess this ignorance, by taking all proper opportunities to ask and inquire for further information. - Never remain in ignorance for want of asking.

Many a person might have arrived at a considerable degree of knowledge, if he had not been full of self-conceit, and imagined that he knew enough already, or else was ashamed to let others know that he was ignorant. God and man are ready to teach the meek and the humble; but he that fancies himself to know any particular subject well, or that will not venture to ask a question about it, is not likely to put himself into the way of improvement by inquiry and diligence. A fool may be "wiser in his own conceit than ten men who can render a reason;" and such a one is very likely to be always a fool.

Take heed of affecting always to shine in company above the rest, and to display the riches of your own understanding or your oratory, as though you would render yourself admirable to all that are present. This is seldom well taken in polite company: much less should you use such forms of speech as would insinuate the ignorance or dullness of those with whom you converse.

When you are in company talk often, but never long. In that case, if you do not please you are sure not to tire your hearers. There are many persons who, though they have nothing to talk of, never know when to leave off talking.

CHAPTER IV.

HOW TO SUCCEED IN LOVE.

"Man's love is of man's life a thing apart,
'Tis woman's whole existence."

—BYRON'S DON JUAN.

"With easy freedom and gay address,
A pressing lover seldom wants success."

—ROWE.

LOVE SURPASSES ALL THE OTHER human passions. All ages prove this, by having justly christened it "the one grand master-passion." Other things awaken enthusiasm, this rises to a passion, and renders many fairly mad. Even sharp commercial men, who know how to get over one hundred cents' worth out of every dollar used, often literally squander money on women they love. What consumes as much of human time and means? Men spend freely on religion, politics, vanities, drink, etc., but on what half as freely as on Love? Even the untold sums lavished on the female toilet and fashions are only so much spent to make women captivating and enamouring to man. Love, or desire to awaken it, prompts all. How many men, women, farmers, mechanics, workmen, merchants, literati, adventurers, etc., work with might and main, suffering untold pains and privations, to make money solely to expend on Love in some form—on wives, daughters, husbands, sons, "mistresses," balls, parties, or their paraphernalia, etc. Men spend freely on what yields them most pleasure, and

the amount spent on this sentiment, throughout all its forms—conjugal, illicit, and the family—fairly admeasures its relative power over them. Then what human Faculty consumes equal “means?” Church-goers go to see and be seen by the opposite sex more than to worship. Let each sex worship separately and few would go at all, and those soon return disappointed. The untold sums spent on church toilets have their chief object, not increased Worship, for one can pray as fervently in homespun as in brocade, and without jewelry as with, but to appear charming and captivating to the other sex. Not that we oppose Love going to church; for it has as good a right there as Worship; and young folks to court going home from meeting Sunday evening, as from singing-school or party; yet Love goes there the most.

WHAT ONE LIFE EMOTION ever took a hold so deep, or wielded a power half as magical over your soul, or permeated the very rootlets of your entire being, as did your Love? Wherever you went it followed you. Whatever you did it haunted you, or compelled you, willing or unwilling, to succumb to its power, and muse night and day on your loved one? What equally revolutionized your whole life, or ever made you half as happy? How infatuated, spellbound, and perfectly beside themselves, it always renders its “love-sick” victims! To enforce its necessity by repeating its rationale.

Capacity to love and awaken this tender passion is as much a gift, a real genius, as any other; and the basis of all conjugal excellence. On it rests the entire superstructure of wedlock. Out of it, like limbs and fruit from their trunk, grow all marital virtues and enjoyments.

LOVE IS STRONGER IN SOME, AND WEAKER IN OTHERS. As some excel in one gift, yet lack another, are good in music, but poor in figures, etc., so this loving, lovable capacity is strong in some, but weak in others. The difference between different persons in this respect is indeed heaven-wide. Those in whom it is large and normal instinctively make good husbands and wives without effort, yet those who lack it make poor ones, though they try their best. A man ever so industrious, steady, provident, liberal, pious, moral, intelligent, etc., if this Faculty is weak, is only a poor, commonplace husband, unloving and unloved ; comparatively soulless, withered, barren, indifferent, cold-hearted, rigid, uncouth, and cares little for woman in general, or wife in particular, and is cared little for by either ; while he in whom it is healthy and normal is like a perpetually overflowing fountain, constantly bubbling up with sparkling waters of conjugality. He loves woman in general, and wife in particular, which both awakens their love, and teaches him instinctively just how to comport himself toward both. He is all warmth, glowing, gushing, and rich in all masculine attributes ; while he in whom it is deficient is unmanned, emasculated in soul and body, and proportionally worthless as a husband.

A WOMAN whose Love is weak is cold, spiritless, passive, tame and barren in all feminine attractions and virtues ; half dead and alive ; like leather as compared with skin, having the female groundwork, but lacking its life and soul ; may indeed be a great worker and a good housekeeper ; the kindest and best of neighbors ; refined, proper and much besides ; but will be barren in womanliness, and therefore lack this one thing needful in conjugality, this very heart's core of female nature and the lova-

ble wife. Though good in all other respects, yet as a wife proper she is proportionally good for nothing. "I would as soon marry a post as her," said a well-sexed man of an extra nice, refined, intellectual, squeamish, unmarried woman of thirty, in whom this Faculty was wanting.

How INFINITELY GLORIOUS this loving, lovable capacity! What sacrifices for its object it inspires! What faults it hides! What virtues it develops! What other felicity equals it! What ecstasy as ecstatic! What a zest it imparts to every other life function and enjoyment! What joy in being loved! Girl, you little realize the intrinsic worth of that tender regard for you existing in your lover's soul, or you would not trifle with it. No emotion, not even worship, is any more sacred. Ye who have never loved stand aside, for novices are counted out; as are ye who have loved only indifferently. But all ye who have loved HEARTILY, was not that love-season your most sacred life-epoch? Were you not regenerated by it? Not sprinkled, but baptized ALL OVER. To love and be loved tamely, passively, is something; but to love and be loved with a whole-souled and a POWERFUL affection, is life's most luxurious and delicious feast perpetually served up. Have and prize musical gift, poetical talent, or any other you may possess; but to whatsoever other gift I possess let me superadd an intense, a doting-devoted LOVE-NATURE, and a lovable object. Be rich, yet unloving, if you will, but let ME be affectionate, though poor. Give me a clear head along with a warm heart, yet if but one, the warm, doting, loving heart first.

LOVE! How inexpressibly sacred! Less so than divine worship only. What other human emotion except divine worship penetrates quite as deeply into the very

rootlets and soul of numan existence as does this tender sentiment? For what does a man launch out so freely as to the devoted, affectionate, responsive wife whom he loves so tenderly and devotedly? She usually gets more of his time, money, feelings and affection generally, than does his Saviour, though that is not quite right.

The practical importance of this problem is almost infinite, because the lessons it teaches are proportionately valuable. None more so. It teaches men how to render themselves acceptable to women and women to men; any given man how to fascinate the woman he selects, and any woman just what to do and how to feel and act, what traits to manifest and what not, in order to make herself lovely and loved, selectable and selected in marriage—girls, old maids, how much is all that worth?—the married know how to retain each other's affections, and by converse what displeases and alienates, and many other like invaluable lessons.

LOVE'S MESSENGER IS MAGNETIC, because love itself is; as is also that life it initiates. Cupid's darts are not material forms, faces eyes, tones, etc., because its work is not. Magnetism is the more immediate instrument of life, and its two positive and negative forces obviously embrace its *modus operandi* of both its creation, and all its functions, thus:

TWO BODIES POSITIVELY CHARGED REPEL each other, as do two negatively; while one positive mutually attract.

The male is positive, the female negative; and their Love consists in their mutual attraction, which is greater or less as each is more or less magnetically charged, absolutely, and as regards each other. Two men may love

each other, so may two women when one is strongly masculinized, takes mostly after father, and the other strongly feminized. A man and a woman both strongly masculine or feminine may dislike each other, at least feel no magnetic attraction, because both are positive to each other, or both negative; but one fully masculine and the other feminine will be powerfully attracted to each other.

Falling in Love is perfectly explainable on this magnetic theory, but on no other. To meet at a party, in church, or steamboat, and instantly, on sight, mutually become perfectly "smitten," "mashed," "electrified," "enamoured," "Love-struck," "dead in-Love." Mutually "delighted" is too tame to express their passion; for their delight in each other is ecstatic. Each electrifies the other from head to foot, physically and spiritually. Neither ever felt anything like it. Their two entities rush together and blend like positive and negative galvanic forces, enrapturing both. Their very proximity thrills each other, because their magnetisms are interchanged through air. Each spell-binds and is spell-bound by the other. Both embarrass and are embarrassed by the other, perhaps too much for utterance. Both were full of this Personal Magnetism, which both gave off and received from the other.

ALL MEN, ALL WOMEN HAVE SOME of this Personal Magnetism.

If two of opposite sex are well charged and take hands, each can distinctly feel a magnetic current streaming up their own arms and shoulders; each giving and receiving it, to their mutual benefit. This male and female magnetism is the soul of gender, and its interchange, in which loving consists, is Nature's creative instrumentality.

HOW TO WIN,

Novels describe it ; but what predecessor or contemporary has ever before touched its analysis? Mark how many love Facts it explains and lessons it teaches.

Throw yourself, O courting youth, upon your own interior sense of propriety and right, as to both the beginning and conducting of courtship, after learning all you can of Personal Magnetism and have no fears as to results, but quietly bide them, in the most perfect assurance of their happy eventuality!

CULTIVATE AND MANIFEST WHATEVER QUALITIES YOU WOULD AWAKEN. You inspire in the one you court the precise feelings and traits you yourself experience. This law effects this result. Every Faculty in either awakens itself in the other. This is just as sure as gravity itself. Hence your success must come from within, depends upon yourself, and not the one courted. MEN can learn in just what attributes in them "take" with women in general, and their own admired one in particular ; while women are told in what traits in them awaken masculine appreciation and Love.

ANY MAN WHO CAN BEGIN to elicit any woman's Love can perfectly infatuate her more and more, solely by Personal Magnetism ; and all women who once start a man's Love—no very difficult achievement—can get out of him, and do with him, anything possible she pleases. The charming and fascinating power of serpents over birds is as nothing compared with that a woman can wield over a man and he over her. Ladies, recall your Love heyday. You had your lover perfectly spell-bound. He literally knew not what he did or would do.

The love-making art which can effect all this and much more, thus becomes well worth knowing ; yet is one of

“the lost arts.” Since the art of gallantry is thus valuable, how much more that of Love-making?—only its perfection.

DISSEMINATING SCIENTIFIC KNOWLEDGE concerning this much joked-about subject of Love-making thus becomes a work of philanthropy and social reform far transcending all others.

Why not give and take lessons in courtship as much as in music or grammar? Is it less important? Parents should teach their children early, and those taught “by sad experience” should instruct those not yet maritally spoiled.

ABOUT WINNING THE AFFECTIONS OF THE OPPOSITE
SEX, AND A HAPPY MARRIAGE.

It would be a waste of words to insist on a truth which all sensible people admit without argument, that marriage is the natural relation of the sexes. Ever since the beginning of time, the philosophers, sages, historians, romancers and poets have endeavored to explain the subtle, mysterious influence which draws or inclines two of the opposite sex toward each other in a mystic unity of mutual preference and favor, until in the expressive language of Holy Writ, “the twain become one flesh.” Mingling with the first breezes of Paradise, laden with the first fresh perfumes of Eden, glowing with the beauteous hues of Eve’s first blush when Adam whispered words of rapture in her ear—one sentiment, one passion pervades all animated nature, which the whole world recognizes by one sweet word only—and that word is LOVE. The inspired poets have vied with each other for many ages in profusion and opulence of description endeavoring to convey in language the peculiarities of intense affection—the thoughts which crowd the

brain when proffered love, accepted and requited, is sealed by "one long kiss, the kiss of youth and love." But, while we know that there are very many separate existences which *naturally* glide together—as naturally as moonbeams meet the sea—yet there are innumerable instances of those whose blissful experience after marriage shows that they were manifestly intended for each other, and made to make each other happy; and still, were it not that some influence, unknown to one of them, had brought them together, they would forever have remained unmarried. And I will here state, since there are thousands who are probably unacquainted with the fact, that there is now claimed to be a Secret of winning (for any one who may wish) the sincere and unchanging affection of any one of the opposite sex whose love may be desired. This extends not only to the single of either sex who love and would have that love returned, with a view of being united in wedlock; but it is also equally potent to reconcile and make happy those who have loved, wooed and married, and between whom there may be unhappy differences, quarrels, or matrimonial coolness and dislike. Personal Magnetism enables the operator to acquire the necessary controlling, positive mind, while the one on whom it is to be tried, and whose affections or confidence you wish to gain, being ignorant of the operator intending to subject them to this mighty influence is, as a matter of necessity, quite passive, and easily controlled, receiving an impression of love, esteem, confidence or respect, by the use of which men and women can gain the sincere and undivided affection of each other permanently, and that is all that ought to be required. In love-matters, therefore, it should never be used with improper motives. A poor male may quickly win the permanent af-

fections of, and marry a wealthy lady upon whom he may rest his affections, and in spite of any resistance. And so may a lady thus win a husband, and this, I say, is enough, without using this wonderful combination of natural forces for licentious or improper motives. But I am advising the people to do good—I really have no other object in offering personal magnetism to the public. I know, from a profound experience, that these arts will do much in establishing among men the sublime doctrine of “love one another,” or, which is the same thing, “love thy neighbor as thyself.”

You can be successful in all matters regarding business, courtship, marriage, etc.; how a man can obtain the love of a woman, or the woman that of the man; how to make any one act just as you desire them to do; also, how to accomplish all wonderful things.

It speedily dispels all nervous fear, awakens the sluggish lover, quickens the unappreciating friend, removes the bashfulness of the maiden, develops the heart-strings equal to love, makes the rough path of peevish nature even, and opens in each breast a little heaven. To wives who feel or fear their husband's love decay, it commends itself beyond all words. To lovers, or those who would be loved, its silent influence is hourly exerted with the happiest results. Its effects are irresistible. To those who mourn an absent dear one its effect is like a soothing balm. No walk in life so gloomy, no nature so uncouth, no heart so pulseless, as not to acknowledge the sunshine of its presence.

It has often been said personal magnetism can be used for bad or wicked purposes. To this I would say, so can everything else in nature; fire can be used to destroy property, poison to destroy life, wine and spirits to intoxicate,

and so on. But this is no argument. We should not be restricted in their proper use, or discard them because of their sometimes dangerous properties. Personal magnetism cannot be used for evil purposes more than any other science. A good, correct person will not use any thing improperly, and a bad one can only be restrained by the fear of the consequences which civilization and law impose on evil doers.

The great cause of unmarried adults in Christian communities is owing to the difficulties young people experience in endeavoring to procure partners. There is, in fact, no bachelor who has been so from choice, and, in nine out of ten cases, the reasons he will give you for his celibacy are not the true causes.

By far the greater number of old bachelors has been occasioned by circumstances which have kept them aloof from female society, or the bashfulness which would never permit them to bring a lady to the simple answer of "Yes" or "No."

I have known young men with every advantage of person and fortune to be deeply in love, but who, in consequence of their backwardness in revealing their passion, have waited until some person without the moiety of their deserts, but with a stock of assurance, carried away the object of their affections.

Again, ladies are obliged to remain single for the want of an opportunity to procure husbands. This is generally owing to the selfishness of parents, who exclude young men from their house, except those too insignificant to win their daughter's affections, till at last the lady is compelled to remain single or favor her inferiors.

Homeliness of person is never the cause of want of partners, for every age has its model, and fancies are as various as are the peculiar notions of individuals.

Although, as I have previously remarked, personal beauty is not essential to a successful conquest, cleanliness and "a careless comeliness with comely care" most unmistakably are. No lady would admire a slovenly swain, with a bad breath and dirty teeth; and with a gentleman *vice versa*. It is decidedly unromantic to press even very pretty lips in the ardor of a kiss, if the ivory they curtain is coated with a yellow incrustation, which gives a sewer fragrance to the breath.

Women are very often led away by the belief that the possession of beauty is indispensably necessary to win the love of man, but this has been proved to be a very erroneous idea.

That beauty is all-powerful to attract no one will attempt to deny, and in society the owner of the fairest face undoubtedly gains the largest share of admiration, but the admiration is not love, and the man who has been a devoted worshipper at beauty's shrine for years, very frequently at last falls really and passionately in love with a girl whose plainness of feature makes it a matter of wonderment to the world as to what he could possibly have seen in her to admire, and yet this is not by any means an uncommon instance.

"Beauty is but skin deep" is a saying, the truth of which no one will deny, and if a woman depends upon her beauty alone to retain her husband's love she holds that love by a frail thread indeed, and the day may not be far distant when the good looks upon which she prides herself may be lost.

We do not wish our fair readers to suppose we do not admire beautiful women, nor should we attempt to censure those who strive to improve their appearance; rather, on the other hand, should we advise that every effort should be tried to do so, for in many instances, women after marriage lose a great deal of the desire they formerly possessed to look as well as possible in their husband's eyes.

Beauty alone, though it may attract attention, nay, inspire love, cannot retain a heart by its power alone. It is well known that the handsomest men are not always those who are most admired by women; it is Personal Magnetism, not looks, that is attractive to the fair sex, and it is the same with men.

The science of Personal Magnetism thus presented is the first development and presentation of such a science. Fragmentary, incomplete and incorrect investigations of portions of this field of science have heretofore produced sciences and theories which have been called Cerebral Localization, Animal Magnetism, Hypnotism, Delsartian Philosophy or Psychology. We correct the errors of these systems and add new sciences, making a harmonious whole.

A knowledge of this wonderful power will be of immense value to all classes. The merchant in selling goods and gaining the confidence and good will of the community. To the LOVER, to gain the affections of his sweetheart; and the LADIES, to secure the love and esteem of men. We tell you how to proceed in order to best accomplish these results. We are pleased to say that the plan of instruction followed, which we believe to be the best possible one, while it produces the results desired, it at the same time develops the health and character of the student.

Old age seldom mars personal charms if the cycle of time has not robbed his or her natural adornments. Let him, therefore, who would win the fair hand of the lady he loves, in addition to a proper comeliness of apparel, endeavor to show a manly face, a cleanly mouth, and an unblemished skin. A female, too, should avail herself of every invention of art to preserve those ornaments which the God of Nature originally bestowed upon her.

Do not hastily misjudge and despise small matters. Trifles, my friends, are not to be despised with impunity, for they oftentimes make or mar a human being's destiny. We know that all great discoveries and inventions have been originated by the merest of trifles, the paltriest of accidents. An apple falling suggested to Sir Isaac Newton his invaluable discovery with regard to the laws of gravitation. The telescope was suggested by the accidental placing of a couple of pieces of glass together in an optician's shop, and a careless examination of them in that accidental position by a lounging apprentice boy. Trifles form the material of everything vast. The coral reefs and islands of the seas are the work of animalculæ scarcely perceptible to the naked eye. The globe itself is formed of atoms. If you disregard trifles you will never become prominent or important in any degree, but will vegetate like a plant, and die alone, unloved and uncared for. Life is no trifle, but it is a conglomeration of trifles. Look, therefore, upon the "day of small things" with a watchful and an earnest and a curious eye. A spark fires a train of gunpowder and blows up a city. A mouse, remember, freed the netted lion. In all the little details and minutiae which I am constrained to relate to you, and impress upon your attention, there lurks a great consequence—there lingers

a gigantic end. It is happiness; that which, to the unreflective and the ignorant, seems an unattainable shadow. But there is nothing so easily obtained, if pursued in the right way, as happiness. The old saying has it, "keep your feet warm and your head cool and defy the physician." There is an equal amount of substantial truth in my theory, viz.: preserve your health, acquire Personal Magnetism, win the woman you love, if possible, and make yourself as agreeable in looks as care and ingenuity will allow you. This will enable you to win and retain the affections of the one you adore, and will make you hosts of friends beside. What more is requisite to attain perfect contentment. How strange it is that simple truths, so plain and ingenuous that a child can appreciate them to their full extent, escape the knowledge of nine-tenths of mankind! How remarkable that the first intimation you have ever had of their force and value is received from the pages of this humble volume! Verily, we walk in darkness in the midst of light! Aaron Burr, one of the greatest of reprobates, completely and most desperately infatuated a great number of the "first," most aristocratic, refined, intelligent, and pious ladies; rendering them literally beside themselves, and always enamoured every lady he met. His biographer has more than once advertised to publish the love-letters Burr received from these ladies, which were the most melting and loving imaginable, but was each time deterred by threats that if he did he would be murdered. They well remembered how spellbound Burr had rendered them, and how exstastic their expressions of Love. Why? Simply because the extreme and intensity and power of Personal Magnetism in him enamoured them. Here is a masculine-feminine law. We have given its rationale.



The Soul's Awakening.

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Natural laws govern all Nature, and reduce all they govern to eternal right. Therefore Love, by being one of her departments, is reduced by its governing laws to the same scientific rules to which mathematical and other natural laws reduce whatsoever appertains to either.

COURT SCIENTIFICALLY THEN, all ye who court at all. Bungle whatever else you will, but do not dare bungle courtship: because its right management will conduct all to that happiest issue of life, a happy marriage; whilst its wrong is commensurately disastrous. Its august mission is to establish between two that eternal affiliation which will ever constitute them "one flesh" cement each other's affections past all possibility of future rupture; and render them one in object, doctrine, feeling, spirit, everything.

ITS BEGINNING is equally regulated by these laws; so that all the power wielded by Love over man barely admeasures the blessings conferred by its right initiation, and the miseries inflicted by its wrong. Indeed, its first stage is by far its most eventful, for good and evil. When begun and conducted just right it waxes better and better; but worse and worse when started wrongly. SO COMMENCE BY RULE, and learn how beforehand. Personal Magnetism as taught by us, should be your guide.

Generally speaking, both sexes are desirous of entering the matrimonial state; but, considering the hundreds of thousands who wear out a lonely and miserable existence as old maids and bachelors, it becomes quite evident that there is something wrong in the existing state of society, which debars so many respectable persons from marital felicity, and the REMEDY for all these disappointments we undertake to point out, and that remedy is PERSONAL MAG-

NETISM, one of the most SIMPLE and wonderful sciences in mental nature, enabling the possessor of it to FASCINATE, CONTROL the MIND and WIN the LOVE and AFFECTION of another. It is very simple and easily performed, and is AS RELIABLE AS ANY OTHER KNOWN PRINCIPLE OF SCIENCE. It is nothing new, as many suppose, but was known and practiced centuries ago, though looked upon as the effects of magic and supernatural agency, and it has only been within the last few years that this extraordinary power has been rightly understood and reduced to the UNERRING PRINCIPLES OF SCIENCE.

We claim that this science is the principle of all attraction. We also claim to possess the ability of IMPARTING TO OTHERS this power of fascination, and enable either sex, arrived at the age of puberty, to fascinate and win the UNDYING LOVE and affection of another. Faithless lovers can thus be reclaimed, friendships cemented, confidence established, and general happiness secured. The conditions are simple and easily understood, so that any ordinary intelligent person may comprehend, acquire and EXERT this extraordinary power, and gain the affections, love, confidence and esteem of another, making that person love and admire you MORE THAN ANY ONE ELSE IN THE WORLD.

This no is "ABSTRACT THEORY," but a RELIABLE SCIENCE, producing these results as a matter of necessity, the SUCCESS of which WE WILL GUARANTEE. A moment's reflection will clearly show the GREAT and CERTAIN advantages that can be obtained through a knowledge of this wonderful science.

It may be asked if all are possessed of this science, why are not all successful. I answer, all are possessed of, but few are aware of it, and of course do not understand its use,

Sympathy often produces a strong attraction between two persons who see each other for the first time. Neither of them can explain it, but both feel it, and thus love at first sight is no fancy, but a reality. It arises from a pleasing correspondence between the magnetic influences of the parties, and, when this is the case, it is as durable as strong. Nay, it is well known that there are many persons who frequently quarrel after being long together, yet are quite wretched if separated, and infallibly come together, till a new quarrel again forces them asunder, again to feel miserable apart.

Not only do such sympathies exist, but there are antipathies equally strong. Every one must have seen or felt the repulsion exercised on himself or others by certain individuals, which, even in spite of reason, often continues for life.

There are many who possess, either naturally or through cultivation, an abundance of Personal Magnetism, which renders them irresistibly winning, and this charm is not derived from mere beauty, for it is not an unusual case to find a beautiful person lost to a certain extent beside one who is possessed of the charm we speak of.

By following our instructions as given in rules for acquiring and exerting Personal Magnetism, lovers will be rewarded with that greatest blessing—true love on the part of those upon whom they have cast their affections; and a life of domestic happiness will reward them.

We could never weary of dwelling upon this theme, knowing as we do the importance which attaches to it, for the subject cannot be overrated, and where true love exists, there, undoubtedly, will a happy home be found, and the children of such a union will grow up to respect those who have shown such wisdom in the management of their own affairs.

CHAPTER V.

HOW TO SUCCEED IN SOCIETY.

“Society is now one polish'd horde,
Form'd of two mighty tribes, the Bores and Bor'd.”

—BYRON.

IN society, each individual is esteemed in proportion to the pleasure he bestows on others; or, in other words, to the extent he renders himself agreeable; and hence, every person desires to possess as pleasing an address and manner as possible. We are conscious of pleasure when we listen to refined conversation, or behold elegant manners, or when we think others observe them in ourselves. This pleasure is the origin and chief bond of polite intercourse. The elegant and refined are always sought by those of like sentiments, because both are mutually made happier. As has been well said, “good manners are a perpetual letter of introduction.”

On the other hand, want of politeness is always regarded as discreditable. Wealth or family influence may introduce an unpolished person to the cultivated, but he is simply tolerated, not welcomed. He is not welcomed, because he cannot add to their peculiar pleasure. And more than this, the rudeness and awkwardness of the ill-mannered strike so harshly upon refined sensibilities as to be positively disagreeable. The exclusiveness, therefore, of polite society is nothing more than the exclusion of those who are likely

to add nothing to its pleasure, or whose rudeness would destroy it. The doors to social elegance are open wide, and a welcome awaits every one who is capable of augmenting social pleasure.

But there is much indistinctness and error in the popular opinion of the nature of politeness, and consequent misapprehension of its proper culture. It is regarded more as a gift of nature than as an acquirement obtained by effort; more as an accomplishment of body than of mind.

We shall find, however, upon examination, that politeness is as truly an acquisition to be gained by study and effort, as is the ability to produce good music. In either case the natural talent may be more or less developed, but in both alike must there be a clear knowledge of principles, and the application of them with faithful and assiduous practice. To look for politeness from the careless and inattentive, is as irrational as to look for music from one that never touched an instrument.

Politeness is good-nature expressed with refinement.

From this definition it appears that politeness involves two elements—a state of mind and a mode of expression.

It is a mistake to consider politeness as having reference only to the mode of expression or address. That mere ceremonious attention, however unexceptionable, is not accepted as genuine courtesy, is evident from the terms applied to it. It is characterized as hollow, insincere, or forced. We accept nothing as courteous which is wanting in heart, nothing done for mere show. Every act which would lay claim to being polite must be prompted by an obliging disposition.

To acquire this good-nature, this obliging disposition, some attention to our modes of thought and feeling is requisite.

One of the first elements of good-nature is generosity—a regard for others. A generous nature esteems the happiness of another equally with its own ; and where all have a common right, is willing that others should share equally with itself. It cannot enjoy a pleasure purchased at the expense of another. Whilst seeking its own happiness, it cannot be unmindful of that of its fellows. It stands in entire contrast to the spirit which is ever looking for self ; which never cares for others, never sacrifices a pleasure in their behalf, never accommodates itself to others ; which wants the first, the best, and the most ; which loves “the uppermost rooms at feasts, and chief seats in the synagogues.” Such a spirit is utterly repugnant to true notions of politeness. We can grant no approval to actions begotten of such sentiments, however graceful and punctilious.

But more than this: true generosity is not satisfied with simple justice, with merely giving others an equal opportunity ; it takes a pleasure in assisting them in their purposes and pursuits. It is not indifferent to the success or failure of an individual, because a stranger ; it is regardful of the wants of the weak, the infirm, and the helpless ; and finds its own reward in the attempt to make others happier.

Such generous consideration for others always challenges our admiration and esteem. We feel it to be the offspring of a noble heart. It needs but to express itself gracefully to win the meed of true courtesy.

We must exercise due care, however, that this interest for our fellow-beings does not degenerate into inquisitiveness or meddlesomeness. Assisting them in their present circumstances does not imply any right of inquiry into their personal history or their future plans. Who an individual may be, what his business, whence he came, or whither he is going, is no part of our concern, unless such information is directly connected with the assistance we propose to render.

If a gentleman should assist an invalid or a lady in alighting from a rail-car, he might with great propriety ask if he could be of any further service; but it would be great rudeness, on no other acquaintance, to make inquiry as to their names or business.

Learn not to be disturbed at the minor faults of individuals. No human being is perfect. We have our faults, others have theirs. We must excuse, as we hope to be excused. We shall every day meet many disagreeable things, even in our best friends. It is a great lesson to learn not to see them.

Special care should be taken never to observe personal deformities or defects. A person may unfortunately possess some irregularity of shape, of limb or face, or some peculiarity of manner or speech. To permit our attention to be drawn to any such singularity is highly discourteous, while to make it the subject of remark, would be an inexcusable incivility.

Polite society is concerned only with the good, the desirable, and the agreeable in persons and circumstances: the discovery of faults and errors, and their correction, is not its province, but rather that of the tutor and the moralist.

The second point to be considered is the attainment of refined expression or address.

One of the most important considerations in this respect is artlessness, or naturalness. Simple and unaffected language and manners are always pleasing. We should aim to say what seems fitting to the time and place, in the easiest and simplest way, selecting the best and most delicate words in good use ; or if anything is to be done, to do it in the readiest, quietest, and most unobtrusive manner.

Especially is display to be avoided—the saying or doing of anything to attract attention. High-sounding words, lofty expressions, great parade of learning, or flourish of manners, are accepted as evidence, not of good culture, but of want of it. Many a youth has been spoiled by trying to appear *big* ; and many a Miss, by trying to appear *nice*. The one leads to a ridiculous pomposity, the other to a silly affectedness. It is unobtrusive worth, not glitter, that wins everlasting esteem. Never attempt to appear any thing more nor better than you are. Be your best, and then do your best.

If we would learn the use and command of refined expression, we must practice it constantly in our daily intercourse. It is idle to think of being polite in the parlor to guests, if we are not so to our companions in our private apartments. If our common modes of address are rude and unpolished, if our language is low or vulgar, all attempts at elegance will be but awkward and ill-concealed efforts to appear what we are not. Make it a rule to be as decorous towards friends and home companions as you desire to be to strangers and guests.

Regard well the language and manners of those whose society seems particularly agreeable. Notice their modes

of thought, their happy turns of expression, their readiness to find some good in every individual and occurrence, the ease with which they adapt themselves to the peculiarities of every one, the pleasure which every little attention gives them, and their avoidance of fault-finding or criticism. By accustoming ourselves to observe these excellencies in others, we shall learn to imitate them in our own conduct.

If the laws of reason, decency, and civility have not been well observed amongst your associates, take notice of those defects for your own improvement; and from every occurrence of this kind remark something to imitate or to avoid, in elegant, polite, and useful conversation. Perhaps you will find that some persons present have really displeased the company, by an excessive and too visible an affectation to please; that is, by giving loose to servile flattery or promiscuous praise: while others were as ready to oppose and contradict everything that was said.

Some may have deserved just censure for a morose or affected taciturnity, and others have been anxious and careful lest their silence should be attributed to a want of sense, and therefore they have ventured to make speeches, though they had nothing to say which was worth hearing. Perhaps you will observe that one was ingenious in his thoughts, and bright in his language, but he was so full of himself that he spoke too long, and did not allow equal liberty or time to his associates.

You will remark that another was full charged to let out his words before his friends had done speaking, or impatient of the least opposition to any thing he said. You will remember that some persons have talked at large and with great confidence of things which they understood not, and others counted everything tedious and intolerable that

was spoken upon subjects of their sphere, and they would fain confine the conference entirely within the limits of their own narrow knowledge and study. The errors of conversation are almost infinite.

By a review of such irregularities as these you may learn to avoid the follies which spoil good conversation, or make it less agreeable and useful. By degrees you will acquire that delightful and easy manner of address and behavior which will render your company everywhere desired and beloved.

PRACTICAL HINTS ON BEHAVIOR.

Propriety of deportment always has reference to the *occasion* and the *person* with which it is associated. What may be entirely suited to one occasion, or to one person, may be quite out of place under other circumstances.

I. BEHAVIOR TOWARDS SUPERIORS.

First. *Towards the Divine Being.*

All civilized beings recognize the goodness of the Giver of life and all its blessings. They recognize, also, the sentiments of thankfulness and gratitude as among the noblest implanted in the human heart. Worship is our expression of this grateful feeling. Its modes may be various, according to the differing tastes and judgments of men; but in every case it is the expression of the same sentiment. And hence, whatever may be the form, it has always, everywhere among enlightened people, been entitled to the highest respect.

1. Let whatever may seem to you most appropriate as worship be done with decency and becoming attention. To

engage in conversation during a service of prayer, to gaze around over the audience, or to sit or lounge upon the floor under pretence of kneeling, are violations of the decencies of the occasion.

2. Let the acts, the forms, the ceremonies of others, even those distasteful to yourself, be treated with the same respectful consideration you ask for your own. You may not see the propriety of "immersion," of "the mourners' bench," of "sprinkling holy water," or of the "rite of confirmation," yet if you assemble with those that do, these ceremonies are entitled to the same regard you pay to those of your own faith.

3. It is also manifestly a dictate of propriety never to disturb an assembly for worship by entering late, or by leaving before the audience is properly dismissed.

Second. *Towards Parents.*

1. Always sustain the honor, the dignity, and the good name of your parents. Let it be understood by all, that you intend to pay deference to their wishes, that you never consent to do what they will not approve. Ever remember that the truest friend you have ever had, or perhaps ever will have, is your mother.

2. Let your address be respectful. When childhood's tender *papa* and *mamma* give way in advancing years, let it be to the worthy and always welcome *father* and *mother*.

3. Consider how often they have denied themselves pleasures for your happiness, and how incessantly they have toiled for your comfort, and seek to show that you are neither unmindful of it, nor ungrateful for it. Reward their parental love and care by your filial regard.

Third. BEHAVIOR TOWARDS EQUALS.

First. *Companions.*

The first consideration among associates or companions is that of equality of rights and privileges. No one can claim more than another. All stand upon the same footing. From this it is evident that we should ask nothing of others which we would be unwilling to grant them; nor do to them what we would be unwilling to have them do to us.

2. Where only one of several can enjoy some special privilege, we should not selfishly claim it or seek to secure it for ourselves. That is a very ill disposition, but a far too common one. There are many persons who will join no enterprise if they cannot have a prominent place—who will lend no aid to any scheme if their advice is not followed.

3. Consider that each one's opinions and wishes are entitled to the same regard as your own. Hence if any plan of action is agreed upon, even though you did not think it the best, give it the same cordial support as if your counsel had been followed.

Fourth. *Towards Brothers and Sisters.*

There are few relations in life that afford a serener joy than that of brother and sister; and yet there are few that so often yield no more. Many brothers are given to teasing or vexing their sisters, on account of their timidity, their acquaintances, or for some other equally unimportant reason. On the other hand,

1. Brothers should remember that their privileges, their strength, and their opportunities are much greater than those of their sisters, and that, therefore, they should aid them in all their plans of pleasure or improvement.

Assist them to visit every place they desire, even if you have to remain at home, for at best their opportunities will be greatly less than yours.

2. Converse freely with them upon their affairs, and give them your cordial sympathy. Their wishes and preferences will often be unlike yours; but they will be gratified with your interest and counsel, when given in a friendly spirit.

3. Sisters should invite this kindly sympathy, and repay it by renewed expressions of sisterly affection. Brothers are always gratified by the kind regard of a sister, and yield more readily to its gentle influence than to almost any other.

Fifth. Towards the Weak and Infirm.

Providence has allotted our gifts variously. Some are strong, others are weak; some are vigorous, others feeble. The strong and healthful possess many advantages: they can go wherever they please, enter upon any pursuit, and try every resource of happiness. The feeble can hope for many of these, only as aided by the stronger. Hence—

1. Where enjoyment can be extended to but one, it should always be yielded by the stronger to the weaker. As in case of a ride or attendance at a pleasure-party, if but one can go, it should be the one whose health or circumstances permit such pleasures least frequently.

2. When there is some personal inconvenience to be suffered, and but few can be exempt, these should be of those least able to bear fatigue. Thus in an overcrowded car, seats should be tendered to the aged, the maimed, and the infirm.

Sixth. *Towards the Brute Creation.*

No noble, generous heart ever needlessly gives pain to a dumb animal. Much of our treatment of innocent and harmless creatures is brutal, cruel, and without excuse or palliation. Such is the overloading of beasts of burden, overdriving them, whipping and beating them when the task is beyond their strength, inciting animals to fight, as dogs and game-cocks, or the killing or wanton torturing of innocent and harmless animals. No young man that looks forward to a high and honorable career in life will ever debase himself by cruelty. Brutality and nobleness keep no companionship.

Reason and the sense of right were bestowed upon man that he might be the protector of these lower orders of creation, not the oppressor. It is our duty to see that they suffer no harm at our hands.

Seventh. BEHAVIOR IN PUBLIC.

First. *In Public Assemblies.*

Endeavor to be in season, so as not to trespass upon public attention by entering late; and when such entrance is unavoidable, use the utmost care to make it unobtrusive and unobtrusive. Never leave but upon the most imperative reasons, until the proper dismissal of the audience.

At a musical entertainment, to converse or otherwise distract attention during the music, would be rudeness.

Eighth. *In the Street.*

Let your deportment be quiet and unostentatious, your conversation in a subdued undertone. Loud talking or violent gesticulation in the street is incompatible with delicacy and refinement. Do not gaze at oddity of dress or peculiarity of persons. Learn to look without staring.

Ninth. BEHAVIOR IN SOCIETY.**First. *In the Parlor.***

1. The very nature of a formal gathering or party precludes all idea of special association. Conversation and attention should be distributed among all alike. There should be no separate groupings, no cliques, no favoritism. It should be the care of each to see that no one is neglected or left alone.

2. It is a misapprehension that we are at liberty on such an occasion to speak only to those to whom we have been introduced. The invitation is, of itself, a sufficient introduction to every one present; and each one is expected, without further formality, to enter at once into conversation with those about him.

3. Be ready to contribute your share to the general enjoyment, without repeated or urgent solicitation, whether it be to sing, to play upon an instrument, or to take part in some game or amusement.

4. Consider it a part of your duty to make the occasion agreeable and pleasant to all. You should go not so much to be gratified yourself as to contribute to the gratification of others. Society is for the pleasure of all, not the few.

5. Whisperings and private communications are regarded as offences against decorum. There are also many little disagreeable habits, against which we cannot too sedulously guard: such as putting the hands into the pockets; drumming with the hands or feet; whistling; standing with the back to the fire, or with the hands behind the back under the coat; scratching the head; paring or cleaning nails; picking the nose or ears; blowing the

nose; spitting; yawning and many others of similar nature, which will suggest themselves to the thoughtful.

Tenth. *At Table.*

The first requisite at a table is neatness of person and apparel, and delicacy of intercourse.

2. Polite attention to those near you, to assist them to whatever they may desire, and to see that they are not left uncared for. Nothing is more awkward than to sit beside one who is so intent upon his own gratification as to be regardless of the wants of others.

3. Let the conversation be light, cheerful and abundant. Avoid all unpleasant and disagreeable topics, and all upon which there may be much diversity of opinion. The heat of discussion and argument are not suited to the occasion.

4. Use the knife for cutting only, never carrying it to the mouth under any circumstances. Never use the tooth-pick at table, unless something should become painfully lodged in a tooth, and then with the utmost unobtrusiveness, and with the mouth covered.

5. Never insist upon a person being helped to more, nor to certain dishes; nor make any observations upon their preferences, nor that they have eaten little or much. Be observant that all are abundantly supplied, and then leave them free to the exercise of their own choice and taste, without comment or allusion.

6. Many little irregularities, which elsewhere would be of trivial importance, become at table unpleasant or disagreeable. Use, therefore, the greatest care that your manners and habits be pleasing and acceptable. Carelessness and want of propriety at the table are unpardonable. Scrupulously avoid, every ill-seeming habit,—such as eating



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with rapidity; stuffing the mouth; talking with the mouth full; sipping tea or soup with a guzzling noise; chewing with the mouth open; crunching, gulping, picking the teeth with the fork or fingers; wiping the mouth with the hand, and the like.

BEHAVIOR IN THE HOME CIRCLE.

1 Each individual has an intelligent and physical constitution peculiar to himself. His disposition is not wholly like that of any other person and sometimes quite unlike. Hence the tastes, the pleasures and the modes of play or thought of each one will differ more or less from those of all others; but so far as these peculiarities do not interfere with the enjoyment of others, they should be left without interference. Each one should be left free to amuse and enjoy himself in his own way and at his own will. Elder brothers and sisters may advise, but should never attempt to control or dictate in amusements or harmless play.

2 Be ready to enter into any sport or amusement that the others may desire, even if you do not particularly care for it yourself. Never permit a pleasure to be declined for want of assistance, if it lies in your power to afford it.

3 Do not be inquisitive. Never be prying into one another's business. There are some persons who are never content if there is anything, however unimportant, going on till they know all about it and who sometimes take very questionable ways of finding out. Remember, that an inquisitive person is always feared and always unwelcome.

4 Be no news-carrier; a busybody is always distrusted. Never permit anyone to fill your mind with news about other people. Such a person will soon fill other people's

minds with news about yourself. There is a homely, but truthful maxim, "the dog that brings a bone will take a bone."

5 Guard against fault-finding and censoriousness. Everyone, even the mature and wise, make mistakes sometimes—the young very frequently; but it is an ill-disposition that is ever ready to say, "Didn't you know any better than that!" "You have been very foolish." The young are peculiarly sensitive to blame and we should discriminate with the greatest care between malicious acts and inadvertent acts; and while we may blame the one, the other is to be counselled in kindness.

6 One of the greatest lessons of all is *forgiveness*. We all sometimes do wrong towards our fellows and companions, yet in our better moments we would gladly repair the wrong and have it forgotten. In this spirit should we forget and forgive. Never treasure up any of those little trespasses which youth is so liable to commit and which after all, spring more from inexperience than evil intent.

"To err is human—to forgive, divine."

7 Finally, be kind, open-hearted and generous, with a friendly word and a helping hand for everyone. Kindness costs little and gains much. Be helpful to the aged, respectful to those in the prime of life, companionable to the young and useful to all. And if at any time your life should seem monotonous or aimless, and without promise of usefulness, forget not the words of the Great Master, "Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, shall in no wise lose his reward."

MODESTY is a wonderful virtue in the young, but it has no affinity (although many people assert the contrary)

with bashfulness which is a disease. The effects of this disease or wretched embarrassment are of more importance than nine hundred and ninety-nine readers out of a thousand imagine. Bashfulness assumes many varieties of form. In the young man, it shows itself in a distaste for society, or rather in a fear to mix socially with his fellow-beings, lest he should make some unfortunate blunder; in a perpetual awe of the female sex, which often prevents him from forming a matrimonial alliance where his chances may be good and his heart most deeply engaged; in a nervous dread of speaking in public, which has kept in the dark many a good natural orator and driven from the law courts innumerable men, who might have become good forensic speakers, and as such reaped fame and fortune.

The failure to profit by the advantage of a good commercial connection, which by force of character and self-confidence is always to be had, is also too often the result of the same affliction. Hence it is that many a man drudges his life out as a clerk, salesman or bookkeeper, who by proper culture and the practice of ordinary confidence might in due time have become a partner or principal in some large establishment. Even supposing that none of these very serious consequences were the result of the disease mentioned, the mere annoyance of feeling himself awkward and gawkish, in the presence of those who ought to be his familiar associates and abject and afraid in the presence of those whom chance may have placed above him in the ordinary pursuits of life, is enough to produce positive and permanent unhappiness.

The effects of bashfulness in ladies are of the same general character as those produced by bashfulness in men. At an evening party, for instance, where a bashful young man and a bashful young lady find themselves *tête-a-tête*,

what a deplorable floundering and fluttering they make in their agonized attempt to appear at ease in each other's company! Although they may be well educated and have abundance of wisdom and gaiety stowed away in the recesses of their natures, their tongues cleave to the roof of their mouths and they are, in the eyes of the lookers-on a pair of tortured simpletons.

It is not hard to give a definition of the term Bashfulness. It is a lack of Personal Magnetism. The greater this force or power, the more attractive and fascinating the manners, and the more brilliant and prosperous the life and progress of the possessor. The world affords examples enough, dead and living, to show that men and women who possess electrical power to a great degree, are leaders of their fellow-beings and according to the degree in which they possess it, exercise influence over everybody with whom they come in contact, no matter what may be their purpose. This is the grand secret of fascination.

I have often felt pained to witness in society the prevalent inability on the part of its constituents to look into the face of one another during conversation. This weakness exists even among neighbors, friends, relations and members of Christian churches. Some writers would have us believe all persons subject to it to be dishonest, deceitful and untrustworthy, but from long and watchful experience I am convinced that this is not the case.

I am acquainted with good, kind-hearted, Christian men and women, who once had this failing in a great measure, but acting on the advice I gave them have entirely conquered their weakness, and now, instead of shunning society and conversation as being irksome and vexatious, they court both for the pleasure and profit they yield. Now in order to secure the object in view, the person affected with the afore-

mentioned disease must not only firmly resolve in his own mind to conquer this infirmity, but also give strict attention to the securing of vigorous bodily health and the accumulation of Personal Magnetism.

Many remarkable phenomena may be, and daily are, produced on persons in the ordinary conscious, or walking state, by the usual magnetic processes, with or without contact or passes, when not pushed so far as to cause magnetic sleep or when the operator wills that the sleep shall not be.

These phenomena are chiefly such as exhibit the control acquired by the magnetizer over his subject's movements and sensations.

The adherence for a few months to the simple rules I lay down, will most certainly insure success and will also so thoroughly improve the health and looks of those who follow them, as to cause astonishment both to the individuals themselves and their friends around them. The vitality of the nervous system will become stronger, the spirits brighter and the countenance animated with health and cheerfulness. Those who are young will retain to a late period in their life, youth, beauty and happy spirits, and the already aged in appearance, in a great measure regain these desirable gifts without the aid of artificial means.

A person may be highly gifted and well educated, yet if destitute of the art of pleasing, all other accomplishments will be of little account. A winning manner is not so easily described as felt; it is the compound result of different things, not a severality of manners, but of Personal Magnetism, which everyone should study, as success in life depends much upon it.

CHAPTER VI.

CHARACTER INFLUENCED BY FOOD.

FLESH EATING A SIN.

“Prove all things and hold fast that which is good.”

IN making a general survey of the animal kingdom we find that the carnivorous or flesh-eating, are always savage, spasmodic in their energies, with little capacity for persistent or continuous labor, as notice the lion, tiger, bear, wolf, etc.

On the other hand, the herbivorous animal is comparatively mild, has large capacity for continuous regulated labor, instance the ox, camel, elephant, horse and reindeer.

The change wrought in the different species of bears by substituting one kind of food for another well illustrates our subject. “The strength and ferocity of the different species and of the different individuals of the same species seem to depend largely on the nature of their diet, those restricted to vegetable food showing an approach to that mildness of disposition, characteristic of herbivorous animals.”

The Grizzly of the Rocky Mountains and the White Polar bear subsist almost wholly on animal food and are correspondingly ferocious while some of the black and brown, living chiefly on vegetable food are correspondingly mild.

Our North American Indian furnishes us as good an example of a flesh eating race as any of which history gives an account. Find him where his food is flesh, fish and game and he exhibits the savage, war-like nature of the carnivorous lower animals; like them is good for a dash on his enemies or game, but has little or no industrial capacity, manual or mental.

Turning now to the ancient history of the eastern continents, we find the desert portions of northern Africa and Arabia occupied by migrating tribes living mostly on the products of their flocks and herds and they have remained half civilized and unstable in character. Later, having conquered and inhabited the fertile valley of the Nile, the natural food having become, in consequence, almost exclusively vegetable, chiefly dates and a species of millet, they attained perhaps the highest degree of culture of any ancient nation and exhibited marked similarity in characteristics to the ancient Mexicans and Peruvians.

In reviewing the foregoing, we have found that nearly all the civilizations had their origin under very similar conditions and have shown a marked likeness to each other, whether on the banks of the Nile or Ganges, Euphrates or Tigris, or the table lands of Mexico or Peru, while kindred tribes occupying neighboring regions not so favorably situated for agricultural pursuits and subsisting chiefly on the more easily procured animal food, have always remained semi-civilized or barbarous, deficient in physical vitality, self-control and energy except when, like the carnivorous animals, they are in pursuit of their prey. They have also a morbid thirst for artificial stimulants and ever fall an easy victim to the effects of firewater, nicotine, etc., as well as to small-pox and other diseases.

Having made a general survey of the races of man and of the lower animals we have found that, given similar food, a striking similarity in character has resulted.

On investigation it may be found that there is a relation between the butcher shop and the liquor saloon; that a meat diet creates a tendency or appetite for alcohol. It is said that seamen who live largely on salt meat are more prone than most classes, to drunkenness.

We have been told that in the colder latitudes a more highly carbonized or heat producing food is required to sustain proper vitality, and we are often assured that alcoholic liquors are needed for somewhat the same purpose.

The fallacy of the latter assumption is easily seen. Experience has amply demonstrated that those using such stimulants are less able to bear an unusual demand in strength or nerve than those abstaining.

The Scotch peasant on his oatmeal diet is not less well nourished than the Eskimo with his highly carbonized luxuries. It will be hard to find better specimens of manhood, either mentally or physically, than are to be found among the Scotch peasantry.

As there is a direct and vital sympathy between the stomach and the brain it is not surprising that our food should have a controlling part in the forming of our character. We know that excessive use of alcohol brutalizes us and obscures our moral perceptions, that the dyspeptic is irritable, nervous and melancholy.

It was on January 1, 1892, I eschewed the chewing of meat. I can assign no special reason which prompted me to the act. It surely was not with the intent to diet for any special malady. Neither was it because I had moral or religious scruples against flesh eating. Nor was it because

I had been educated to believe any form of animal life other than that of man was in any sense sacred. On the contrary, I had been taught and it was so practiced by my father, that any animal which man desired to slay and eat, had been created for just such purpose.

Many of my boyhood days have been spent with gun, trap or net to kill for sport, as well as for food and profit. Upon the farm I was often called to kill the fattened ox and cow, which had been faithful in work or generous in milk, or to blot life out of the innocent lamb with the cruel ax. Oft has my hand been dyed by the hot gush from the "great American hog" as it followed the murderous knife when withdrawn from the fatal thrust.

Oft have I laughed to see the blindly frantic leaps of the beheaded fowl which had suffered decapitation at the wood-pile guillotine, or by the more shameful and heartless process of having its neck wrung.

By mere chance, or as I may now call it good luck, a copy of the "Laws of Life" and "Food, Home and Garden," two periodicals published in the interest of vegetarianism, fell into my hands and after perusing their common sense argument in favor of a vegetable diet, I determined to give it a trial; the experiment was a surprise and I can assure anyone that after a three month's trial they would not return to meat eating for the world, in fact they cannot, the butcher shop and meat platter are positively nauseating.

It was, perhaps, more of a desire to experiment upon myself than anything else which led me to discontinue meat eating and the special line upon which I desired to experiment was to know what effect such abstaining would have upon my regard for the sacredness of life in general and to ascertain to what degree, if any, such sacredness

would grow by a practical method of procedure. This, with the further suspicion that I would be improved physically, as well as morally, decided me on the first day of January 1892, to discontinue flesh eating.

No date was fixed as to extent of time or any promise made self that I would go without even a month if I desired to resume. With this slight swearing off, I refused the offered steak of New Year's morning and furthermore I said to wife: "You will please do whatever ordering of meat is done from this date, I will be quit of it." What a blessedness I entered into before one month had passed! I was rid of answering: "What kind of meat shall we have?" I would go by the markets and look in at the criminality of the meat eating world and my inmost soul would rejoice that I could say: "I am clean of this blood guiltiness."

I soon began to notice meals were quite frequent without meat. Scarcely any pork came upon the table. The Sunday dinner did not always demand the use of carving tools. The baked chicken, turkey or rib began to be conspicuously absent and mind you, not because there had been a single command against using any amount of anykind of flesh or fowl. What else? I was soon conscious that more had been wrought within me than the joy of guiltlessness. There was a restoration of physical functions to perfectly normal conditions. A satisfied feeling given to appetite never known before. That peculiar "goneness" so often felt if meals were not had at exact hours, was no more experienced. My weight has increased ten pounds and health is perfect. My health has well paid for the experiment. My good wife too, seeing that I can subsist on grains, fruits and vegetables, is conforming to my habits and for some months now has been a vegetarian, having almost lost all desire for meat,

and we are as healthy a couple as one need wish to see, and our children, when we are blessed with them, shall surely be strict vegetarians. What do we eat? Everything: we use butter, milk, eggs and cheese in limited quantities, all we wish, however. Our appetites are better but provision expense is less.

What else? I feel conciously that my life is on a higher plane. Physically higher: because purer, therefore healthier. Mentally higher: because clearer. Much of my work is writing, and I experience ability to hold thought better in control with less brain fatigue. Morally higher: I am guiltless of death. Life in its entirety has a sacredness never before thought of. I cannot conceive why, if I had been so educated, I should not enjoy a nicely roasted missionary as well as that of a turkey, ox or hog. The taste is said to be far superior. Of course I should want the missionary healthy, the same as I should the ox, hog or turkey to be.

I find the horribleness of the slaughtering of animals for food growing upon me daily. It has become so intense, there is not much danger of my ever going back to the "flesh pots," filled with the boiling and stewing bits of some chopped up corpse of cow, sheep or hog or the embalmed body of mother goose or daughter duck or Sir Gobbler, dripping with the death damp of their own carcasses as they come from the smoking oven.

With this horribleness of the destruction of life, for the maintenance of life, comes a more vivid sense of the fiendishness of the taking of life to placate the giver of all life; the fountain of life; the only life, for all life must of necessity be of one common source.

My observations lead me to conclude that meat eating is the cause directly and indirectly of three-fourths of all diseases and sickness. That it is provocative of a desire for stimulants and narcotics. That it nurtures in man vindictive, combative, destructive and lustful dispositions. That it is the greatest hinderance to purity of life, mental progress and spiritual development of any known cause.

Among acquaintances and friends I find that none who are absolutely Vegetarians are intemperate. That all who have discontinued flesh eating have been greatly benefitted in health and all express themselves as well satisfied with the change.

I am not treating the subject of flesh eating or Vegetarianism from a scientific standpoint, but from personal experience and observation. Theories do not count, however finely formed, that are contrary to the existing facts; and facts favor a vegetable diet in all cases.

I adopted the vegetarian diet with the daily cold bath, and other hygienic habits, to the great improvement of my health, and with the result that from that day to this I have never had one hour's illness, nor ever been hindered one day from my ordinary avocations. As a matter of taste the disuse of flesh meat has been no sacrifice, and I have found a diet of bread, fruit, and vegetables, with some use, for convenience, of milk, sufficient, satisfying, healthful, and delicious. This also has been the experience of millions; in fact, of three-fifths of the human race in all ages.

The reason why people should adopt a vegetarian diet is, that it is the best in every possible way. This is now admitted by the highest medical and scientific authorities.

Vegetarianism is best for health, being pure and purifying. Fruits purify the blood. Flesh is always liable

to be diseased, and at its best has a diseasing tendency. Cattle and pigs fattened for slaughter are liable to tubercle, scrofula, tape-worm, and other parasites, and the diseases of cattle, sheep, pigs, etc., are transmissible. A vegetable diet alleviates and often cures scrofulous, cancerous, and consumptive tendencies.

From the earliest times the labour of the world has been done by people living on the simplest vegetable food—on rice, maize, rye, wheat, barley, and oats; on bananas, supposed to be the food of primitive man, dates, figs, grapes, oranges, apples, pears, peaches, acorns, walnuts, chestnuts, cocoanuts, etc., etc. Our ancestors lived on acorns, barley, and various berries and fruits. Scotland and Ireland have raised millions of strong men and beautiful women on oatmeal and potatoes. Until recently the agricultural laborers of England seldom tasted flesh. The great populations of India and China are fed almost entirely upon a vegetable diet. So are the hard-working peasantry all over Europe, from Spain and Portugal to Russia and Turkey, where the strongest and hardiest men in the world may be seen living on brown bread and figs or grapes.

If a vegetarian diet be cheaper, more healthful, better in every way, why not adopt it? Why not, at least, give it a fair trial? Why waste one dollar a head upon a fashionable dinner when every natural requirement can be supplied for a few cents? And why not put an end to the horrible cruelties in the carriage and slaughter of animals, and all the horrors attending the unhealthy and unbeautiful habit of eating the dead bodies of our fellow-creatures—one step removed from the cannibalism of savages? On one side the beauty of an Eden life cheering every sense;

on the other the pig-stye, the butchery, and all the cruelties and horrors of a carnivorous diet.

Vegetarianism Explained.—No task more closely concerns the life and health of man, than that of providing for his nourishment and that of his family; and it is highly important that we should possess a scientific foundation on which to establish a pure, natural, and health-giving diet. Experience has proved that fully three-fourths of the diseases which afflict the human frame owe their origin to improper diet, and many of them would be absolutely impossible if the consumption of animal food were given up.

A vegetarian diet, from its cool, bland, and unstimulating effect on the animal passions, is favourable to purity of thought, chastity, and a harmonious and peaceful disposition. It also tends greatly to temperance, and removes all desire or craving for stimulants—either in the form of alcoholic drinks or tobacco.

There are homes for confirmed drunkards, where the only diet is bread and fruit; and this diet has cured drunkards when every other means has failed. Vegetarianism is a strong ally of total abstinence, and no vegetarian has ever been known to be a drunkard.

The word “vegetarian” does not mean vegetable eater, but is derived from the Latin word “*Vegetus*,” which means, “vital—vigorous—healthful—wholesome.”

Bible References.—God said to Adam (Gen. i. 29) “Behold I have given you every herb bearing seed, which is upon the face of the earth, and every tree, in which is the fruit of a tree yielding seed. To you it shall be for meat.” Other Bible references could be given, as Jacob, Ezekiel, Daniel, and John the Baptist. In Isaiah (lxvi. 3) we find the verse “He that killeth an ox is as if he slew a man.”

The natural food of man, judging from his structure, appears to consist principally of the fruits, roots, and vegetables.

Certainly man by nature was never made to be a carnivorous (feeding on flesh) animal, nor is he armed at all for prey, with jagged and pointed teeth—crooked claws sharpened to rend and tear; but with gentle hands to gather fruit and vegetables, and with teeth to chew and eat them.

The teeth of a man have not the slightest resemblance to those of the carnivorous animals, and whether we consider the teeth and jaws, or the digestive organs, the human structure closely resembles that of the frugivorous animals.

No physiologist would dispute with those who maintain that man ought to live on vegetables alone, or that many might not be as well or better under such a system as any other.

Vegetarian food is not—as so many imagine—simply potatoes and cabbage, but consists of; first, “Cereals,” as wheat, barley, rye, oatmeal, maize, rice, sago, tapioca, semolina, macaroni, hominy, etc.

Fruits, both ripe and dry, as apples, oranges, tomatoes, figs, dates, currants and raisins, etc. There are some hundreds of different kinds of fruit alone.

“Pulse,” as lentils, haricot beans and peas.

I might just say in passing, that “pulse” foods should be eaten in moderation, and only about twice a week, as they are so highly nitrogenous.

Vegetables of all kinds.

Nuts of all kinds. Vegetable oils, as olive, cotton-seed, etc.

The above are used with bread, pudding, porridge, soups, salads, fruits—raw and cooked, in fact, an endless variety of dishes may be had. It is a fallacy to suppose that a vegetarian diet is larger in bulk than a mixed, or meat, diet. The foods that are prohibited are fish, flesh, and fowl.

The theory that fish is valuable brain food is absurd, and has long since been exploded. *Apropos* of this, Mark Twain replied to a young would-be author as follows: "Yes, Agassiz does recommend fish as brain food, so far you are correct. But I cannot help you to a decision about the amount you need to eat—at least with certainty. If the specimen of your composition you send is about your usual average, I should judge that about a couple of whales would be all you want for the present; not the largest kind, but simply good, middling-sized whales."

Vegetarians depend very largely upon wholemeal bread; in fact, large numbers of the more advanced vegetarians eat nothing but wholemeal bread and ripe raw fruit.

In fact, hard-working men can, and do, live to an advanced age, and enjoy good health, on no other food than wholemeal bread and water. In the entire grain of wheat an All-wise Creator has given us every constituent required for the sustenance of man.

Many people think that because it is fashionable to eat the whitest bread, therefore the whitest bread is the best for food. There cannot be a greater delusion. White bread contains chiefly the starchy part of the flour; it contains very little of the gluten, which is the flesh making part of flour, and it contains next to none of the mineral substance which is the bone making portion of the wheat. By our present mode of making bread we are recklessly



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wasting one half, and that the most nutritious half, of the wheat, in order to secure delicacy of texture and whiteness of colour. The larger portions of the nutritive salts, and the phosphates or bone forming elements are lost.

Brown bread—so called—is not wholemeal bread, but simply white bread mixed with bran.

Wholemeal bread is that where the entire grain of wheat is ground and used.

Baron Leibig says, "A dog fed on white bread alone will die in 40 days, while his health will not suffer if his food consists of wholemeal bread. In taste and digestion it is preferable, and children like it exceedingly. Wholemeal bread contains 60 per cent. more phosphates and salts than meat, and 200 per cent. more than white bread."

White bread is not the "staff of life," but merely a broken stick.

The economy of nature testifies that flesh is an exceedingly wasteful food. For it has been calculated that the annual produce of $2\frac{1}{2}$ acres of land will—in the form of mutton—sustain one man. The same under wheat would support 16 men. Corn growing gives employ to three men where meat growing only employs one. One acre of good turf will grow 180 lbs. of meat, and same land would grow in same time, 1,800 lbs. of wheat.

A vegetarian diet is far more healthful than a mixed diet. I could quote many cases of recovery from severe complaints did time permit. Vegetarians are free from cholera, and there is no evidence of even a single case of cholera, though it has entered families where part were vegetarians and it had not seized them, whilst flesh eaters in same family were seized.

Rheumatism, gout, dyspepsia, constipation, liver and kidney complaints, nervous disorders, blood, skin, and other diseases may be prevented and cured by the diet alone, and without the use of drugs in any form. "Whoso is sparing in diet doctors himself."

The Turks astonished our doctors by their rapid recovery from severe wounds during the Russo-Turkish war. Their diet was frugivorous. It is significant that no drugs or patent medicines are advertised in vegetarian journals.

The highest sentiments of humane men and compassionate women, revolt at the cruelty, the degrading sights, the distressing cries, and the perpetual bloodshed which inevitably surround the rearing, transit, and slaughter of animals. I can only touch on the question of diseased meat and sausages. The number of convictions for selling meat unfit for food will speak for themselves. How many such cases escape detection?

One of the Chicago Meat Inspectors declares that eight out of every ten carcasses that go into the market are tainted with disease. I could give other startling facts did time permit.

Then again, some men say "It may suit you but it would not suit me." It is a fact that some men can stand more than others as regards improper diet, dissipation, hard work, worry, and irregular hours. But when it comes to a question of good, pure, natural and healthy food, we do not differ. As well say that any given poison will kill nine men out of ten, but the tenth—by reason of a different constitution—escapes death. No, the poison kills all; and with a fair trial the vegetarian diet will suit all.

Then some say "I have tried the diet and it did not agree with me." On enquiring into such cases I invariably found that the failure was due to ignorance of the subject and an unfair trial. On going into one such case, I found the speaker had based his trial and rejection of the diet on one meal only and this is only a typical case.

In closing, I may say that the chief difficulty in the way of the general adoption of what is admitted to be the purest and best food for mankind, is the prejudice of the rich and the want of knowledge of the poor. The ladies, too, are most against it; because they are more conservative—except in fashions—than men. Let me recommend you all to give the diet a fair trial. Of course, at first it is difficult to give up meat, but then the drunkard cannot easily give up his acquired taste for drink. The first taste is also a point, but let me remind you of the first taste of beer, spirits, claret, tomatas and the first smoke. Advance and others will follow.

Persvere, and your taste will become so pure that you will enjoy your food as you never enjoyed it before.

The best and surest way to elevate man is to bring his spiritual nature into full operation and while the body is in ill-health and filled with corruption, who could expect a full and healthy growth in grace; it would be interesting indeed to know how many cross and unbecomable husbands and wives were made so by the direct effect of the meat which is part of their daily diet. Meat acts like a stimulant and its effect when eaten habitually, is to develop unlovely qualities of the human character; much of that nature which theology says was inherited because of the fall of Adam, would disappear with the putting away of the tea, coffee, tobacco and all food which requires the sacrifice of life.

Loving kindness and tender mercy are natural to man when his blood is furnished by natural and healthful foods, which grow around him in such abundance, that he never has the plea of necessity to clear him of the guilt of shedding innocent blood.

A great cry has arisen that the human race is increasing faster than the means of subsistence, that there is danger of a land famine. Even if this were true, it has been proved by experiment that one acre planted in fruit, vegetables and cereals, will support as many human beings as six acres devoted to the support of animals for slaughter. It is plain that should everyone become convinced that a vegetarian diet is the proper one, that the vast tract of lands now used for pasture would be mostly devoted to vegetable gardening and the land thus thrown open to cultivation, would support many times the present population of the earth.

There is a psychological influence possessed by every substance which enters into the composition of the blood, and even when an animal is in perfect health when it is killed, it is mostly terrorized by fear and the smell of blood, and that condition of fear and terror is imparted to those who eat of the carcass; that this cause alone will account for many ailments there is no doubt, and when to this is added the meat consumed that is actually diseased, we can conceive of the power of a meat diet to induce diseased conditions in men. These conditions lead to an ignorant use of drugs to counteract them and thus flesh eating plays an important part in making the human race sick and in keeping it in that condition.

CHAPTER VII.

PERSONAL MAGNETISM.

"The Silent Influence of a Magnetic person is irresistible."



THE term Personal Magnetism has been applied to a subtle force existing in man, which, it was discovered during the last century, was capable of producing upon others, effects similar to those produced by the magnet, hence the name; Personal Magnetism.

Although much has been said and written upon the subject, and it is generally admitted that such a power resides in man, yet there are not wanting those who, while laying claim to intelligence and learning, deny in toto the existence of any such force.

Not only are the deniers of Personal Magnetism to be found among the people (as distinguished from the schools of Science and Medicine), but among scientists as well; and by far too frequently in the ranks of the medical profession, to whom of all others the subject most strongly commends itself. This is not as it should be, for medical science has not yet attained such a degree of perfection as to render unnecessary the investigation of still further means of cure; far from it: and it is a duty the medical profession owes, not only to itself, but to those whose health and whose lives are confided to its care, that every means which promises to contribute to the greater efficiency of our present therapeia, should be carefully and diligently investigated and if proved worthy, should be accorded its rightful place.

Why the prejudices of the medical profession should for

so long a time, have deprived it of the aid of this most valuable agent in the cure of disease, is a question most difficult to answer; yet such is a fact, and it redounds little to the credit of the profession, that, to this day, so far as it is concerned, the subject remains almost uninvestigated. Nay, more; when the subject is broached, or the physician is consulted by some friend as to the advisability of employing this means, it is generally dismissed with a sneer and the usual epithets of humbug, delusion, and imagination. This manner of dealing with a subject of such vast importance to the sick certainly is not scientific. It is not rational. Is it thus we receive the discovery of a new drug, or some new method of operation in surgery? Not by any means. The drug immediately goes through the proving process, and the surgeon anxiously awaits the opportunity to test the efficacy of the new method; but this force, which is potent where drugs fail and which promises in many cases to dispense with the necessity of surgical operation, is neglected and ridiculed, when it should be gladly received and cherished.

There is also another class of deniers, who, while they employ the Magnetic force in the treatment of disease, ascribe the valuable results accruing therefrom entirely to the method of application, namely, Manipulation. They claim that the benefits derived from this therapeutic means are solely due to the mechanical effects of the treatment, and scout the idea of the action of a vital element. While manipulation is, of itself, undoubtedly beneficial, yet, by this means alone, we cannot account for the very marked effects so often produced by this treatment; and where mechanical force alone is employed as a remedial agent, as in the movement cure, where machinery takes the place of the hands, though the action is much more profound and thorough, I have yet to learn that it has accomplished such valuable results as have been obtained by the hands. But aside from all this, there is ample proof to show that to manipulation alone is not due all of the beneficial effects of this treatment. I have myself treated many cases of an inflammatory character, including acute rheumatism, where ordinary manipulation was at first impossible, owing to extreme sensitiveness; but where

by holding the hands lightly over the inflamed part, the sensitiveness has been gradually diminished until full manipulatory action could be carried on with but little or no suffering, and, I am happy to add, in nearly every such case, so far as my memory serves me, the relief has been prompt and permanent.

Is there nothing in all this, then, to prove the action of some force independent of mechanical effect? It certainly seems so to me, and I could give many more instances, within my own experience, all tending to demonstrate this fact, and enough evidence of this kind could be obtained from others, if needed, to fill a volume.

The qualifications of the author for such an inquiry are of the very highest kind. I possess a fair scientific education, combined with extensive experience. My life has been devoted to this science, and its application to the practical purposes of mankind. All my previous researches bear testimony to this, and at the same time prove that I possess some ingenuity and skill in devising and performing experiments; and more important than all, extreme caution in adopting conclusions; reserve in propounding theories, and conscientiousness in reporting observations. I have been found fault with for too great minuteness of detail, but this fault, if it be a fault, arises from my love of truth and accuracy; a quality which, when applied to such researches as the present, becomes invaluable and cannot easily be pushed to excess,

We have the most conclusive evidence of the existence in man of the peculiar force called Personal Magnetism, and also that it is conductible and can be imparted. This testimony is all the more valuable, as the facts here stated can be verified at any time by all who chose to investigate the subject. How ridiculous, then, in the face of such testimony as this, are the denials of those who assume to pronounce upon the subject without in the least having qualified themselves so to do.

As a therapeutic means, this force has every reason to recommend it to the physician. While it in no way interferes with the action of a drug, it is efficient where drugs most conspicuously fail; and as an auxiliary to surgical and medical treatment, it will, when better understood, fill a need that has

long been felt. For instance in those cases where surgical interference is necessary, and yet where the condition of the patient is such as to render an operation unsafe, there is no other means that will so quickly impart vitality, and that will tend so much to insure a successful result as this. And in those adynamic diseases, where the enfeebled system fails to respond to drug action, this force will prove most valuable.

While the Magnetic force has proved efficacious in both acute and chronic diseases, it is in the cure of the latter that it has achieved its greatest success; especially in the treatment of this class of maladies, it is destined to form an important part of the therapeutics of the future; and in those diseases which have proved the least amenable to ordinary methods of cure, it will be our chief reliance.

In the treatment of that fearful and mysterious disease, insanity, I believe that this force is yet to play an important part. Although my experience in this direction has been limited, and I cannot speak with that degree of confidence regarding its efficiency in this, as in other ills to which flesh is heir, yet the results so far attained seem to warrant its thorough trial in this disease.

I could cite many cases, showing the value of this force in various diseases; but the limits of this book will not permit. I will merely state that by this means I have cured many cases of nervous affections and numerous other forms of disease coming under the head of chronic. Many of these cases having first tried the ordinary method of cure without success.

The results attained by this force in those diseases incident to women, especially entitle it to the consideration of the profession as an auxiliary treatment in such cases.

In fact Personal Magnetism is a scientific fact. If it be not a fact, "then do no facts exist in any department of science." That it has proved itself a most powerful therapeutic means, is also a fact. Such being the case, the duty of the medical profession in regard to this matter is perfectly plain.

The origin of Personal Magnetism is coeval with the creation of Eve. The extremely subtile and invisible fluid, which when in contact with the animal brain, is capable of performing all the phenomena of this wonderful science, had existed

millions on millions of years anterior to the creation of man, and is probably coeval with creation itself. The sun's rays must pass through a suitable medium to cause the phenomenon of light—so this invisible fluid continued unknown, though not inactive, until some of its inherent properties were developed in passing through a suitable medium, which was found to be the complicate and delicate brain of the highest order in the organized forms of creation.

The most learned among men are but children in embryo, when their researches in science are compared with the vast and unlimited field which remains unexplored. Innumerable are the forms imprinted on the brain in the life time of man. Each form was a phenomenon; each in turn became familiar; the whole becomes monotonous and the imagination, aided by the inventive genius of the brain, seeks among the countless millions of forms in creation for some new phenomena to feed the insatiate vortex of familiar monotony.

In the eager desire to reach after phenomena, the reasoning faculties are dormant, and man is capable only of admiring the wonderful effect on his brain without knowing the cause which produced it; when with less eagerness and more reason, man could refer to his brain which ever retains the impression received from innumerable objects, among which may be discovered forms sufficiently analagous to reconcile the most wonderful phenomenon to the known and familiar laws of nature, continually in operation around us; so the effects of Personal Magnetism continued to be seen, felt and admired in its various modifications, long before it received a name among the sciences of the earth. In my instructions I give the theory which harmonizes and reconciles all the phenomena attending this science, and show the natural causes continually operating to produce it. I likewise, divest it of every supernatural attribute which its votaries and opposers are so zealous in ascribing to it. Enough for the present chapter will show its origin, its rise, and developments, under the various wrongly applied names of charms, sorcery, beguilements, fortune-telling by the Gipsies, and witchcraft of the ancients and moderns.

The same fluid which now unperceived by the keenest eye, is flowing through all organized matter, supporting life. when

in a just equilibrium, and producing the effects called PERSONAL MAGNETISM, when forced from its natural channel, was in existence from the creation, and commenced its unnatural effects on our race in the garden of Eden. The beguilement by the serpent was merely the effects of this mysterious fluid operating on the brain and nervous system of Eve. The same fluid held Adam in a magnetic sleep when he committed the unholy deed for which, we, his posterity, are doomed to suffer as penance. The snake at all times has used the same fluid in subduing the feathered tribe. The charm attributed to this reptile, is the self same magnetism which is now the subject of wonder in its effects on the brain of civilized man. The sorcerers of India knew the power of this fluid, and used it for the vilest purposes of deception. Witchcraft in all countries, was a branch of Personal Magnetism; it was the effect of the magnetic fluid, called a "volition of the will, emanating from the witch by the animal force of the nerves;" the "bewitched" was the needle obeying the will of the magnet, and exhibiting all the phenomena common to the present science of Magnetism. The rat catcher's charm and the soothing power possessed by many of curing scalded and burned flesh, are volitions of the will, and modified branches of this heretofore intricate science.

Personal Magnetism produces the same and more results, and on persons wide awake, while they are perfectly conscious of relations and things,

It has the vast advantage of producing the same results on one, or a hundred at the sametime!

Personal Magnetism produces all the phenomena, often without requiring any conditions of the patient; and it is the only theory that can consistently attempt to do so; it produces results, and tells how they are produced, when no conditions whatever are required of the patient!

Personal Magnetism operates without always requiring any conditions from the attending spectators! Thus multitudes have been affected and brought completely under control while there has been any amount of noise, mirth and excitement throughout the entire audience. In thousands of instances persons have been controled immediately in their

muscular emotions and mental impressions, in public audiences, when they were overwhelmed with emotion, and carried almost to phrenzy in their excitement.

Personal Magnetism operates on the entire audience at one and the same time, a thing never attempted or done by any other theory, old or new.

From the earliest times recorded in history we observe well authenticated accounts of persons appearing at various times, who seemed to be endowed with supernatural powers of mind or body, which have enabled them to influence their fellow men in a manner altogether inexplicable, according to any ordinary laws of nature.

Among the evidences of this fact we may mention the history of the ancient oracles, to which the wisest philosophers of antiquity bowed with a reverence that we now consider superstitious; the power of curing diseases by the touch, carried to an extent that seems to ordinary comprehension, absolutely miraculous; the influence possessed by great orators and certain religious impostors, who have from time to time led thousands of seemingly intelligent followers into the belief of the grossest absurdities that the imagination of man is capable of inventing; instance the recent case and absurd teachings of Teed in Chicago and Swienfurth in Rockford, the latter making numerous followers believe that he is a second Christ; the effects on health and conduct produced by what has been termed witchcraft, and attributed to the direct agency of the spirit of evil, with many other mysteries of a similar character.

However we may endeavor to rid ourselves of all belief in these unusual and seemingly unaccountable phenomena, the force, the multitude and the respectability of the evidence compel us reluctantly to admit the truth of these wonderful stories. We cannot refuse to acknowledge the facts, whatever we may think of theories and opinions based upon them. That man possesses some mysterious power over the feelings, thoughts and even the vital operations of his fellow-man—a power that cannot be resisted and may be employed for good purpose at least, if not for evil ones—is a belief that has prevailed from the earliest times down to the present day. But it is only since the progress of physiology, electrical and mag-

netic science, during the last century, that anything like a theory or philosophical explanation of these curious facts has been attempted. When it was found out that the nerves of an animal could be violently excited by a mere contact of different metals, and that a slight spark of electricity, would produce convulsions in the body of a dead animal, it was very natural that all the unaccountable effects produced upon the human system by external agents should be attributed to the subtile and invisible fluid that could thus seemingly awake the dead! The effects of the electric shock on the living body, were well calculated to cause a belief that the nervous system was constantly under the influence of this fluid; and numerous curious experiments were made which tended to convince many philosophers that life itself was but the result of the action of electricity circulating through the nerves, and probably formed in the brain for this express purpose,

When the identity of electricity and lightning had been proved by Dr. Franklin, when the strange action of metals upon the nerves was traced to the same general cause, and when it was discovered that the wonderful power of the magnetic needle to point to one fixed spot in the heavens could be given, taken away, or altered by lightning, electricity or galvanism, it is not surprising that those who considered electricity as the vital principle, should give the name of Personal Magnetism to the power by which one individual appeared to be able to draw or attract another.

Man has the faculty of exercising over his fellow men a salutary influence in directing towards them, by his will, the vital principle,

The name of Personal Magnetism has been given to this faculty; it is an extension of the power which all living beings have, of acting upon those who submitted to their will.

We perceive this faculty only by its results; and we make no use of it, except so far as we will use it.

It appears from observation that the rules are subject to some exceptions; for there are a few persons so happily constituted, that they have been known to magnetize others without any intention, and even when they had no faith in the science; but these cases very seldom occur. Many of the wonderful

effects of oratory, and certain religious exercises, as well as the personal influence of some physicians in curing the sick by their manner and presence, almost without medicine, are probably owing to a magnetic influence, of which the actors are themselves unconscious.

There is a wonderful and all sufficient power in nature operating by its own occult law and living energy; as grand as it is mysterious; surpassing the knowledge of untutored intellect; as extensive as the illimitable universe. All space is full of this power, and alive with its omnipotent energy; all nature is full of its manifestations, and reveals its power and presence in everything—every moment of time. It is HEARD in the murmuring breeze, in the howling winds, in the roaring ocean, in the quaking earth, and in the pealing thunder; it is SEEN in the shining sun, in the glistening stars, and in the flashing lightning; it is FELT in the balmy air, in the mineral magnet, in the perfuming vegetable, in the electric eel, in the charming serpent, in the magnetic man, and in the fascinating woman.

This wonderful power has been employed to some extent by the learned, and wise, and brave of all ages—by the African vou-doo, the Chaldean astrologer, the Persian magi, the Hindoo fakir, the Egyptian priest, the Hebrew prophet, and by the wonder-workers of all ages and climes. But it is only in modern times, and but very recently, that this vast and unlimited power has been known and employed successfully. Ancient sages and medieval philosophers strove in vain to solve the problem and find the power. It remained for the present-day scientists, with their better knowledge, clearer light, and higher perception, to break the seal, unlock the door of nature, discover the power, and reveal its method of operation. This now has been done, making a plain science of what was an impenetrable mystery and making its processes so plain that any intelligent man or woman can learn to employ its invincible power with wonderful success, excelling the marvels of the past as far as day excels night.

Both men and women possess this power in an equal degree, but moral and intellectual superiority causes different degrees of power. Good health also increases the power, be-

cause it is a mark of vital energy. When all these advantages in a high degree are combined in one individual, he is often found to possess such magnetic power that sometimes he may be obliged to modify it. The power is very much increased by practice.

The magnetic influence flows from all parts of the body, and the will may direct it anywhere; but the hands and the eyes are better fitted than other parts to throw off and direct the current directed by the will.

Magnetism can be conveyed to great distances when persons are in perfect communication.

There are some individuals who are sensible of magnetic action; and the same individuals are more or less so, according to their temporary dispositions at that moment.

We have endeavored to raise human magnetism to a fixed science, ascertain its proper laws and conditions, and take away the dark veil of obscurity that had heretofore enshrouded it, and raise it from the dust in which ignorant pretenders had trailed it, and make it a sublime power available for the promotion of human happiness, and that we have succeeded the many wonderful cures that we have made, and happiness promoted, is incontestible evidence.

The character of our most earnest patrons is a matter of great satisfaction to us; for while it embraces all classes, yet a very large proportion of our warmest friends are from the learned professions and the shrewd business men of the country—men not to be deceived by the visionary or unreal—who, having seen wonders wrought in their own lives or among intimate friends are willing to put pen to paper, unsolicited, and deliberately assure us that \$1,000 or \$5,000 would not tempt them to part with this knowledge if it could not be replaced.

The author of this wonderful method, while producing and perfecting it, by many years of discovery, invention, and experiment, has established beyond successful contradiction the facts following:

That all disease is but a decrease of vital force.

That both health and disease depend upon the electrical conditions of the body.

That with this method we absolutely control the electrical condition of the body, overcome the process of disease, and restore the patient to health with a rapidity hitherto unknown and we unhesitatingly pronounce that for safety, certainty, and success, it has no equal as a curative agent.

It is a dignified, exalted, fascinating study, health giving in its nature, producing a pleasant current in the stream of life, giving buoyancy to the health, steadiness to the nerves, activity to the brain, cheerfulness to the disposition, manliness and womanliness to the character, kindness to the heart, and influence to the entire person. It might be used basely by the lawyer in handling witnesses and juries, by the speaker in misleading audiences, by the lover to win his choice or the lady to conquer her sweet-heart, but for the fact that such debasement is unworthy the honor of the true student of any art, and beneath the dignity of respectable people.

The great secrets which I propose to unfold, are arranged in parts, each giving certain exercises which develop Magnetism, at the same time building up the physical man. To study these lessons is to gain a fund of physiological, pathological and therapeutical knowledge that a hundred times the cost of the lessons would not purchase from its owner could it be given back and blotted from his memory.

New revelations are taught, enabling any one, as it were, to live a new or double life, and thus enjoy THE GREATEST BLISS EVER KNOWN to mortals here or elsewhere. To understand the art is to gain the very throne of perfection itself.

With these secrets in one's possession, everything of a mysterious nature will disappear as rapidly as the dew vanishes before the sun, and this Sublime, Beneficial and Glorious Science will shine forth in magnificent splendor, adding joy and comfort, as well as long life, health, pleasure and happiness. Bear in mind that the science, or art, is here divested of mystery, and made so simple that any one can readily understand, become familiar with, and successfully practice it.

Some may call me at first an enthusiast, or may think I am afflicted with a species of monomania on the subject. If so, there is some "method in my madness." I have a double interest at stake—yours and mine. I devote my time and

attention wholly to the subject, and seek a reasonable remuneration for my services. I endeavor to give true value for money paid me—it cannot be expected that all my labor and expenditure is gratuitous.

You are dealing with one who is not ashamed of his profession, but is proud of being a teacher of this wonderful science.

This wonderful art which has cost me more than fifteen years of the most careful study and experimentation, is furnished with the understanding that outsiders are not entitled to the benefits of its revelations unless they shall procure the same direct from me.

In divulging these Secrets we are obliged to require a "Pledge of Honor" from those purchasing them, not to show or reveal their contents in any way. This is for our own protection, and is the only means by which our just rights in the discoveries can be maintained.

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.

As there are no two persons exactly alike in the world, there must necessarily be special instructions suited to the condition, temperament, age and health of each person, which guarantees to all a successful accomplishment of this work.

All I need to know to fully understand your case, is to receive answers to certain questions which will be asked you at the proper time; this makes our plan especially valuable, as it deals privately with you.

Parties interested in the matter should write the author for further particulars.



Declaration of Love.

CHAPTER VIII.

* DIFFERENT KINDS OF MAGNETISM.

“THE time has come when man’s intellectual powers have attained that degree of unfoldment, wherein it is possible, in a measure at least, to consider the origin, the action and the development of human life, dispassionately, without fear of offending those peculiar prejudices, evolved through theological training, that have done so much toward coloring man’s understanding of God, of nature and himself.”

It must be understood, that all living bodies are surrounded by magnetic emanations which, in turn, attract to themselves, or repel, other magnetic spheres with which they are brought in contact; this magnetism being the direct outcome of the animal soul, and bearing no direct relationship to the human spirit, whatever. These spheres are responsive to each other, forming what is called a magnetic attraction, which, until it be under the guidance of a superior intelligence, usually results in disaster and misfortune. These attractions are only pleasureable while they are unsatisfied; but, the moment

*Selected from “Man’s Spiritual Possibilities” by Dr. J. W. Fletcher; price \$1.50.

"All are parts of one stupendous whole,
Whose body nature is, and God the soul."

that one finds a complement in the other, then, such an one is filled to satiety with the element he craved, and, at once, seeks another sphere. Therefore, there will be a continuous changing of relationships of this kind, which, while they are evanescent and fickle in their nature, and often leave the individual open to a charge of this kind, are, in no sense, an evidence of the interior life.

The laws of magnetic attraction and repulsion are ripe for the deepest discussion, analysis and consideration, since, upon them, so much depends relating to human happiness and development. Opposites attract each other; that is to say, a quality most lacking in a person will impress itself, most, when possessed by another. A coarse nature readily reaches out toward a more refined one; and, not infrequently, we find that the more refined seeks that which is beneath it. Not, however, in the first instance; but, the moment it has become responsive to the strong and permeating sway of a powerful, magnetic sphere, it is enveloped, therein, to such a degree, as to render thought and consequent judgment an impossibility. This reaches to the brain centers, which are the seat of physical life, and so narcotizes the various departments as to result in an incapacity for thought or consistent action. To reason with such an one, drunk with magnetism, is the height of folly; he must live out his own experience, which is usually fraught with endless trouble and sorrow to all concerned.

The magnetic waves ramify the entire physical system, and will, in nine cases out of ten, result in its complete subjection; or, if by trick of circumstance, the spirit of the individual gains the ascendancy, it will produce, ultimately, a complete repulsion by an inver-

sion of the same law. In illustration of this, we would call attention to the numberless persons who are, daily seen in the closest relationship with each other, between whom there could not be a single thought in common—thought being incongruous with the situation, and is rarely indulged in, under these circumstances. To be sure, when one is absent from the other, there will be, for the time being, a partial awakening; resolves are made, and a line of action determined upon, which is much to the credit of the individual. Friends, who, by strenuous efforts, have opposed the alliance, will be encouraged by the thought that its end is near, and feel that the object of their sympathy has, at last, come to his or her senses. But, no sooner is there a possibility of the old relation being resumed, than resolves take to themselves wings, and a worse state than before follows. Absence is said to make the heart grow fonder; but, in reality, if transcribed into a common-sense; understanding of the situation, it means that the surplus magnetism received during the days or months of association has exhausted itself; and, when reunion takes place, there is a greater demand for the element, which found a responsive return in the nature.

The only way to kill, counteract or destroy magnetic attractions of the purely physical order, is to dominate them by spiritual development, or, allow them to become surfeited with the very element they, apparently, so earnestly seek. Opposition to those who are thus affected, will do little towards changing the result, into whatever department of life it may enter. It will, rather, intensify the situation, as a breeze fans the fire, until it bursts into an uncontrollable blaze, consuming all around it. The on-looker can, from his stand-point,

see the mistake, and endeavor to counteract its effect; but those, who are being engulfed, never see it—nor do they wish to, blindness to them, for the moment, being preferable.

It may be supposed that we are speaking, wholly, of the relations existing between men and women; but this law is equally apparent in all of the relations of life; and the most practical-minded business man is quite as susceptible to the influence of his stronger magnetic associates, as are the young who are just embarking upon the mysterious sea of life. Many a man can trace his ruin back to the influence of some fascinating adviser who, completely, swayed his judgment and led him into schemes and business ventures which, in a sane moment, uninfluenced, he would have repudiated, almost without thought; and yet under the genial rays of a positive magnetic sphere, he became an enthusiastic advocate of ventures which carried destruction, like a cyclone, in their path. His friends could all see it; they raised the warning finger, whispered the words of admonitory advice in his ear, and presumed, upon various occasions, to question both his judgment and ability, and, sometimes, his honesty, producing, however, no result, beyond the suggestion that they were no longer his friends or, inspired by jealousy, had not the same acumen and penetration with which he, himself, was blessed. To him, the failure of the scheme, to-day, means nothing. Quotations of the market are no sign whatever to go by; he will cling to his forlorn hope to the end; and, with the feverish excitement of the gamester, ruin himself, his family and all concerned. Frequently, however, he will awaken to his mistake when it is too late—so he thinks, at least; but will con-

tinue to push forward, with the fervor of despair, knowing too well what the end must be.

We do not believe that there is as much absolute and intentional dishonesty in the world, as many assert; but, we are prepared to say that men are self-deceived in their sins; that they are so filled with the magnetic elements of their associates, or, of the very scheme itself, that their judgment and ability are no longer in operation, and are, consequently, sacrificed upon its altar. You see them in the after-years, weary, worn and broken, vainly trying to understand the great cause that worked their ruin, and never quite mastering it.

Again, there are some persons who are responsive to a purely earthly magnetism, in which the association of individuals plays no part whatever, or, if so, an inconsequential one. This magnetism may emanate entirely, from the physical universe; as a result, men get the land fever, the gold fever, and similar effects, evidences of which have marked, to a great degree, some phases of our present civilization. Luck does not play so important a part in the lives of men as is accredited to it; but, if the personal influence of successful men, in the various departments of external life, could be properly understood, it would be found to possess a distinct magnetic quality which attracts, to itself, certain elements, out of which material success is made. Thus, you find men of no particular ability, and, certainly, no innate goodness, making the most gigantic fortunes, which they lock up in gilt-edge securities, regardless of the bible injunction; and, as members of church organizations, are loudest in their profession of religion. To such men the profit and loss column is their sole religious standard; and, while they loudly

proclaim the teachings of the Master, they are equally as conspicuous in failing to perform His will.

The story of the young man who had served the Lord in all things, save one, and was told to go and sell that which he had and give it to the poor, but, instead of doing this, departed, with a sad face, would find a repetition, if the Lord were to give the same command to the Vanderbilts, the Rothschilds or the Sages, of this present time, without any change in their facial expression. He simply could not do it; no more can they. Great wealth is attracted to them by a force which can not be broken, even though—if they believe their own assertions—the future welfare of the soul, through eternity, is dependent upon it. Arguments, from a spiritual basis, have little, if any, effect upon those who have material interests at stake, albeit the line that is followed is a legitimate sequence to the principles so persistently advocated. There is, apparently, a certain code for business, which does not apply to the religious life of the individual.

The only way in which this direct magnetic influence can be broken, or partially counteracted, is, by separating one's self from it, so far as is possible; and, in the silence of your own room, freed from the irritation and, oftentimes, controlling influences of the outside world, to carefully consider what one's relationship is to one's self. Sleeping on a subject over night before giving a decision, is the carrying out of this idea, which means, getting away from all external influences and being left alone with the subject in hand. The first impressions of the day are, by far, the best; and, if accepted for guidance, will rarely lead their possessor astray.

There is far too little repose in the world; far too little time devoted to thought, or the purposes that make up the duties of life. Self-examination is seldom indulged in; men pride themselves, as a rule, upon their ability to answer, off hand, any question that may present itself, no matter how important; and one-half of life is, not infrequently, spent in the endeavor to rectify the mistakes of the other half. It is not the amount of work done, but the care and efficiency with which it is laid out, that produces the best and most satisfactory returns. An effort should always be made to diversify the daily life, as much as possible. Far more recuperation will be found in a variety of employments than would, at first, be imagined; for, this calls into exercise all of the various capacities of the individual, and, consequently, rounds him out, physically and mentally. The general habit of having months of incessant labor and a week or two of absolute rest, does not accord with the idea. The former absolutely unfits the individual for the enjoyment of the latter; and, during the few weeks devoted to rest, every man will find his mind continually returning to the Stock Exchange, to be appalled at the accumulation of work that he feels is awaiting his return to active life. He has been so long susceptible to the positive magnetism of the financial world, that, when he walks through the green fields or the shaded wood of the country, he is still amenable to it; and, finding the days are dragging along with a snail-like pace, he, absolutely, longs for the excitement of the old life again. If he had diversified the days of his activity with something of rest, he would have been able to do better work, accomplish higher results, and saved a vast amount of

ammunition and strength. This is especially written for the business men of the present day; and, if perchance, their eyes rests upon these words, they would do well to pause and think of their true meaning, and allow it to suggest a remedy for the fret and irritation that afflict them.

After the end of the day, there is a great diminution of magnetic force—it has been thrown off by thought, and through contact with men and things, and the various interests of life. To swing into another form of more intensified excitement is not to find an avenue by which this lost force can be, readily, made up. Nor, is the living over again of the experiences of the day calculated to produce it; for that, simply, means borrowing from reserved forces. Thus, we see care written all over the faces of our most prosperous men, and the young grown old before their time. If, in place of all this, the business could be left, each day, in the counting-room, where it belongs, and a new state of interests, pleasures, studies, duties and employments taken up, with the home life, we should find that the next generation would be quieter, more self-centered, more honest and more moral than is the present one. Every man should be interested in his family, in music and in animal life; an hour on horseback, an hour with music, an hour with the writers and the philosophers, or, in any direction that the desire may direct, apart from the duties of the day, will do more to further man's intellectual development, elevate his conception of humanity, and bless his own life, than anything that we could suggest. The objection, that there is no time for these things, is best answered by stating that the time now devoted to considering how worn out and

tired you are, can be employed with better results through the introduction of some amusement or employment of this kind, since it will take a man out of himself and, through a sympathetic action of the mind, bring him into magnetic relationship with other spheres of action, which are bound to be helpful and beneficial.

If we have devoted a considerable amount of space to this thought, and seemed to have digressed somewhat, it is because there is a great demand for a remedy for the present disease, called unrest, which has become almost epidemic, and is due to a surplus amount of one kind of magnetism, which the individual, through his intensity of purpose, attracts, and the almost absolute dearth of another, which he, with equal force, repels. By attracting, we mean, placing one's self in a receptive state toward the desired condition of result. This can only be done through fixed determination, which places the personality in such relationship with the purpose, in view, as to accomplish the desired end,

Beyond stating that the mind is in general affiliation with the body, we shall not deal with mental conditions here. It, however, becomes necessary to say, that the reason why the mind so seldom evidences its intelligence, when the body is under strong magnetic sway, is that this self-same magnetism dispossesses the body of mental control, and, really, throws both the mind and the spirit out of their moral relationship therewith. In criticising a person, thus influenced, you are prone to say he acts without either reason or sense; and you are passing a just conclusion, since the power to reason is lost, almost, and the senses are not in full activity.

Having made this clear, we now enter in upon the law whereby persons may attract given elements unto themselves. "Seek, and ye shall find," is particularly applicable to the present situation. With the desire to attain a given purpose, one is enabled to draw the elements of that purpose to himself. Sometimes, this is done without the desire; but that is when the elements are so assertive, within one's sphere, that they are enabled to act of themselves, without any mental direction whatsoever. If you are ill, weak or worn, physically, association with persons afflicted, in like manner, will not, in any sense, assist in your recuperation. You must place yourself with those who are not disturbed in the direction that you are, yourself; for, health is as contagious as disease—Mr. Ingersoll, to the contrary—and life gives life.

Much of the disease in the world is caused by the inharmonious arrangement of the magnetic elements within one's self; and anything that will induce harmony in this direction, will lead to a healthful result. We are inclined to make the authoritative statement, that health means harmony with one's self and the physical universe, and, that disease is, simply, its opposite. The angular, irritable person will, in a short time, produce a debilitating effect upon every one with whom he is brought in contact; while a jolly, happy fund of good nature lightens the life of every one with whom it is brought into association. Age should seek the companionship of youth; music will produce a harmony within, and bring forgetfulness of care and trouble; while association with animals, which are, by the way, especially magnetic, and far more sympathetic than is generally supposed, does much to build up the deple-

tion which the wear and tear of the day has produced. But, to these accessories, must be added a desire for the purpose in view.

It would be impossible to get any amount of good from these associations if, at the same time, there was a turning toward the things one is aiming to forget, or, a lack of interest in obtaining both happiness and health. If, when with your horse, you are still calculating the profits of the day's venture, he can do little, beyond reflecting your own feverish irritability; on the other hand, should you, instead of riding like mad, consider his peculiarities of nature, and physical comfort, you will bring yourself down to his plane of life, and receive, from him, more health and strength than the most distinguished physician could impart to you, or the strongest stimulants induce.

If there is much to be gained from magnetic assimilation, there is, at times, as much to be lost; and, it were well to consider how to repel untoward influences, which will haunt you, for hours and days, after being brought into relationship with them. One needs to be especially careful to preserve one's sympathetic nature. Indiscriminate listening to the woes of your fellow-men, and the exercise of the, so-called, sympathies which it induces, is deleterious in its results. Your first duty, always, is to yourself; and, by the fulfilment of that duty, in the extreme sense, are you the better able to help and bless humanity. You have no right to load yourself down with the burdens of others, which have, often, been sent to teach a much-needed lesson to those who, through their own utter disregard of individual responsibility, are only too willing to rail at Fate, and take every particle of assistance you may be able to

give. In moving through a crowd, you should avoid letting your mind rest upon any individual in whom you have not the least interest. Should an accident occur, and you know that you are quite incapable of rendering any assistance, instead of rushing to the scene of the disaster, go your appointed way, and leave the unfortunate victim to those who are in a position to perform the required office. A man falls in the street; a thousand other men, inspired by no motive, other than curiosity, gather around him and render it impossible for those who have the ability, to minister to his interests. Another, perhaps, receives a severe injury; you cannot do anything for him, as his injuries require the services of a physician, or a surgeon; yet, you stand and look at the broken limbs, or the crushed skull, through which the life-blood is slowly oozing, and go your way, only when the ambulance arrives to bear the victim to the hospital. All day long your mind is haunted by the sickening sight; you have accomplished no good to any one; but have, instead, placed yourself in relationship with a condition that will completely unfit you for the duties and labors of the time. Such, surely, is a most mistaken kindness, since no good object is served. One must use as much discretion about the exercise of one's sympathies, as anything else. If you are in the presence of those who are ill, and desire to protect yourself from their diseased condition, fear of taking the malady will open the door to it; while, constantly placing your mind and will upon health and life, serves, largely, to protect you. To repel any influence, think of its opposite; to invite it or attract it, dwell directly upon it, in its most intensified form. The former attitude will cut off all lines of connection,

while the latter will serve to establish and strengthen them.

There is a class of men in whom this magnetic element predominates, to an extraordinary degree. Their mental powers are especially active, but, to them, the thought of anything spiritual is an utter impossibility. These men are largely agnostic in their belief, talk loudly of one world, at a time, and say, with a great degree of truth, that they have never received any intimations of another state; and, strangely enough, although possessed of considerable logical power, smile incredulously at those who assert that, from their individual experiences, this world, instead of being the end is the means to an end. So intense is the sphere around such, that they are able to attract great crowds, who, while they may be opposed to every idea they expect to hear enunciated, remain and listen with respect and go away charmed by, what they are prone to call, the brilliancy of the speaker; but which is nothing more or less than the result of the magnetic sway he has had over them. Ingersoll, for instance, is an illustration of this thought. That he is a man of remarkable ability, few will deny; but, when it is remembered that he only calls people together to listen to what he does not know, together with an attack upon systems of belief which, bad as they may be, reveal the attempt of man to interpret the action of spiritual law, it is, to say the least, surprising. We have seen large crowds who were prepared to deride and condemn this eloquent expounder of the unknowable, who, in spite of themselves, became infected by his peculiar personality, and went forth, after the evening was done, believing no more in the ideas inculcated than before they heard

them; but, charmed with the peculiar influence of the man, which would cling to them, in spite of their every effort to the contrary. The greatest actors upon the stage, whose names are enrolled upon the tablets of history, are those who were possessed of this magnetic quality, rather than of any peculiar or particular intellectual development. There are those before the public, even now, who may transgress every law, from an artistic standpoint, but, who are able to sway the public mind, beyond all known limitations. And, there are others at the same time, intellectually, their peers, who are most careful, conscientious and clear in their interpretations, who have not the power of quickening the pulse in the least degree. And this something, which produces so marked an effect, without which little, if any, impression can be made, is called magnetism, and is becoming more fully understood each day.

The scope of magnetism is almost incomprehensible in its vast extensiveness; and, upon this plane of life, it is well-nigh impossible to conceive of any condition of activity where it is not. In the lowest walk of life you will find it, as well as in the governmental halls. The gamins, unconsciously, exert its power over each other, and establish a precedent in their midst, quite as pronounced as that which is revealed in the great political factions of the day, that fashion and shape the destiny of nations. It is not the logic of the leader that constitutes his governing power, nor his eloquence or elegance of dictation, nor force of delivery, nor yet, what he says, nor the manner in which his utterances are made. It is his personality, inducted into his thoughts and words, wrapping them with his invisible life-force; which imparts a potency and power



First Words of Love.

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An Abuse of Personal Magnetism.

almost irresistible. This force enabled a man like Napoleon to become the terror of all Europe, and, in the end, the most easily conquered of its rulers. Joan d'Arc inspired a nation and led an army on to victory, not through knowledge of war, or her ability to cope with the enemy, but through this self-same element that fell upon her followers, as the sun upon the earth, awakening, to activity, every one of their latent energies. The power that Jesus exercised over the sick was, purely a magnetic one; and he, not infrequently, complained that the force had gone out of him, to that extent that he was unable to accomplish direct results. The Apostles, concerning whom so much has been written, were simply the magnetic battery which helped to supply the great loss which he experienced, by being brought in contact with the sick and the afflicted, who, continually, made enormous demands upon him. When his followers, too, were exhausted, he was compelled to go into the wilderness, undertake a season of fasting, so as to change the entire elements of his system, and, thereby, through direct contact with nature, re-established conditions that over-use had so seriously impaired. When this was accomplished, he would again return to the world, recuperated; and, with renewed strength, undertake the work of blessing suffering humanity.

The practical uses to which magnetism could be put are manifold, and are only just beginning to be recognized, by a few of the wise men of the world, who are enabled to realize that, behind the seen, there is the unseen, always silently, but determinedly, at work. As an agent for healing, it stands without a rival, and will, one day, supersede the systems of medicine which, at

best, are but partially successful in effecting a cure for the many ills that afflict mankind.

Every person is susceptible to the influence of some other person; yet, no one is able to affect all. Disease is due, either to a loss of magnetism, or the presence of some foreign magnetic element, which reflects itself upon the physical organization of the individual. The successful physician, of the present day, realizes that, in nine cases out of ten, to say the least, his presence has quite as much to do with the recovery of the patient as his skill. In fact, much more. The most learned men in medical science are usually the poorest practitioners, and are soon relegated to a professorship in the universities; while he who is possessed of good health, a genial and kindly disposition, and sympathetic nature carries the atmosphere of harmony into every home whose threshold he crosses. The suffering patient, who looks appealingly into his face, receives a degree of strength, from the influence that his desire to help engenders, that far surpasses the influence of any narcotic or tonic. He places his hand upon the head, speaks a few encouraging words, sits quietly for a short time, and the patient is, correspondingly, strengthened.

There are those who have made magnetism an object of deep study, and who, without understanding exactly why, are able, under ordinary circumstances, with scarcely any effort at all, to impart this life-giving power to such a degree, that they benefit and help, where physicians of high repute, and great skill, have failed.

This fearful death-rate of the present day, the utter inability of medical science to cope with any form of epidemic, successfully, and the rapidly increasing demand for hospital service on all sides, indicate that, how-

ever much is known of the ills of the flesh, there is so much more yet to be learned, that no man has the right to say yea or nay to another. Thus, legislative enactments against a practitioner, in any opposite line, are the methods that a few learned men employ to strengthen their strong hold upon public sentiment, but which, in no sense of the word, add either power or dignity to their position. Never, until medicine becomes an exact science, and there is a remedy for every untoward physical condition, will the medical men be justified in dubbing all other systems quackery, or denouncing as fools and idiots those who practice Magnetism, Mesmerism, Hypnotism, Christian Science, Mental Science and the like. All of these have a goodly record of success — so admitted by medical science, and many who, through their ministrations, are enjoying a large measure of health, and consequent happiness. Much more might be said upon this and kindred subjects, but they have been dealt with, somewhat extensively, in the various treatises which have, from time to time, been presented to the public; any one of which contains more truth than this generation, at least, will be able to comprehend.

As a matter of careful inquiry, it must ever appeal to the intelligent, and is bound to lead them over prescribed limits, into the vast laboratory of nature, where the concentration of invisible forces produces the phenomena that work the development of the human race, and the outworking of the law of evolution.

It does not matter whether we use the terms magnetism, hypnctism, or psychic force, for so nearly synonymous are all of these that, in the employment of any one, the domain of all the others is well-high covered. But we prefer to use the word magnetism, defin-

ing it as being the invisible force that pervades the entire universe, and through which the human mind acts; insisting that every particle of force has a corresponding magnetic counterpart, and that, in the combination of particles, there may be any number of opposite elements, which are attracted and held to a given centre, they likewise, having a counterpart; and, whatever the visible action may be, one upon the other, the invisible far exceeds and overreaches it.

The occult uses to which magnetism can be put are infinite. It can be applied, intelligently, to every business department extant. It can be made to govern and counteract the effect of disease, and, to reveal a thousand marvelous possibilities, which are now latent within the individual. But, this can only be done by subjugating the lower to the higher, and, by bringing all the elements of which the body is composed, into harmonious relationship with each other. The body, then, has an entity, a sphere, a life, absolutely its own, which is governed by laws and affected by conditions, upon which its welfare depends. Repression of self serves no purpose; but, development, and higher direction, lifts all desires into nobler realms, and gives to them a character and a purpose.

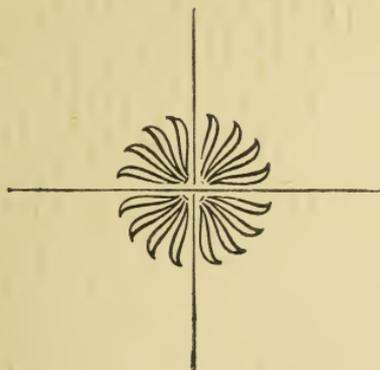
Love, in its largest acceptation, is an attraction towards the beautiful, the good, the true, with a desire of possession.

God, the perfect Being, is all love. He has diffused love through all nature; and He has imposed upon man, the emanation of His divinity, the law of love.

In man, love manifests itself in many ways. It has many objects for its food.

Supreme love is the love of God,—eternal beauty, sovereign good, truth itself.

Around the Divine love all the other loves radiate and are resplendent; the love of humanity, which has animated the Socrateses, the Plátos, the Augustines, the Vincents de Paul; the love of country which Brutus, Decius, the braves of Thermopylæ, the heroes of all countries and all times, have been sacrificed; the love of nature, of art, of science, each of which have had and always will have their passionate lovers, their devoted victims; conjugal love, which attracts man towards woman, and woman towards man; love of the family; in fine, self-love, which too often overrules and corrupts the purity of the other sentiments.



CHAPTER IX

Animal Magnetism, its Philosophy, Laws and Application.

“Although men are accused for not knowing their own weakness,
Yet perhaps as few know their own strength.”

—Swift.

A MYSTERIOUS sympathy exists between all living beings. Attraction and repulsion are exerted as well by animals as man. The swarms of modusæ in the ocean congregate by the same law as shoals of fishes, herds of bisons and wild horses on the prairie, or man in the complex relations of society.

Love is a fervent manifestation of the same principle. The north and south, the male and female, principles attract. So, from the highest to the lowest; from the mineral atom to the living being; from the cellular *protophyte* to the thinking man, attraction and repulsion rule with iron sway.

When strange herds of animals are mingled, how soon they separate if left to themselves! So in society, how kindred spirits unite in bonds of friendship and the bad avoid coming in contact with the good.

We know of no instance better illustrating the sympathy existing between all individuals than the Siamese twins.

They furnish an overdrawn example, it is true, but trace the law of sympathy with lines the more sharply defined. So intimately were they related, that the thought of a surgical operation, which was suggested to them, was met with as much horror as the idea of losing half of the body by the same means would be by the normal individual. The operation, if performed, would, from the closeness of the sympathy existing between them, undoubtedly prove fatal. Their hunger, thirst, sleeping and waking, were coincident, and their tastes and inclinations the same. They read the same book and both played the same game, but never with each other, for they said that that would be like the right hand playing with the left. When one was sick the other had precisely the same symptoms. So simultaneous was their movements, that it was impossible to decide from which the impulse originated.

They were in a similar relation to each other as the foetus and mother, between which a sympathy is established, which blends both into one entity, and transmits the slightest shade of thought from the mother to the offspring, often stamping the plastic being with the impression of her sensations as by the inexorable decree of fate.

The same sympathy is shown by persons twin-born. Instances are recorded in which, although at a considerable distance from each other, the same malady appeared in both at the same time, and ran precisely the same course.

A young lady was suddenly seized with an unaccountable horror, followed by convulsions, which the attending physicians, unable to account for, said exactly resembled the strugglings of a person drowning. Soon after, news came that her twin brother had at that identical moment fallen overboard and been drowned.

A strong sympathy also exists between parents and children, husband and wife, and intimate friends, so that when one is in trouble or misfortune, the other becomes conscious of it. This is too well known to require an extended statement of facts. How often do the husband and wife think the same thought at the same time, or answer the same question in the same manner. This occurs far too often to be referred to coincidence, A deep principle underlies it.

Very often persons who are unimpressible when awake are impressible in sleep, and then are conscious of this sympathy with others. In illustration of this proposition, one instance will be introduced as a sample of its class.

A gentleman dreamed that on entering his office in the morning, he saw a person formerly in his service as clerk, seated on a certain stool. On asking him the motives of his visit, he is told the circumstance which brought the stranger to that part of the country, and that he could not forbear visiting his old master, and passing a short time in his former occupation. In the morning on entering his office, he finds his dream proves true to the letter. Here the sympathy between them was great, and the ardent thoughts of the clerk impress themselves on the master.

How often do we hear, when entering a company however unexpectedly, "Ah, we were just speaking of you!" And the same is embodied in the old proverb, "The devil is near when you are talking of him." Our emanation, or sphere reaches our destination before us.

If we trace the relations of this sympathy, we shall find that:—

- 1 Animals can influence animals.
- 2 Man can influence animals.
- 3 Animals can influence man.
- 4 Man can influence man.

1 *The influence animals exert over each other*—“Professor Silliman mentions that in June, 1823, he crossed the Hudson at Catskill, in company with a friend, and was proceeding in a carriage by the road along the river, which is very narrow there with the water on one side and a steep bank on the other, covered by bushes. His attention at that moment was arrested by the number of small birds, of different species, flying across the road and then back again, and turning and wheeling in manifold gyrations and with much chirping, yet making no progress from the place over which they fluttered. His own and his friend's curiosity was much excited, but was soon satisfied by observing a black snake of considerable size, partly coiled and partly erect from the ground, with the appearance of great animation, his eyes brilliant, and his tongue rapidly and incessantly brandishing. This reptile they perceived to be the cause and centre of the wild motions of the birds. The excitement ceased, however, as soon as the snake, alarmed by the approach of the carriage, retreated. The birds did not, however, escape, but rested on the bushes, probably to await the reappearance of their enemy.” It would seem that they were magnetized and did not immediately recover, or they would have flown away, instead of remaining near the scene of their fright.

A story is told by a gentleman in Pennsylvania, who, returning from a ride, espied a blackbird describing circles, gradually growing smaller, around a large black snake, all the time uttering cries of distress. As the bird almost reached the open jaws prepared to receive it, the gentleman drove the snake away, when the bird flew off uttering a song of joy.

Another anecdote is related of a ground squirrel. It was observed running back and forth along the trunk of a

large tree, his returns being each time shorter. The observer at length saw the cause of the squirrel's peculiar movements was the fascinating influence of a large rattlesnake, the head of which was thrust out through a hole in the trunk of the tree, which was hollow. The squirrel at length gave over running and laid himself down near the snake, which opened its jaws and took in the head of the passive squirrel. A blow across the neck of the snake caused it to draw in its head, and the squirrel thus released, frisked away with the utmost precipitation. Dr. Good observes this singular power of the rattlesnake, and it is probably possessed by all the larger kinds of snakes. The fascinating serpent appears to exert an irresistible influence over its victim, which cannot for a moment avert its eyes from the object of terror.

Borrows informs us that, while traveling in the interior of Africa, he saw a large serpent in the very act of fascinating a bird—a species of shrike. The bird, when first observed, was some distance from the snake, but it gradually approached, apparently irresistibly drawn towards the fiery eyes and open jaws, trembling convulsively and uttering piteous cries of distress. He shot the snake, but the bird did not fly away. On approaching, he found the bird dead, although it had not approached within three and a half feet of the snake. This fact shows how intimate the relation of fascinator and the fascinated is even in animals. The narrator supposes the bird died of fright—a most inadequate explanation. We know that the magnetized enters into all the phases of feeling of the magnetizer, and whatever affects the latter equally affects the former. The sudden death of the serpent would by sympathy shock the bird in an equally great degree if the influence was perfect.

Another anecdote is told of a mouse being placed in the cage of a female viper. It was at first greatly agitated, but in a short time drew gradually near the viper, which, with fixed eyes and extended jaws, remained motionless. It continued to approach and at last ran into the viper's mouth and was devoured.

2 *Man can influence animals*—Bruce, the African traveler, speaks in the most positive manner of the power the blacks of Sennaar exert over the most poisonous serpents, against which they seem armed by nature. They take the horned serpents in their hands at all times, put them in their bosoms, or throw them at each other like balls. The influence exerted upon them is so great that they scarcely ever attempt resistance, and when they are irritated to bite, no inconvenience arises even from the fangs of the most poisonous serpents. "I constantly observed," said he, "that however lively the viper was before, upon being seized by any of these barbarians it seemed as if taken with sickness and feebleness, frequently shut its eyes, and never turned its mouth towards the arm of the person that held it." They are often so debilitated by this fascination as to perish as certainly, though not as speedily, as though struck by lightning.

A gen leman had in his possession a young Syrian bear, about a year old. This bear was generally good-humored, playful and tractable. One morning the bear, from the attention of some visitors, became savage and irritable; and the owner, in despair, tied him up in his usual abode and went away to attend to his guests. In a few minutes he was hastily recalled to see his bear. He found him rolling about on his haunches, faintly moving his paws, and gradually sinking into a state of quiescence and repose. Above him stood a gentleman well known in the mesmeric

world, making the usual passes with his hands. The poor bear, though evidently unwilling to yield to this new influence, gradually sunk to the ground, closed his eyes, became motionless and insensible to all means used to arouse him. He remained in this state for some minutes, when he awoke, shook himself and tottered about the court, as though laboring under the effects of a strong narcotic. He exhibited evident signs of drowsiness for some hours afterwards. This interesting scene took place in the presence of many distinguished persons.

This power is used by man to disarm the fury of the most savage animals, Robbers have learned to exercise this art on watch-dogs, the most furious of which they reduce to silence. The Laplanders exercise the same power over their dogs.

Alexander taming his Bucephalus is paralleled in modern times. Sullivan, Rarey and Gleason, in an hour's time, could so magnetize the most furious horse, as to make him follow and obey like the best trained dog. Rarey and Gleason tamed in the same manner, not only horses, but that untamed steed of the desert—the wildest, fiercest and most unmanageable of the equine race—the zebra. The lion and tiger are fawning as kittens beneath the gentle yet inexorable sway of this influence. From the human eye a power goes forth, which, when rightly employed, controls the most savage beasts.

3 *Animals can influence Man*—There are well attested instances of animals exerting a magnetic influence on man. A gentleman while walking in his garden, was attracted by a snake he accidentally saw in the bushes. He watched it closely, and soon found himself unable to draw away his eyes. The snake appeared to increase immensely in size,

and assume in rapid succession a mixture of the most brilliant colors. He grew dizzy and would have fallen in the direction of the snake, had not his wife at that instant come to the rescue.

Two men in Maryland were walking together, when one found that his companion had stopped by the roadside. On turning, he perceived that his eyes were fixed on a rattlesnake, which had its head elevated and eyes glaring at him. He was leaning towards the snake and crying, "He will bite me! he will bite me!" "Sure enough, he will," said his friend, "if you do not run; what are you staying here for?" Finding he could not draw him away, he struck down the snake with the limb of a tree. The man thus saved was very sick for some hours afterwards.

4 *Man can influence Man*—The influence man exerts over man was well known to the ancients. The physician's prescription to King David in his declining years was based on this principle. And the rights of savage nations, the gestures of the magicians and medicine men over their patients, are founded on personal magnetism and are remarkably successful.

The facts of mesmerism are almost universally admitted by thinking men, and to introduce a lot of established incidents would be superfluous. The reader is referred to the best works on that subject for evidence.

The bond which unites the hypnotist with his subject is illustrated with every successive process. The operator exerts despotic sway over his subject. He compels him to think and act as he pleases. If he tells him water is wine, he is implicitly believed, and intoxication follows. He tells him a stick is a snake—he flees from it, or that he is a king, or emperor, or czar, and the character is assumed; or he plunges him to the opposite extreme and he crawls along, a

degraded outcast. In these fantasies, if we may so call what depends on the will of another, there is something similar to the operation of narcotics, especially *hashish*, or Indian hemp, which the Hindoos used to produce the ecstasy in which they communicated with the gods, and learned the course of future events. In short there is very little distinction to be made between the effects of the narcotic and of hypnotism.

Whatever affects the hypnotist often affects equally the subject. The slightest pain, the least desire is participated in. Whatever the former tastes, hears, or sees, the latter tastes, hears or sees; and there is a partial reflex action by which the operator is guided to the locality of and sympathizes in the diseases of, his subject.

The following often quoted instance is taken from the Transactions of the French Academy:

"On the 10th of September, at ten o'clock at night, the commission met at the house of M. Itard, in order to continue its inquiries upon Carat (their mesmeric subject); the latter was in the library, where conversation had been carried on with him till half past seven, at which time M. Foissac, (the magnetizer), who had arrived since Carat, and had waited in an ante-chamber separated from the library by two closed doors and an interval of twelve feet, began to magnetize him. Three minutes afterwards, Carat said, "I think Foissac is there, for I feel myself oppressed and enfeebled." At the expiration of eight minutes he was asleep.

A similar instance is here quoted from the *Chicago Graphic* of June 30th, 1894, in reference to our own experiments. We quote but briefly from a full page illustrated article.

"The final test was, however, the most interesting, and

one which proves beyond a doubt that there is a power in hypnotism with which man should be more thoroughly conversant. The test was brought about in the course of an interview which occurred after the "subjects" were brought back to the normal state. It has always been a question in the minds of many as to whether the hypnotist has power over an individual when he or she is not aware of the presence of the hypnotist, without being seen or led to think of him. The question was put to the doctor, who thought such a test would be of interest to him, and was satisfied it could be made successfully. Having been directed to the proper place to go—about four blocks distant—The *Graphic* representative found the "subject," and both seated themselves in the latter's office, engaging in conversation. A few moments later Dr. Anderson arrived and approached slowly, stealthily, behind the subject, without the slightest noise, and with hands outstretched. The moment the doctor came near, the "subject" lost speech, his eyes protruded and stared ahead, vacant and glassy. Finally his eyes closed, and he fell back asleep and apparently lifeless."

It is often remarked that one is oppressed by a certain member of the family, with whom he resides, whenever he is near, although no enmity exists between them, but their organizations are entirely different.

One evening, while engaged in conversation, Dr. B—— suddenly paused, and said he could proceed no further, for someone was listening. This was highly improbable; but the next morning tracks were discovered at the gate, in the light fall of snow, as though some person had stopped for a considerable time.

Whatever influence that person exerted it must have passed through the park, yard, and wall of the house, to reach the impressible brain. Shall we call it thought? What is thought?

How does it reproduce itself in the mind of another? These are questions which force the close reasoner to the adaptation of an ethereal medium of transference.

These curious phenomena have long been observed and speculated upon. To extend the list is unnecessary, for almost everyone can recall equally conclusive facts.

One thing is determined—they do not arise from imagination, for we see phenomena in animals that cannot be referred to imagination. It is possessed by animals as well as man. Animals can influence man; man, animals; animals, each other and man controls man.

To produce a result so uniform, we must assume the cause to be common to all. Hence we refer this entire class to magnetism, or what, perhaps, will be better understood, nerve-aura, in which all living beings can excite undulations.

In the world of mind, theories have ever gone before, as pathfinders, so to express it, long before sufficient facts are gathered for their support. So has it been in the present instance, in an eminent degree. The existence of a nerve-aura has been maintained and denied by eminent psychologists, but the affirmative have considered it as an emanation, a theory which soon leads to its own destruction.

The nervous system is capable of exciting or conducting these vibrations. It has been said that the nerves are non-conductors of electricity, and it has been supposed that this fact alone destroyed all theories hitherto entertained of the subtile influence persons exert on each other. But we cannot perceive how this fact is related to the subject. We well know that dynamic electricity must have a closed circuit, and that water, the principal ingredient in the composition of nerve, is a bad conductor of this species of electricity, or that generated by the electrical machine. So that it is false that nerves will not conduct electricity. Further, it is mag-

netism, and not electricity, of which we treat, and our experiments must be with it, and not with any other. We must consider all the facts we have been, and are considering as isolated phenomena, or unitized by magnetism.

From remotest antiquity the adage has descended, that young people were in danger of becoming unhealthy by living with the aged. The Hebrews acted accordingly in procuring a young damsel for their old king, that he might be invigorated by her strength. An anecdote is told of an aged female who compelled her servants to retire to the same bed with herself, that she might prolong her life thereby, and carried her horrid vampyrism to such an extent that, her maids all becoming sickly, after a time, she could induce none of them to work for her, and soon expired. This explains why magnetism so exhausts the magnetizer. Certainly it is not his exertions, for a few passes cannot fatigue. Few persons, however strong and robust, can magnetize to any great extent without feeling exhausted, and persons of feeble constitutions are extremely fatigued. The explanation is self evident. The magnetizer imparts to the magnetized his own state of vibration, and to do so exerts his will so strongly as to exhaust its energy, and, as will is the parent of muscular force, of course, he will become debilitated in proportion to the length and degree of his exertions.

This is still further proved by the effects of magnetism on the magnetised. When laboring under disease, magnetism invigorates the constitution, and in many cases works a radical cure.

Though we are surrounded by such an atmosphere, we have no instruments by which to ascertain its presence, as we do that of electricity by the electrometer. The only reliable test is the impressibility of the brain. The brain *feels* its presence, and is to it what the most delicate elec-

trometer is to electricity, or to the finest iodised plate is to light.

There is an influence exerted by individuals unconsciously on each other which cannot be felt by the nerves in their ordinary state, but which is plainly seen by aid of clairvoyance. To the spiritual eye, every individual appears like a luminous centre throwing off magnetic waves in every direction, as a lamp throws off waves of light.

By the impressibility of the brain a new branch of mental science has been developed, of great interest and importance; and, as it illustrates the subject under consideration we shall devote a chapter to its philosophy.

The word *psychometry*, by which the discoverer designated certain mysterious relations of mind, is derived from the Greek and means, when translated, *soul-measure*. It is rightly named, for it measures the thoughts, and leads directly into the most secret recesses of mind.

This science depends on the impressibility of the brain—a faculty already proved to exist by numerous facts.

In making experiments in this department, or in any other relating to mind or spirit, the greatest care should be used, and the few necessary conditions already known complied with in as perfect a manner as possible. The student of the physical sciences deals with elements he can see, feel, and measure. He understands their properties—can combine them, and observe the result. If he places iron and sulphur in a retort, and applies heat, he knows that sulphuret of iron will be produced; and that he will obtain water if he burns oxygen and hydrogen gas together. In all these operations he can pronounce with certainty what the effects will be, for he can fulfil all the necessary conditions. Not so, however, with the student of psychological science. He enters a new and unexplored realm, and deals with elements so ethereal

and subtle that they lose all the properties usually attributed to matter, and become more properly *agents* than elements. He cannot see nor measure them; nor can he fulfil the required conditions, for he does not know what they are. His steps are empirical, and the results obtained subject to great detractions. Suppose the student of chemistry could neither see, feel, nor measure the elements with which he experiments, and knew little of the laws by which they influence each other; how uncertain must be his tests! Yet such is the position of the student of mental science in regard to the elements with which he experiments. As he knows but little of his subject, he must rigidly comply with known conditions. This applies equally well to all physical research. Too great care cannot be used in observance of known conditions.

Psychometry depends on *nerve-aura* or *magnetism*—in fact on the same law as that by which one person influences another. The animal pursuing its prey by its track, and the impressible individual revealing character by a garment or autograph, exercise a kindred faculty. An influence in all such cases has been left, which is felt by the brain. The peculiar state of vibration of one brain is induced in another. It may seem incredible that any influence whatever can be left on paper by simply writing a name on it, and still more incredible that character can be delineated from it. How this results we will now explain.

The brain is divided into groups of faculties. The vibrations from these are as unlike each other as those of red and yellow light. Thus combativeness throws out certain vibrations and pulsations; destructiveness, acquisitiveness and the intellectual and moral groups, respectively their own. The combined aggregate of all these is the aura, or magnetic sphere, of the individual. Harmony, correspondence,

everywhere prevails. If combativeness is large, it will stamp its influence on the auric sphere; if morality or intellect is large, each will originate a larger proportional share of the magnetic vibrations. Let us observe nature. The lion and tiger possess combativeness and destructiveness in an eminent degree. The contour of their bodies speaks this plainer than words. See the flowing mane, strong limbs, the prominent muscles! Hear their terrible roar and harsh growl, which send the affrighted quadrupeds flying over the plain! Do they not indicate a cruel, bloodthirsty disposition? If we turn to human nature, we shall soon meet cousins to these—men who are lions and tigers in every word and deed; with hoarse, harsh voices, and stern, unfeeling actions.

The squirrel's prominent front teeth and sly motions, working all day to lay up his winter store, speak his large acquisitiveness. We often see men with just such teeth and countenances, contracted like the squirrel's who do not only work all day, but all night likewise, to lay up a useless hoard

Before they form the magnetic sphere around the individual, the vibrations of the organs of the brain pass through the body and impress it with their influence. It acquisitiveness is the largest or controlling organ, it throws off more than a due proportion of magnetism, and detracts from all the others; and pervading the body, we find that it yields to its influence, and an acquisitive expression steals over the face, the hands are clinched, the step is cautious and infirm.

If one organ becomes excessively active, the tendency is to weaken all the others, which gives it still greater proportional strength, as it feeds on their food. Hence it is that they who commit excessive crimes, or are habitual drunkards or gormands, seldom reform, for the faculties commit-

ing such acts have passed from the control of the mortal, and are the controlling forces of character.

The size and activity of the various organs of the brain, and their individual proportions of magnetism in the sphere of the brain, are intimately related, and one can be determined by the other.

Elevated and beautiful thoughts beautify the face and sparkle in the eye. The body is plastic to the touch of thought, for when an individual writes his sphere imparts its state of vibration to the paper; and from what has been said before, it will be understood that that state represents all the faculties in their true relation, and hence, if analyzed, would give the size of the organs from which it originated, or the character of the writer.

Fortunately, the brain is the best of analysts, and by its impressibility the very thoughts of the writer, at the time of writing can be determined. That an autograph or scrap of writing, contains the active elements of the writer's character, and in their relative proportions, seemingly belongs more to the dreamland of fancy than to philosophical research; yet rigid demonstration proves this to be true.

If a lock of hair or fragment of wearing apparel be employed instead of an autograph, like results are obtained.

As his magnetic sphere reproduces the thoughts of the magnetizer in the magnetized, so as in the autograph it reproduces the precise action of the brain by which it was produced, and consequently the same thoughts, more or less distinct, according to the impressibility of the psychometrist.

Not that the individual, while performing these experiments, is magnetized—no trace of this can be discovered, but it succeeds best with those who are most sensitive, and the mind is influenced in precisely the same manner, though not in the same degree. The two are identical in nature, varying only in quantity.

This is beautifully proved by an impressible person placing his hand on the head of one whose character he wishes to delineate, or taking hold of the hand; and the impressions thus received will arise much sooner than from an autograph and be much more sharply defined.

This is a very correct method of obtaining the character and far excels phrenology; for, while the latter gives what the result of a given combination of organs should be, psychometry tells what they are. It enters the depths of the mind, lays bare all its thoughts and emotions, and with a deep, penetrating gaze, understands the man. Hence it can give better counsel which faculties to control, which cultivate, and how to form a true and noble character.

Almost everyone is susceptible to this influence. Not more than one in ten in the middle classes but might feel it in a greater or lesser degree. We say middle classes, because in the poor and lowly, who suffer from want and starvation, and the miseries of poverty, this faculty is rarely developed, and in the wealthy, circumstances are almost equally unfavorable. One in twenty-five is capable of excelling in impressibility. The organization determines this point. The good psychometrist may be known by a full, well balanced brain and nervous temperament.

When an autograph or letter is taken in the hand, the sensation is first felt in the hand, gradually extending up the arm until it affects the mind. The same sensation is produced when it is placed on the forehead, but is experienced more rapidly. The psychometrist should endeavor to remain passive and free from all excitement as possible.

A word may be profitably said on the choice of autographs for tests. None are as good when long mixed with other writings, as the influences from the other papers, thus brought in contact, blend. This occurs in the most remark-

able manner when very negative and positive letters are folded together. The character delineated from either will not be true, but each will be blended with the other.

The character of the person will be delineated as at the time of writing, and not its general features. If the letter is written under the influence of combativeness, acquisitiveness, or morality, of course, these particular organs will be delineated larger than they really are.

The organization of the psychometrist affects the delineation. If he possess large and active ideality, and the writer of the autograph has it small, he will be very apt to delineate it larger than it should be. This error is of little account in the more impressible minds, but is very serious in those of a lower order of impressibility.

The reading of character is not the only application of this discovery. It is a good barque for the historian and antiquarian, carrying them up the stream of time—far beyond the confines of written records. How grand would be the true character of Alexander, Cæsar, or Napoleon, obtained in this manner, free from the prejudices of their biographers and their times! We are guided by fragments in our course. The linen which shrouds the mummies of Egypt reveals the character of that class who were considered worthy of embalming, and a fragment of Herculaneum gives Roman character two thousand years ago. The characters of the men who scattered mounds and fortifications over the American continent may be determined by their relics.

Nor does this all-penetrating science rest here. It takes the paleontologist by the hand, and leads him down through the carboniferous shales and sandstones, and by aid of a fragment of organic remains gives him a perfect view of the world at that age of development.

Geologists have long sought to determine the real aspect of ancient nature; but, having no grounds on which to rest their speculations, of course, they were only reckless efforts of the imagination. It is said, the world was made for the use of man, and beautified to give him enjoyment. All the beauty and grandeur of previous times, however, is shut out from his gaze; but this science opens to view the vista of the ages.

By the aid of psychometry the character, appearance and habits of races which have long since vanished from the earth have been accurately described. The aura surrounding a fragment from a tomb thousands of years old is sufficient to impress upon the brain of a sensitive the history of those ancient times. Truly we are led to the conclusion that the marvels of magnetism and the powers of the human soul are far more wonderful than the wildest dreams of the imagination and all the fictions of Fairyland.



CHAPTER X.

Incomprehensibility of Mind. One law holds good in the entire Domains of Magnetism.

HUDSON TUTTLE says: From the normal state to the gateway of another sphere, where the silver cord, which unites the mortal with the immortal, is broken, a wide interval exists. In the normal the material has the ascendancy, and the spiritual is subordinate. At death the spirit obtains complete ascendancy, and the body fades. Between the extremes the two are variously blended, as light and darkness at morning; night representing the body, light the spiritual life, which slowly breaks on the horizon, gradually increasing, until the sun at last pours a flood of splendor above the grey clouds of morning. Then the spirit is free, and beholds the supernal light of the spheres.

By Hypnotism and Mesmeric Clairvoyance the phenomena of death are obtained, and its laws can be studied. It is then the right means to employ, for by it the spirit is reached and analyzed.

Spirit, and its essence, the mind, evade the scalpel of the dissector; it cannot be examined in the crucible or retort; it is unseen by the eye, unheard by the ear, and is only recog-

nized by its effects. Yet it must be material in some sublimated form, or the effect of materiality, for without an adequate cause there can be no effect.

The phenomena of physical agents cannot unlock its mysterious domain; and if anything is learned of its nature, it must be by studying the subject, not by the rushlight of metaphysics, but by the clear light of positive facts.

However dependent it may appear to be on the body, there is an extensive range of facts which prove that under certain conditions it may become independent. When studied on the plane of physical science, it seems to have an exclusive dependence on the body, living where it lives, and dying where it dies. But there is a higher position from which to study mentality. It is unique, and must be studied by the light of itself. The recent discoveries in mental impressibility, clairvoyance, etc., open a wide avenue for the student to enter the halls of mind. The opportunity has been eagerly seized. Forsaking the beaten path of the metaphysician, the enquirers have pushed boldly into the realm of facts and causes, and sought to construct theories in harmony with nature.

The observed facts of magnetism show that mind can in different degrees become independent of the physical body, and in proportion as it becomes independent does its spiritual perceptions become acute. This independence regards the senses and the entire organism, and the mind rises above the aid it furnishes, seeing, hearing, and feeling, independent of its organism. For classification of facts, the mind may be considered in six different states or degrees:

1. The natural state of activity and rest.
2. The impressible state.
3. Magnetic.
4. Clairvoyant.

5. Super-Clairvoyant.

6. Death, or the independent spirit condition.

1. The Natural State of Activity and Rest.—In this state the mind is chained to the body, and its manifestations are limited by the capacity of the latter. It sees with the eyes, hears with the ears, and feels through the agency of the sensory nerves. To all appearances it is indissolubly connected with it, and from facts elicited, from this state, the sceptic triumphantly exclaims, that it is as rational to look for the hum of the bee, after the insect has passed on its busy wings, as for mind after the death of the body.

In this state there is a perfect union of the two, and their action is so blended that it is with extreme difficulty that the manifestations of one can be distinguished from those of the other. The mind never grasps anything by intuition while in this state, but is content to plod in the groveling externalisms of life, relying wholly on the five senses for its knowledge.

2. The Impressible State or Degree.—By this state we mean that condition in which the individual is susceptible to the influence of surrounding objects and minds. It is the normal condition of nearly one-fourth of the Anglo-Saxon race. It varies in degree from the impressibility which shapes our attractions and repulsions, to that which enters the secret chambers of another's thoughts, and makes itself familiar with the innermost shadings of character. In the superior conditions of this state, psychometric delineations are made perfect according to the degree of impressibility, and the peculiar influence of individuals become perceptible.

3. The Magnetic State is a higher degree of the last. It is not necessarily induced by an operator, instances occurring repeatedly where it has been entered spontaneously.

The mind is one step farther removed from the body, and now first manifests its independence by seeing, hearing,

feeling without the aid of the bodily organs, and reading the thoughts of those with whom it comes in contact.

It may be produced by disease.

Mrs Sanby relates an instance of a young friend who had the regular functions of the nervous system overthrown by the sudden news of the death of her father. During the attacks peculiar to the disease thus induced, which is known to physicians as the Protean disorder, she possessed all the powers of the true somnambulist. The extraordinary powers communicated to the other senses by the temporary suspension of one or two of them, are beyond credibility to those who do not witness it; all colors she can distinguish with the greatest correctness by night or by day; * * and I may safely say as well on any part of her body as with her hands. She can not only read with the greatest rapidity any writing that is legible to us, music, etc., with the mere passing of her fingers over it, whether in a dark or light room, (for her sight is for the most part suspended under the paroxysm,) but she can read any book or writing by simply placing her hand on the page. Such facts not only prove the possible independence of the spirit from the body, but also that it acquires a sense superior to the five bodily senses.

This state can be produced by a Hypnotist whose positive sphere blends with and over-rules the negative sphere of the impressible subject.

4. Clairvoyance.—The supremacy of one mind over another is best seen in clairvoyance, in which mind rises entirely above the corporeal senses, sees objects at the remotest distance, hears and feels independent of the body, and of all physical organisms.

5. The Super-clairvoyant is a state of independent clairvoyance—another step upwards—in which the spirit leaves the body, and, united with it only by the finest cord, traver-

ses the remotest regions, converses with superior intelligences, and after its wanderings again returns to the physical body. During the continuance of this state the body is motionless, vitality almost ceases, the blood scarcely flows in the veins, and all the other appearances are those of death.

6. Death, or the Independent Spiritual State.—When the cord which unites the spirit with the body is broken, death results, and the spirit cannot again enter its earthly tabernacle. The vital principle which animates its mechanism has fled, and as a useless garment, it moulders back to earth.

How closely super-clairvoyance approaches death is seen in Cahagnet's seance with his ecstatic Adele. She had repeatedly assured him that there was great danger in her ecstasy, as it might be carried too far, and her spirit be completely severed from her body. He wished to satisfy himself on this point, and allowed her to sink as deeply into that state as she pleased, having another clairvoyant to watch her, and give the alarm should anything serious occur.

At length, the latter exclaimed that he had lost sight of her. On examination, not the slightest pulse was discernible; and holding a mirror to her lips it was tarnished. He magnetized her with the most powerful efforts of his will, but for a long time could not produce the slightest effect. Her first words were. "Why have you called me back? It was all over with me; but God, moved by your prayer, sent me back to you. No more shall I be permitted to return to Heaven. I am punished * * I shall no longer be able to ascend to Heaven; but, had it not been for you, I should have been there now, and forever."

Death opens the portals to the next sphere, and the spirit always sees its spirit friends before it departs. In illustration of both the foregoing positions, we introduce the following facts:—

It has been remarked that when a person faints he loses all remembrance, and passes into a state of total forgetfulness; but if the syncope be prolonged to the average of death, and the person then recovers, he will remember things which occurred in that state. In other words, the memory is a blank in the first stages of mesmerism, but in the higher stages, bordering on death, it is active. The relation of instances to this point will illustrate.

A lady departed this life under an influence which caused repeated fainting.* When she recovered from the first condition of syncope, she appeared unconscious of what had transpired. She sunk again, and revived; it was still the same. She fainted still more profoundly, yet, when she revived, could not recall her thoughts. At length she seemed entirely gone, and her friends thought the struggle was passed; but she revived, this time fully conscious of what she saw in the trance state, which now began to dawn, as the spiritual rose above the material, and clasping her hands together, exclaimed, "Ah, I was in an entirely new place!" and fell back, this time, into the embrace of death, which transported her immortal spirit to that beautiful place she saw in her previous trance, while the cast-off body remained to moulder back to dust.

Dr. Rush records an instance where a man supposed dead recovered. While in his trance, his mind was extraordinarily active, and he heard and saw unutterable things. St. Paul, in a similar state, could not tell whether he was in the body or out of it, nor could he describe by words what he saw.

A case is recorded of a revolutionary officer, who, on his death bed, made an agreement with his daughter, that when the new world revealed itself to him he would press her hand.

*Cause and Cure of Infidelity, by David Nelson, p. 264.

He was a good and truthful man, yet his mind was clouded with doubts, and he feared to approach the dark river. Hour after hour she sat holding his hand, waiting the promised signal. The struggle had passed. He lay still and passive, drawing the slow, gurgling breath which proclaims dissolution. One by one his senses were closed, his vision failed, his hearing, his speech; yet life remained. Still the spirit was not sufficiently free to see its future abode. At length that super-clairvoyant stage was reached; he pressed his daughter's hand; a gleam of light radiated his countenance; and that moment the breath ceased, and the spirit soared to its immortal home.

These are the fundamental propositions:—Mind can exist independent of the physical body; Mind is referable to the spiritual body. In their support we bring forward the vast volumes of facts of prevision, prophecy, clairvoyance, and magnetism. It is useless to give a detail of facts with which everyone the least versed in psychological science is familiar. Suffice it to glance at the clairvoyant subject, and remark the relations which exists between the mind and the body.

The subject has entered the impassible or clairvoyant state.

Slowly the vital powers sink until the body becomes as it were dead. It is insensible to pain. Even in the excito-motor nerves when lacerated or burned there is neither sensation nor movement. The mind can see and hear at an immense distance, or else it leaves the body and traverses the regions of space. It reads the thoughts of persons at a great distance, and when it comes back retains a vivid remembrance of the strange scenes it has witnessed; and testifies to the fact that it was really detached, except by a slender connection, from the body.

From the normal state to the death of the body, or complete separation from it of the spirit, are successive steps by

which the mind leaves the physical form. In the normal state it is inseparably united; then it rises partially above it, and manifests the newly-acquired faculty of impressibility; then it becomes magnetic and clairvoyant, and exhibits a noble freedom from corporeal restraints. It sees when the eyes are closed, hears the slightest sound when the ears are tightly sealed, and by its superior knowledge conclusively shows that the body is rather detrimental than auxiliary to the expansion of thought.

In the normal state there is a mutual dependence of the mind and body which qualifies man for the earthly sphere. Born in intimate relations, nourished together, supported by the aid they furnish each other, there is of necessity a remarkable dependence. But on the part of the mind this is only seeming, not real. Back of the nerves and brain, of cell and cell-contents, there is a necessity for higher and superior energy—just as beneath all the changing phenomena of external nature great and incontrovertible principles are seen upholding on their Atlas shoulders all created things. We must go farther than matter to account for the phenomena observed. We cannot refer mind entirely to the body. It does not originate in the chemical transformations in the brain; these are means of its manifestations; and, when the complicated nervous structure is described, it is considered as the engine without steam, nicely adjusted for the operations of intelligence, but inert until moved by that superior which composes the spirit body.

If mind is wholly dependent on the physical body it could not act without it. Clairvoyance would be as impossible for man as for brutes. But clairvoyance is established, and yields a weighty argument that mind can become independent.

If, in clairvoyance, all means of deception are destroyed, and the subject retains all the senses unimpaired, although

the external organs are sealed, then the independent existence of mind is demonstrated. Not only one case, but innumerable ones have and are occurring of the strictest independent prevision and spiritual sight.

If the decline of the intellect, in old age, is brought forward in support of the dependence of mind on the body, the counterfact can be arrayed against the conclusions deduced therefrom.

There are men who, like Humboldt, to their oldest age retain their intellectual powers unimpaired, and like him, can note the decay of the physical form, mark each change and calculate with the calm eye of philosophy the period of dissolution. He devoted life exclusively to the cultivation of his intellect and advanced beyond the influence of physical decay. While his body was falling into the grave his spirit was unimpaired, and ready to become an independent being as soon as the thread which bound it was broken.

Mind is an effort of superior causes, and if those causes do not reside in the physical form, there must be some higher source to which it is referable. Beneath the external phenomena is the spiritual nature of man, as incarnated in his spiritual body, to which mind must be referred.

There must be a medium of communication, otherwise no influence could pass from one individual to another. Even intangible motion cannot be communicated without the intervention of tangible matter. If one individual influences the thoughts and actions of another in a distant apartment, simply by the effect of his will, then it is self-evident that something passes from one to the other. This proposition does not require proof, for it is self-evident that nothing cannot create something.

What is this something? Facts conflict with hypothesis of its being matter radiated from one individual to another,

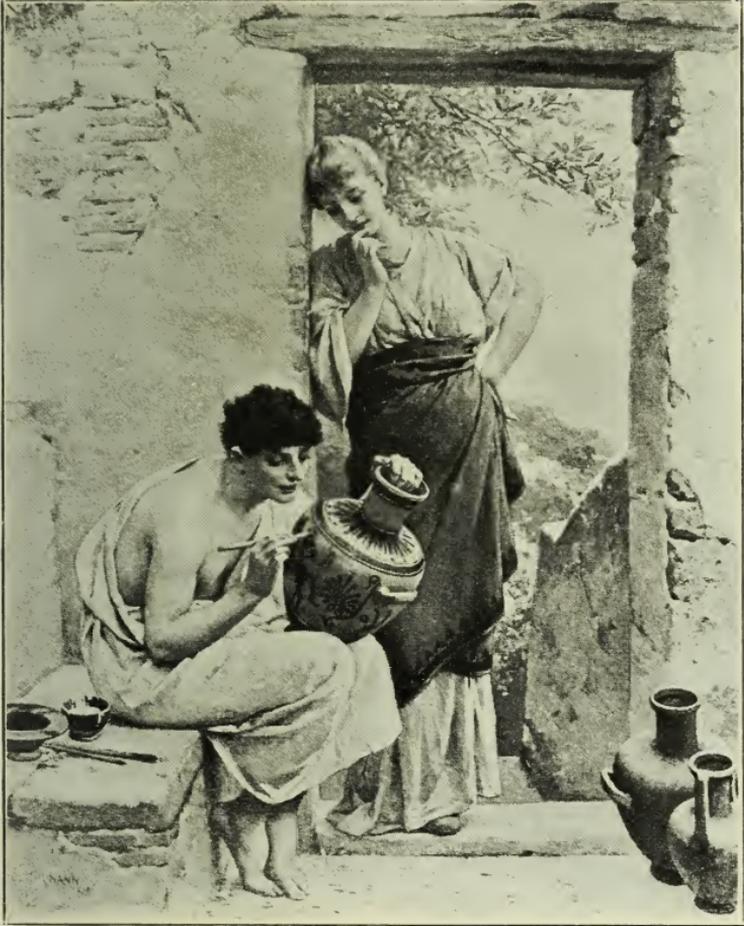
as light was once supposed to be transmitted. On the other hand, all these phenomena show a striking relationship to light, heat and kindred agents, and whatever explains one, is alike applicable to all. We have already discussed this subject, and to the universal ether-ocean referred these phenomena, and as waves in this medium, of a certain length, produce light, of another length heat, of another magnetism, so of another length they produce psychological phenomena. As a luminous body is capable of producing waves of light, a living being is capable of producing zoëthic waves. These waves are transmitted with greater rapidity than vibrations of light, their velocity being about 250 000 miles per second.

Now, let us inquire how, by means of these undulations, one individual can influence another.

According to the above theory, the brain vibrates like the strings of a musical instrument, and as no two brains are exactly alike, so no two vibrate alike. This illustration is more than merely an illustration. Both depend on similar laws, for the strings excite vibrations in the air which are felt by the tympanum of the ear; the brain excites undulations in ether which are impressed on other brains. The nervous system alone can feel those waves. The string of the instrument excites similar vibrations in contiguous strings; for the atmosphere transmits the waves of sound, or being set in motion by one string, by its momentum sets the other string in vibration.

This is very beautifully shown by a simple experiment, which well illustrates the method by which mind influences mind.

If a plate of glass is strewn with sand, and while held in a horizontal position, a bow be drawn across its edge, a musical sound will be produced from the vibration of the plate, and the sand by the vibration, will be thrown into



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various geometric lines, according to the note produced—each note giving rise to a figure peculiar to itself. So invariably is this observed, that a piece of music might be accurately written from the forms assumed by the sand.

Now, if a piece of parchment or paper be stretched, with proper precaution, across the top of a large bell glass and strewn with sand, and the glass plate be held horizontally over it, and the bow drawn across its edge, the forms assumed by the sand on the paper will accurately correspond with the forms on the glass. If the plate is slowly removed to greater and greater distances, the same correspondence will exist, until the distance is too great for the air to transmit the vibrations.

If the plate, while vibrating, is held perpendicularly to the horizon, the figures on the paper will form into straight lines parallel to the surface of the plate, by creeping along it, instead of dancing up and down. If the plate be made to turn around on its vertical diameter while vibrating, the lines on the paper will revolve, exactly following the motions of the plate.

When a slow air is played on a flute near this apparatus, each note calls up a particular form in the sand, which the next note effaces to establish its own. The motion of the sand will even detect sounds that are inaudible. Besieged armies have discovered the direction in which the counter-mine was working, by the vibration of sand on a drumhead.

Professor Wheatstone has beautifully illustrated this correspondence, or rather sympathy. If a sounding-board is placed so as to resound to all instruments of an orchestra, connected by a metallic rod of considerable length, with the sounding-board of a harp or a piano, the latter will respond to the exact notes of the former.

The effect of this experiment is very pleasant; the sounds, indeed, have so little intensity as to be scarcely heard at a distance from the reciprocating instrument, but on placing the ear close to it, a diminutive band is heard, in which all the instruments preserve their distinctive qualities and the pianos and fortes, the crescendos and diminuendos, their relative contrasts.

The nervous system is inconceivably finer organized than the most perfect instrument, and if such delicate sympathy is exhibited by the latter, how much more perfect must we expect it in the former. The nerves, like tense strings, feel the slightest vibration in ether. The brain records each vibration so received. Such is the general statement, which teaches that all minds can influence each other.

Light falls on all substances alike, but is very differently affected. One class of bodies absorb all except the yellow rays; another all but the blue; another all but the red. Why is this? Because these substances are so organized that they respond (sympathize) only to the waves of these colors.

Some individuals have the ear so organized that they can hear certain sounds, but are totally deaf to others. The waves of sound strike all tympanii alike; yet in these instances they are incapable of responding to certain waves. Some persons who delight in music, although the lower notes are plainly heard, as soon as the tune rises to a high key, cannot hear a single sound. In others this is reversed; the high notes are audible, but the low ones are lost. The eye of some individuals is similarly arranged, some colors being undiscernible, while others are perceptible. For the cause of such effects we are not so much to examine the ether as the construction of the nerves. We know that the same vibrations exist in all instances, but owing to peculiarities of

organization many of them are not felt. The law is manifest in the experiment with two musical strings stretched parallel to each other, one being twice or three times the length of the other. If the shorter is set in vibration, the longer will divide into two or three segments and vibrate in the same ratio. In order to have one string cause vibrations in another, there must exist some such relations. There must be a similarity. So, for one brain to transmit its vibrations to another brain, a similarity must exist. As a musical string extended over a bar of wood or iron cannot transmit its state of vibration, so two brains entirely differently organized cannot respond to the vibrations of each other. All brains throw out vibrations, as all strings when extended give off waves of sound; but as the string must have a corresponding string to receive its vibrations, so the brain must have a harmoniously tuned brain to receive its vibrations.

Here we arrive at the philosophy of all psychological influence, whether received under the name of magnetism, hypnotism, mental influence or spiritual impression. One law underlies and ramifies through all these diversified effects.

When two individuals come in contact, if not harmoniously organized, at least in some point, they do not exert a mental influence on each other; but if, as previously shown, the necessary conditions of organization are complied with, they will, in a greater or lesser degree, exert such influence on each other.

This is unavoidable, whether the will is exerted or not; but if the stronger will is exerted, its power is proportionally greater and it will subdue and control, that is, mesmerize the weaker, and the peculiar phenomena arising from one person having his will controlled by another will result.

So far we have considered the relations of mind as connected with the body. Now let us turn to the relation these facts and theorizings bear to spiritual intercourse.

It is not the body which magnetizes nor is it magnetized, it is the mind; and it produces these effects outside of the physical system. In proof we need but adduce the fact that one person can magnetize another by the simple power of will, though the two are a thousand miles apart. Here we see unaided mind producing the most startling zoethic phenomena, and, as it were, detached from the physical body.

A mind thus situated is in the same position as a spirit. It is freed from the physical, except that it has a greater freedom, and is more exquisitely susceptible to the influence of other minds. Hence it will be readily perceived that there is not the least obstacle in the way of one spirit impressing his thoughts on another harmonious spirit. The same law holds good between them as between magnetizer and magnetized. And as a man is a spirit incarcerated in a body, and in that respect only differing from a disembodied spirit, his want of susceptibility alone debars him from intercourse with spirits above him.

It is remarked as strange that so few can hold this intercourse, but is it not equally strange that so few are capable of passing into the mesmeric state? Not one in a thousand possesses this faculty sufficiently to read the *thoughts* of others, yet it must be possessed in an eminent degree to read sentence after sentence from our minds. How much more susceptible must the mind become to write a volume, word by word.

Suppose you who doubt, magnetize the most impressible person you can find and when you think him completely under your control, endeavor to make him speak what you think; and how many instances will occur? If the subject

be very good, the ideas will be given, but the wording will be incorrect.

The following instance illustrates. The subject was extremely susceptible. It is reported by Capron, in Deleuze. A sealed letter was given to the magnetized who read it:—

“No other than the eye of Omnipotence can read this in this envelope. —1837:

The true reading was:—

“On other than the eye of Omnipotence can read this sentence in this envelope Troy, N. Y., August, 1837.

Many refer this and kindred facts to spiritual intercourse rather than a law of mind; but it is preferable to meet the subject fairly and explain the cause of phenomena, rather than refer such as we cannot account for to spirits, for the sole reason of our own inability to explain them. Such facts as are really spiritual we shall refer to that source, but such as are not, we shall explain by other means.

Such are the difficulties of spiritual intercourse. The magnetizer will appreciate them when he endeavors to impress his thoughts on his subject. But he can do so, and so can we and often with complete success. But the sources of error are numerous, the channels imperfect and hence sentences will flow widely different to those we strive to utter.

The Aladin lamp, ever producing startling apparitions, ever overturning and revolutionizing the physical and spiritual worlds! It is a mighty word synonymous with progress. The human heart yearns for advancement, and only through this gateway can it go. Well and grandly has many a writer written of mutation, metamorphosis—the ebb and flow of existence. Of it an Arabian writer has told a beautiful story containing a deep, philosophical truth. “One day,” says he, “I passed by a very ancient and populous city, and

asked one of its inhabitants how long it had been founded." 'It is indeed a mighty city,' replied he; 'we know not how long it has existed, and our ancestors on this subject were as ignorant as ourselves.' 'Five centuries afterwards, as I passed by the same place, I could not perceive the least vestige of a city. I demanded of a peasant who was gathering herbs on its former site, how long it had been destroyed.' 'In sooth a strange question,' replied he; 'the ground here has never been different from what you now behold it.' 'Was there not of old,' said I, 'a splendid city here?' 'Never,' answered he, 'so far as we have seen; and never did our fathers speak to us of any such.' On my return there five hundred years afterwards, I found the sea in the same place, and on its shores were a party of fishermen, of whom I enquired how long the land had been covered by the water. 'Is this a question,' said they, for a man like you? This spot has always been what it is now.' I again returned five hundred years afterwards, and the sea had disappeared. I inquired of a man who stood alone upon the spot, how long ago this change had taken place, and he gave me the same answer I had received before. Lastly, on coming back, after an equal lapse of time, I found there a flourishing city, more populous and more rich in beautiful buildings than the city I had seen the first time; and when I would fain have informed myself concerning its origin, the inhabitants answered me, 'Its rise is lost in remote antiquity. We are ignorant how long it has existed; and our fathers were, on this subject, as ignorant as we ourselves.'

Such is the perpetual revolution and unrest of the world. Where the miasmatic marsh putrefies in the sun to day, tomorrow the rank flags and loathsome reptiles give place to populous streets and splendid edifices. Where the rude

canoe battles the stream, to-morrow its pride shall be conquered by the broad-chested steamer. The ocean swallows up its coasts in one place, to vomit them in another. Its bed, like the firm land, is unstable. One jar of the earthquake, and they rise or fall. Mountains jut up, around which clouds nestle or valleys gape, in whose depths reigns eternal night. Continents rear their broad backs from the sea, or disappear. Oceans are formed or converted into dry land.

The globe, internally and externally, is replete with change. All beneath is a fluctuating sea of fire, spouting through volcanic vents, or, when confined, rocking the unstable crust. Around us spread oceans with ceaseless tidal flow, and above us expands an atmosphere which never rests.

The stars of heaven sway hither and thither. The moon periodically grows and fades. The year grows old and dies. Ever is it putting on different robes. In the spring we welcome a joyous maiden with blushing cheeks and sunny curls, blue laughing eyes, dropping with tears of happiness. She is crowned with flowers, her breath is redolent with the sweetness of clover, the increase of flocks and herds are her retinue; the young birds warbling joyfully, and the bleating of lambskins, her musical voice. In summer the maid matures and throws aside her flowers. She labors in the field, the orchard, the vineyard. By autumn she has become a dignified matron, with a garb of russet brown; her flower-wreath is exchanged for one of heads of yellow grain and mingled fruits, and she gathers into her lap sheaves of the harvest, the ears of the golden corn, the luscious apple, the peach, and the grape.

But ere she enjoys the fruits of her toil, she becomes a maniac, and dressed in fantastic garb, hides herself in October haze, and finishes by killing the flowers and disrobing the trees, which she has labored to feed and clothe. The frosts

wrinkle her features; the cold winds bend her form; she totters onward awhile a decrepit hag, clad in ragged mourning weeds; totters on through the snow, with the wild winds tossing her silvery hair, and the enraged trees shrieking above her head; totters on through the storm, over frozen streams wrinkled with congealing agony, contorted like serpents frozen, by ice-sheeted lakes, over which the wind raves, totters on by cottages frozen without, ice-bound, icicle-eaved, but warm-hearthed and warm-hearted within; stops not, but on in the pine forest, where the snow-laden trees have lost their green tresses, falls down and expires. To-morrow another blooming maiden comes with cheeks as red and breath as fragrant, as though the day was eternal. So, ever phoenix-like, youth springs from the ashes of decay. The fallen tree moulders back to dust, and is absorbed by other trees, by insects burrowing in its structure, by animals cropping the green grass growing above it.

The atom which existed yesterday in the ear of corn, to-day becomes assimilated in the animal, to-morrow may become a part of man, and thereafter originate an idea, which, may overturn empires and states.



CHAPTER XI

*GOLDEN GEMS OF LIFE.

WE CAN conceive of no spectacle better calculated to lead the mind to serious reflections than that of an aged person, who has misspent a long life, and who, when standing near the end of life's journey, only to recall opportunities unimproved. Now that it is all too late, he can plainly see where he passed by in heedless haste the real gems of life in pursuit of the glittering gewgaws of pleasure, but which, when gained, like the apples of Sodom, turned to ashes in his very grasp. What a different course would he pursue would time but turn backwards in its flight and he be allowed to commence anew to weave the "tangled web of life." But this is not vouchsafed him. Regrets are useless, save when they awaken in the minds of youth a wish to avoid errors and a desire to gather only the true "jewels of life."

Life, with its thousand voices wailing and exulting, reproving and exalting, is calling upon you. Arouse, and gird yourself for the race. Up and onward, and

"Waking,
Be awake to sleep no more."

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Not alone by its ultimate destiny, but by its immediate obligations, uses, enjoyments, and advantages, must be estimated the infinite and untold value of life. It is a great mission on which you are sent. It is the choicest gift in the bounty of heaven committed to your wise and dilligent keeping, and is associated with countless benefits and priceless boons which heaven alone has power to bestow. But, alas! its possibilities for woe are equal to those of weal.

It is a crowning triumph or a disastrous defeat, garlands or chains, a prison or a prize. We need the eloquence of Ulysses to plead in our behalf, the arrows of Hercules to do battle on our side. It is of the utmost importance to you to make the journey of life a successful one. To do so you must begin with right ideas. If you are mistaken in your present estimates it is best to be undeceived at the first, even though it cast a shadow on your brow. It is true that life is not mean, but it is grand. It is also a real and earnest thing. It has homely details, painful passages, and a crown of care for every brow.

We seek to inspire you with a wish and a will to meet it with a brave spirit. We seek to point you to its nobler meanings and its higher results. The tinsel with which your imagination has invested it will all fall of itself so soon as you have fairly entered on its experience. So we say to you, take up life's duties now, learn something of what life is before you take upon yourself its great responsibilities.

Great destinies lie shrouded in your swiftly passing hours; great responsibilities stand in the passages of every day life; great dangers lie hidden in the by-paths of life's great highway; great uncertainty hangs over your future history. God has given you existence, with full power and opportunity to improve it and to be happy; he has given you equal power to despise the gift and be wretched; which you will do is the

great problem to be solved by your choice and conduct. Your bliss or misery in two worlds hangs pivoted in the balance.

With God and a wish to do right in human life it becomes essentially a noble and beautiful thing. Every youth should form at the outset of his career the solemn purpose to make the most and the best of the powers which God has given him, and so turn to the best possible account every outward advantage within his reach. This purpose must carry with the assent of the reason, the approval of the conscience, the sober judgment of the intellect. It should thus embody within itself whatever is vehement in desire, inspiring in hope, thrilling in enthusiasm, and intense in desperate resolve. To live a life with such a purpose is a peerless privilege, no matter at what cost of transient pain or unremitting toil.

Many people ask for information regarding Personal Magnetism with but one motive, and that motive is to use it to gain power over others; some desire to use it for success in business, others for success in love and we can in most every case point out the road to them, by means of our knowledge of Occult laws whereby they may gratify their desires. It is natural and right that the desires which spring up unbidden in the human breast should be gratified when the right of no one else is interfered with, and the men who have strong desires and a determination to attain them are always powerful levers in society. Ungratified ambitions and unsatisfied desires are the whips and spurs which give keenness and zest to life, and a life of success means nothing less than a continual overcoming of obstacles and a continual gratification of desires.

But leaving out of the question altogether the added power which comes with Personal Magnetism. We hold

that its best reward is in the added happiness and joy in living which comes with the study itself. It brings with it health, and yet its rewards are far sweeter than health, for with the training necessary to master the study comes a realization of one's own ability to rise above conflicting and harassing conditions into a more serene and tranquil atmosphere, this alone is worth all the struggle and effort which it costs; it arms those who consciously possess it with a sense of invincible power; a knowledge of higher powers than most men know anything of, and this knowledge brings a cheerfulness and hopefulness, a serenity and evenness of mind that makes life a never ending pleasure. The rewards of Personal Magnetism lie principally in the consciousness of possessing it.

Personal Magnetism, is a thing above professions, callings and creeds. It is a thing which brings to its nourishment all good, and appropriates to its development of power all evil. It is the greatest and best thing under the whole heavens. Place can not enhance its honor; wealth can not add to its value. Its course lies through true manhood and womanhood; through true fatherhood and motherhood; through true friendship and relationship of all legitimate kinds—of all natural sorts whatever. It lies through sorrow and pain and poverty and all earthly discipline. It lies through unswerving trust in God and man. It lies through patient and self-denying heroism. It lies through all heaven prescribed and conscientious duty; and it leads as straight to heaven's brightest gate as the path of a sunbeam leads to the bosom of a flower.

Many of you to-day are just starting on the duties of active life. The volume of the future lies unopened before you. Its covers are illuminated by the pictures of fancy, and its edges are gleaming with the golden tints of hope. Vainly

you strive to loosen its wondrous clasp; 'tis a task which none but the hand of Time can accomplish. Life is before you—not earthly life alone, but life; a thread running interminably through the warp of eternity. It is a sweet as well as a great and wondrous thing. Man may make life what he pleases and give it as much worth, both for himself and others, as he has energy for.

The journey is a laborious one, and you must not expect to find the road all smooth. And whether rich or poor, high or low, you will be disappointed if you build on another foundation. Take life like a man; take it just as though it was as it is—an earnest, vital, essential affair. Take it just as though a merry part in it—as though the world had waited for your coming. Live for something, and for something worthy of life and its capabilities and opportunities, for noble deeds and achievements. Every man and every woman has his or her assignments in the duties and responsibilities of daily life. We are in the world to make the world better, to lift it up to higher levels of enjoyment and progress, to make the hearts and homes brighter and happier by devoting to our fellows our best thoughts, activities, and influences.

It is the motto of every true heart and the genius of every noble life that no man liveth to himself—lives chiefly for his own selfish good. It is a law of our intellectual and moral being that we promote our own real happiness in the exact proportions we contribute to the comfort and happiness of others. Nothing worthy the name of happiness is the experience of those who live only for themselves, all oblivious to the welfare of their fellows. That only is true philosophy which recognizes and works out the principle in daily life that—

“Life was lent for noble deeds.”

Life embraces in its comprehensiveness a just return of failure and success as the result of individual perseverance and labor. Live for something definite and practical; take hold of things with a will, and they will yield to you and become the ministers of your own happiness and that of others. Nothing within the realm of the possible can withstand the man or woman who is intelligently bent on success. Every person carries within the key that unlocks either door of success or failure. Which shall it be? All desire success; the problem of life is its winning.

Strength, bravery, dexterity, and unfaltering nerve and resolution must be the portion and attribute of those who resolve to pursue fortune along the rugged road of life. Their path will often lie amid rocks and crags, and not on lawns and among lilies. A great action is always preceded by a great purpose. History and daily life are full of examples to show us that the measure of human achievements has always been proportional to the amount of human daring and doing. Deal with questions and facts of life as they really are. What can be done, and is worth doing, do with dispatch; what can not be done, or would be worthless when done, leave for the idlers and dreamers along life's highway.

Life often presents us with a choice of evils instead of good; and if any one would get through life honorably and peacefully he must learn to bear as well as forbear, to hold the temper in subjection to the judgment, and to practice self-denial in small as well as great things. Human life is a watch-tower. It is the clear purpose of God that every one—the young especially—should take their stand on this tower, to look, listen, learn, wherever they go and wherever they tarry. Life is short, and yet for you it may be long enough to lose your character, your constitution, or

your estate; or, on the other hand, by diligence you can accomplish much within its limits.

If the sculptor's chisel can make impressions on marble in a few hours which distant eyes shall read and admire, if the man of genius can create work in life that shall speak the triumph of mind a thousand years hence, then may true men and women, alive to the duty and obligations of existence, do infinitely more. Working on human hearts and destinies, it is the prerogative to do imperishable work, to build within life's fleeting hours monuments that shall last forever. If such grand possibilities lie within the reach of our personal actions in the world how important that we live for something every hour of our existence, and for something that is harmonious with the dignity of our present being and the grandeur of our future destiny.

A steady aim, with a strong arm, willing hands, and a resolute will, are the necessary requisites to the conflict which begins anew each day and writes upon the scroll of yesterday the actions that form one mighty column wherefrom true worth is estimated. One day's work left undone causes a break in the great chain that years of toil may not be able to repair. Yesterday was ours, but it is gone; to-day is all we possess, for to-morrow we may never see; therefore, in the hour of the present the seeds are planted whereby the harvest for good or evil is to be reaped.

To endure with cheerfulness, hoping for little, asking for much, is, perhaps, the true plan. Decide at once upon a noble purpose, then take it up bravely, bear it off joyfully, lay it down triumphantly. Be industrious, be frugal, be honest, deal with kindness with all who come in your way, and if you do not prosper as rapidly as you would wish depend upon it you will be happy.

The web of life is drawn into the loom for us, but we weave it ourselves. We throw our own shuttle and work our own treadle. The warp is given us, but the woof we furnish—find our own materials, and color and figure it to suit ourselves. Every man is the architect of his own house, his own temple of fame. If he builds one great, glorious, and honorable, the merit and the bliss are his; if he rears a polluted, unsightly, vice-haunted den, to himself the shame and misery belongs.

Life is often but a bitter struggle from first to last with many who wear smiling faces and are ever ready with a cheerful word, when there is scarcely a shred left of the hopes and opportunities which for years promised happiness and content. But it is human still to strive and yearn and grope for some unknown good that shall send all unrest and troubles to the winds and settle down and over one's life with a halo of peace and satisfaction. The rainbow of hope is always visible in the future. Life is like a winding lane—on either side bright flowers and tempting fruits, which we scarcely pause to admire or taste, so eager are we to pass to an opening in the distance, which will be more beautiful.

We creep into childhood, bound into youth, sober into manhood, and totter into old age. But through all let us so live that when in the evening of life the golden clouds rest sweetly and invitingly upon the golden mountains, and the light of heaven streams down through the gathering mists of death, we may have a peaceful and joyous entrance into that world of blessedness, where the great riddle of life, whose meaning, we can only guess at here below, will be unfolded to us in the quick consciousness of a soul redeemed and purified.

The harp holds in its wires the possibilities of noblest chords; yet, if they be not struck, they must hang dull and



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useless. So the mind is vested with a hundred powers, that must be smitten by a heavy hand to prove themselves the offspring of divinity.

Welcome, then, adversity! Thy hand is cold and hard, but it is the hand of a friend! Thy voice is stern and harsh, but it is the voice of a friend! There is something sublime in the resolute, fixed purpose of suffering without complaining, which makes disappointment often better than success.

As full ears load and lay corn, so does too much fortune bend and break the mind. It deserves to be considered, too, as another advantage, that affliction moves pity, and reconciles our very enemies; but prosperity provokes envy, and loses us our very friends. Again, adversity is a desolate and abandoned state; the generality of people are like those infamous animals that live only upon plenty and rapine; and as rats and mice forsake a tottering house, so do these the falling man. He that has never known adversity is but half acquainted with others or with himself. Constant success shows us but one side of the world; for as it surrounds us with friends who tell us only of our merits, so it silences those enemies from whom only we can learn our defects.

Adversity, sage, useful guest,
Severe instructor, but the best;
It is from thee alone we know
Justly to value things below.

Adversity exasperates fools, dejects cowards, draws out the faculties of the wise and industrious, puts the modest to the necessity of trying their skill, awes the opulent, and makes the idle industrious. A smooth sea never made a skillful mariner, neither do uninterrupted prosperity and success qualify men for usefulness and happiness. The storms of adversity, like those of the ocean, rouse the facul-

ties, and excite the invention, produce, skill and fortitude of the voyager. The martyrs of ancient times, in bracing their minds to outward calamities, acquired a loftiness of purpose and a moral heroism worth a lifetime of softness and security.

It is good for man that he bear the yoke in his youth. Oaks are made hard by strong discipline. As a gladiator trained the body, so must we train the mind to self-sacrifice, "to endure all things," to meet and overcome difficulty and danger. We must take the rough and thorny roads as well as the smooth and pleasant; and a portion at least of our daily duty must be hard and disagreeable; for the mind cannot be kept strong and healthy in perpetual sunshine only, and the most dangerous of all states is that of constantly recurring pleasure, ease and prosperity.

It seems as if man were like the earth. It cannot bask forever in sunshine. The snows of winter and frosts must come and work in the ground and mellow it to make it fruitful. A man upon whom continuous sunshine falls is like the earth in August; he becomes parched and dry, and hard and close-grained. To some men the winter and spring come when they are young; others are born in summer and are only made fit to die by a winter of sorrow coming to them when they are middle-aged or old.

It is not the nursling of wealth or fortune who has been dandled into manhood on the lap of prosperity, that carries away the world's honors, or wins its mightiest influence, but it is rather the man whose earlier years were cheered by scarcely a single proffer of aid, or smile of approbation, and who has drawn from adversity the elements of greatness. The "talent" which prosperity "folded in a napkin," the rough hand of adversity shook out,

The men who stand boldly for the defense of the truth, in the midst of the flood of errors that surround them, are not the gentlemen of lily fingers who have been rocked in the cradle of indulgence and caressed in the lap of luxury; but they are the men whom necessity has called from the shade of retirement to contend under the scorching rays of the sun, with the stern realities of life with all its vicissitudes. It is good for a man that he bear the yoke in his youth. The gem cannot be polished without friction, nor man perfected without adversity.

The patient conquest of difficulties which rise in the regular and legitimate channels of business and enterprise, is not only essential in securing the successes which you seek, but it is essential to the preparation of your mind, requisite for the enjoyment of your successes and for retaining them when gained.

Adversity is the trial of principle. Without it a man hardly knows whether he be honest or not. Night brings out the stars as adversity shows us truths; we never see the stars till we can see little or naught else; and thus it is with truth. When you feel inclined to cry, just change your mind and laugh. Nothing dries sooner than tears.

Adversity certainly has its uses and very valuable ones too. It has been truly remarked that many a man, in losing his fortune, has found himself. Adversity flattereth no man. Oft from apparent ills our blessings rise. Who never fasts, no banquet e'er enjoys. In prosperity be humble; in adversity, cheerful. If you have the blues, go and see the poorest and sickest families within your knowledge. To bear the sharp afflictions of life like men, we should also *feel* them like men. The darker the setting, the brighter the diamond. Probably we might often become reconciled

to what we consider a hard lot by comparing ourselves with the many who want what we possess rather than with the few who possess what we want. He is happy whose circumstances suit his temper; but he is happier who can suit his temper to his circumstances. There is a virtue in keeping up appearances. He is a fool that grumbles at every little mischance. Put the best foot forward, is an old and good maxim. Don't run about and tell acquaintances that you have been unfortunate; people do not like to have unfortunate men for acquaintances. If the storm of adversity whistles around you, whistle as bravely yourself; perhaps the two whistles may make melody,

Adversity has no power to crush the spirit or subdue the will of him who has drunk deep from the sources of knowledge to develop his own soul forces. With a body thoroughly under the control of the will, with the subtle fire of Magnetism in his blood, tingling through every vein and artery, with a buoyant spirit that no misfortune can overcome; he can laugh at danger, and resolutely refuse to accept defeat. There is no failure possible for him whose life is upright and who scorns to listen to the temptations of dishonor. Failure only comes to those whose health gives way or whose spirit is broken by temporary misfortune. But the fortunate possessor of Personal Magnetism, though he may for a time be involved in loss, or sorrow, or business depression, can quietly set his own forces to work to bring order out of chaos and make seeming failure the stepping stone to future success. If adversity comes in the form of sickness the magnetic person is always ready to cheer the sorrowing, and by the mere influence of his presence to bring sunshine and cheerfulness to those around him. How blind are those who while possessing this force within themselves fail to

acquire a knowledge of how it may be made available in every day life. To those who wish to rise above ignorance and who are ready to believe that there is something real and practical in the Occult Forces of life. We can say press on and success will reward you, and the time will come when you will look back to the time when you first turned your attention toward Personal Magnetism as the red letter day of your life.

Stepping stones are advantages, auxiliaries, power, etc., and these are attained no other way than through personal experiences. Our trials of life strengthen us, discouragements, disappointments, misfortunes, failures, adversities and calamities, are all stepping stones for us; each successive victory raises us higher in strength and power. It is through trials that stout hearts are made. It is through adversity that our patience and courage is increased.

Men are frequently like tea—the real strength and goodness are not properly drawn out of them till they have been a short time in hot water. The ripest fruit grows on the roughest wall. It is the small wheels of the carriage that come in first. The man who holds the ladder at the bottom is frequently of more service than he who is stationed at the top of it. The turtle, though brought in at a rear gate, takes the head of the table. “Better to be the cat in the philanthropist’s family than a mutton pie at a king’s banquet.

He who bears adversity well gives the best evidence that he will not be spoiled by prosperity. Many a promising reputation has been destroyed by early success. It is far from being true, in the progress of knowledge, that after every failure we must recommence from the beginning. Every failure is a step to success; every detection of what is false directs us toward what is true; every trial exhausts some

tempting form of error. Not only so, but scarcely any attempt is entirely a failure; scarcely any theory, the result of steady thought, is altogether false; no tempting form of error is without some latent charm derived from truth.

Doubtless a deeper feeling of individual responsibility, and a better adaptation of talent to its fields of labor, are necessary to bring about a better state of society, and a better condition for the individual members of it. But with the most careful adaptation of talent and means to pursuits, no man can succeed as a general principle, who has not a fixed and regular purpose in his mind and an unwavering faith that he can carry that purpose out.

Man is born a hero, and it is only by darkness and storms that heroism gains its greatest and best development and illustration; then it kindles the black cloud into a blaze of glory and the storm bears it rapidly to its destiny. Despair not, then, disappointment will be realized. Mortifying failure will attend this effort and that one; but only be honest and struggle on and it will all work well.

What though once supposed friends have disclaimed and deserted thee—fortune, the jade, deceived thee—and the stern tyrant, adversity, roughly asserted his despotic power to trample thee down? "While there's life there's hope." Has destruction's busy tongue assailed thy peace, and contumely's venom'd shaft poisoned thy happiness, by giving reputation its death blow; destroyed thy confidence in friendly promise, and rendered thee suspicious of selfishness in the exhibition of brotherly kindness; or the tide of public opinion well nigh overwhelmed thee 'neath its angry waves? Never despair. Yield not to the influence of sadness, the blighting power of dejection, which sinks thee in degraded inaction, or drives thee to seek relief in some fatal vice, or

to drown recollection in the poisoning bowl. Arouse and shake the oppressive burden from overpowering thee. Quench the stings of slander in the waters of Lethe; bury despondency in oblivion; fling melancholy to the winds, and with firm bearing and a stout heart push on to the attainment of a higher goal. The open field for energetic action is large, and the call for vigorous laborers immensely exceed the supply. Much precious time is squandered, valuable labor lost, mental activity stupified and deadened by vain regrets, useless repinings and unavailing idleness. The appeal for volunteers in the great battle of life, in exterminating ignorance and error, and planting high on an everlasting foundation the banner of intelligence and right, is directed to thee, wouldst thou but grant it audience. Let no cloud again darken thy spirit, or weight of sadness oppress thy heart. Arouse ambition's smouldering fires. The laurel may e'en now be wreathed destined to grace thy brow. Burst the trammels that impede thy progress and cling to hope. The world frowned darkly upon all who have ever yet won fame's wreath, but on they toiled. Place high thy standard, and with a firm tread and fearless eye press steadily onward. Persevere and thou wilt surely reach it. Are there those who have watched, unrewarded, through long sorrowful years, for the dawning of a brighter morrow, when the weary soul should calmly rest? Hope's bright rays still illumine their dark pathways and cheerfully they watch. *Never despair! Faint not,* though thy task be heavy, and victory is thine. None should despair.

All can cultivate a cheerful spirit and when surrounded by false friends and overwhelmed by misfortune, display a calm serenity that nothing can disturb and a perseverance that nothing can daunt. The clouds will surely roll away after the storm and leave the sky all the brighter. Who can

read without admiration of the spirit which animated Socrates, when, condemned to death by the laws of the country which he loved, he drank the hemlock and died while calmly discoursing of Philosophy with his friends. One of the most successful statesmen of England, has overcome all obstacles and won renown by a calm demeanor under all circumstances, united to great natural ability. It is related of Chamberlain that to the discomfiture of his enemies he resolutely refuses either to lose his temper or to grow old; he meets all attacks with a smiling urbanity which nothing can disturb, and has many times sustained defeat only to rise again and press onward to still greater victories. Then through all the changing fortunes of life, keep ever the Star of Hope in view, and press onward and upward.



CHAPTER XII.

TRUE MANHOOD.

Be noble! and the nobleness that lies
In other men, sleeping but never dead,
Will rise in majesty to meet thine own. —Lowell.

MANHOOD is the isthmus between two extremes—the ripe, the fertile season of action, when alone we can hope to find the head to contrive united with the hand to execute.

Each age has its peculiar duties and privileges, pleasures and pains. When young we trust ourselves too much; when old we trust others too little. Rashness is the error of youth, timid caution of age. In youth we build castles and plan for ourselves a course of action through life. As we approach old age we see more plainly that we are simply carried forward by a mighty torrent, borne here and there against our will. We then perceive how little control we have had in reality over our course; that our actions, resolves, and endeavors, which seemed to give such a guiding course to our life,

“Are but eddies of the mighty stream
That rolls to its appointed end.”

In childhood time goes by on laden wings,—ten, twenty years, a life-time seems an endless period. At manhood we

are surprised that time goes so rapidly; we then comprehend the fleeting period of life. In old age the years that are passed seem as a dream of the night, our life as a tale nearly told. Childhood is the season of dreams and high resolves; manhood, of plans and actions; age, of retrospection and regret.

There is certainly no age more potential for good or evil than that of early manhood. The young men have, with much propriety, been denominated the flower of a country. To be a man and seem to be one or two different things. All young men should carefully consider what is meant by manhood. It does not consist in years simply, nor in form and figure. It lies above and beyond these things. It is the product of the cultivation of every power of the soul, and of every high spiritual quality naturally inherent or graciously supplemented. It should be the great object of living to attain this true manhood. There is no higher pursuit for the youth to propose to himself. He is standing at the opening gates of active life. There he catches the first glimpse of the possibilities in store for him. There he first perceives the duties that will shortly devolve upon him. What higher aim can he propose to himself than to act his part in life as becomes a man who lives not only for time but for eternity? How earnestly should he resolve to walk worthily in all that true manhood requires!

There are certain claims, great and weighty, resting upon all young men which they cannot shake off if they would. They grow out of those indissoluble relations which they sustain to society, and those invaluable interests—social, civil, and religious—with all the duties and responsibilities connected with them, which are soon to be transferred to their shoulders from the venerable fathers who have borne the burden and heat of the day. The various departments

of business and trust; the pulpit and the bar, our courts of justice and halls of legislation, our civil, religious and literary institutions, all, in short, that constitute society and go to make life useful and happy, are to be in their hands and under their control.

Society, in committing to the young her interests and privileges, imposes upon them corresponding claims, and demands that they be prepared to fill with honor and usefulness the places which they are destined to occupy. Young men cannot take a rational view of the station to which they are advancing, or of the duties that are coming upon them, without feeling deeply their need of high and peculiar qualifications.

Every man should come forward in life with a determination to do all the good he can, and to leave the world the better for his having lived in it. He should consider that he was not made for himself alone, but for society, for mankind, and for God. He should consider that he is a constituent, responsible member of the great family of man, and, while he should pay particular attention to the wants and welfare of those with whom he is immediately connected, he should accustom himself to send his thoughts abroad over the wide field of practical benevolence.

There is within the young man an uprising of lofty sentiments which contribute to his elevation, and though there are obstacles to be surmounted and difficulties to be vanquished, yet with truth for his watchword, and relying on his own noble purposes and exertions, he may crown his brow with imperishable honors. He may never wear the warrior's crimson wreath, the poet's chaplet of bays, or the statesman's laurels; though no grand, universal truth may at his bidding stand confessed to the world; though it may never be his to bring to a successful issue a great political

revolution; to be the founder of a republic which shall be a distinguished star in the constellation of nations; even more, though his name may never be heard beyond the narrow limits of his own neighborhood, yet is his mission none the less a high and noble one.

In the moral and physical world not only the field of battle but also the cause of truth and virtue calls for champions, and the field for doing good is white unto the harvest. If he enlists in the ranks, and his spirit faint not, he may write his name among the stars of heaven. Beautiful lives have blossomed in the darkest places, as pure, white lilies, full of fragrance; sometimes bloom on the slimy, stagnant waters. No possession is so productive of real influence as a highly cultivated intellect. Wealth, birth and official station may and do secure an external, superficial courtesy, but they never did and never secure the reverence of the heart. It is only to the man of large and noble soul—to him who blends a cultivated mind with an upright heart—that men yield the tribute of deep and genuine respect. A man should never glory in that which is common to a beast; nor a wise man in that which is common to a fool; nor a good man in that which is common to a wicked man.

Since it is in the intellect that we trace the source of all that is great and noble in man it follows that if any are ambitious to possess a true manhood they will be men of reflection, men whose daily acts are controlled by their judgment, men who recognize the fact that life is a real and earnest affair, that time is fleeting, and, consequently, resolve to waste none of it in frivolities; men whose life and conversation are indicative of that serious mien and deportment which well becomes those who have great interests committed to their charge, and who are determined that in so far as

in them lies life with them shall be a success, who fully realize the importance of every step they may take; and consequently; bring to it the careful consideration of a mind trained to think with precision.

The man who thinks, reads, studies, and meditates has intelligence cut in his features, stamped on his brow, and gleaming in his eye. Thinking, not growth, makes perfect manhood. There are some who, though they are done growing, are only boys. The constitution may be fixed while the judgment is immature; the limbs may be strong while the reasoning is feeble. Many who can run and jump and bear any fatigue can not observe, can not examine, can not reason or judge, contrive or execute—they do not think. Such persons, though they may have the figure of a man and the years of a man, are not in possession of manhood; they will not acquire it until they learn to look beyond the present, and take broad and comprehensive views of their relations to society.

The strongest men are those who join gentleness, self-control and sociability with vigor and power. It is the glory of a man that he is strong and full of virility; that when some crisis in life comes unexpectedly all his latent power is ready at his call and leaps into action responsive to his will; these are the men whom their fellows instinctively look up to when society is threatened with dangers; these are the men who bring order out of chaos, and whose presence is always a tower of strength on the side of law and order; the qualities of mind and heart which make a man respected, honored and loved, are not stumbled upon by chance; they are won by the careful cultivation of all that is good, and a careful weeding out of every evil impulse and every vicious habit. But the crowning glory of man is strength and without that

he falls short of our ideal of what a man ought to be. It is the men who are strong in body, strong in will and upright in character, who are a force for good in every community, and are looked up to and honored by all. Such men are true and upright in their business relations and kind loving and thoughtful, when they take the position of husbands and fathers. Women love them and look to them for support and protection in the hour of danger; for where is the woman who does not feel in her heart that

"The bravest are the tenderest;
The loving are the daring."

And a strong, noble, honest, man is God's best legacy to the world.

When true manhood is valued as it should be, no pains will be spared to attain it. We need more of the spirit that animated the Ancient Spartans, who made beauty and strength of body their study, and held that the citizen belonged to the State. Can any one who loves his country or his fellow men see without heartfelt sorrow, so many promising young men, who started in the race of life with every prospect of a useful and prosperous career, forced to retire from the struggle ere it is fairly begun, with health wrecked and hopes blasted. There are hidden rocks lying beneath the surface on which many a ship is wrecked, and many a fond mother sees the noble boy, who was her joy and pride lose his ambition, his fire, force and vigor of character; while she can only dimly guess at the cause and is helpless to avert his doom. Were we to tell the public of facts which have come to us in our capacity of instructor and healer, they would stand aghast at our disclosures; we know that the extent of the devastation wrought by a perversion of the functions of sex is simply appalling. Parents if you love

your children see to it that they are instructed in the laws of their own being, and warned of the dangers which will rob them of manhood and rob society of a useful citizen. *Now* is the time, for a few years later all your regrets will not avail you and your bitter tears will be shed in vain. If you have a shadow of a suspicion that your boy has been tainted with evil habits which will wreck his life, Professor Anderson will gladly show you the way to reach him most effectually, and to warn him in such a kindly and effective way that he will see with horror the brink of the precipice where he is standing, and you will save him, to love and bless you for your care.

It is with heartfelt rejoicing that we see a growing interest in the minds of our people in this subject. Manhood will not much longer be wasted and perverted through ignorance. The choicest treasure of a State is the manhood and character of its citizens, and to-day the laws of life are being studied as they never were before. Already we can see a new race springing into existence, who will bring with them such vigor, such power, such intelligence, such noble manhood that the golden gates of the future will swing open at their touch, and joy and happiness and conscious power will be the common possession of all the human race; then no longer will life be filled with wrecks, for every boy will be well born, and provided with such surroundings that the promise of his boyhood will result in that most precious possession, a true and noble *manhood*.

As we often mistake glittering tinsel for solid gold, so we often mistake specious appearances for true worth and manhood. We are too prone to take professions and words in lieu of actions; too easily impressed with good clothes and polite bearings to inquire into the character and doings of

the individual. Man should be rated, not by his hoards of gold, not by the simple or temporary influence he may for a time exert, but by his unexceptionable principles relative both to character and religion. Strike out these and what is he? A savage without sympathy! Take them away, and his manship is gone; he no longer lives in the image of his Creator. No smile gladdens his lips, no look of sympathy illumines his countenance to tell of love and charity for the woes of others.

But let man go abroad with just principles, and what is he? An exhaustless fountain in a vast desert! A glorious sun, shining ever, dispelling every vestige of darkness. There is love animating his heart, sympathy breathing in every tone. Tears of pity—dew-drops of the soul—gather in his eye, and gush impetuously down his cheek. A good man is abroad, and the world knows and feels it. Beneath his smile lurks no degrading passion; within his heart there slumbers no guile. He is not exalted in mortal pride, not elevated in his own views, but honest, moral, and virtuous before the world. He stands throned on truth; his fortress is wisdom, and his dominion is the vast and limitless universe. Always upright, kind, and sympathizing; always attached to just principles, and actuated by the same, governed by the highest motives in doing good; these constitute his only true manliness.

A proper sense of modesty is a virtue which makes real merit more charming, because seemingly unconscious of excellence. But carried to an excess it will tend to dwarf the powers, cripple the energies and defeat the great purposes of life. When a man is well qualified to do a certain thing, and feels that he can, and ought to do it, but is impelled by modesty to shrink back into obscurity for fear of bringing



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himself into notice, then has his modesty degenerated into cowardice, and instead of consoling himself that he is cherishing a great virtue; he needs the lash of stern rebuke for his lack of manliness. Richard Steele, one of the most charming English essayists, says: "I have noticed that under the notion of modesty men have indulged themselves in a spiritless sheepishness, and been forever lost to themselves, their families, their friends and their country. I have said often, modesty must be an act of the will, and yet it always implies self-denial, for if a man has a desire to do what is laudable for him to perform, and from an unmanly bashfulness shrinks away and lets his merit languish in silence, he ought not be angry with the world that a more unskillful actor succeeds in his part, because he has not confidence to come upon the stage himself."

A lawyer who started in life a poor young man, and had risen to eminence, said that he owed much of his success to the advice which his wife gave to him soon after they were married. She said, "John never make an excuse," and he never did. If he was called upon to do anything, instead of excusing himself, holding back, or avoiding it altogether, he did it promptly, cheerfully, and to the best of his ability.

Such men are valued, and often succeed beyond others who have superior qualifications, because of their readiness to do the best they can, while those who make excuses are soon dropped, and sink into the oblivion which they invite. A man must have confidence in himself if he would be worthy of the confidence of others.

A young man goes to a new home among strangers. He is invited to participate in literary or social entertainments, or to identify himself with the church, or Sunday school, where a place of usefulness awaits him, but from a feeling

of timidity, or distrust of his powers, he holds himself aloof, and turns himself away from the opportunities of happiness and advancement which are offered. Thus, thousands of deluded people have barred themselves from much of the highest pleasures and service of life.

If this spectre of false modesty has confronted you with a thousand nameless terrors, turn now, resist it, and call the latent powers of manhood to your aid to free you from its enthrallment.

Many times in personal encounters have men been placed in desperate situations where the odds have been overwhelmingly against them, and where it would seem there was not the remotest chance for escape, and nothing left for them but to give up, and submit in the utter hopelessness of despair to their fate. Under such circumstances there is something grand and sublime when the unfortunate victim, in the face of death, instead of cowering in terror, and letting his arms fall in the palsy of despair, resolves to sell his life as dearly as possible, and with superhuman strength which is born of his strong determination, contests every inch of his ground with as much persistency and enthusiasm as if he were assured of victory.

The hero in such a conflict simply makes the most of himself,—realizing that he has but one life, he resolves not to throw it away, but to make it cost his assailants as dearly as possible.

In the conflict of life, when struggling with trials and misfortunes, and at times well nigh overwhelmed, let us also call to our aid the same indomitable heroism. We have but one life to live; a few short years are all that is allotted us in which to show of what stuff we are made, and how we shall acquit ourselves; and then the opportunity for glorious,

heroic action is over forever, the harvest time will have ended, and the night will have come when no man can work.

The man who has resolved to make the most of himself will strive to develop to the utmost all his faculties and improve all opportunities for honorable advancement. No matter if he is not gifted with genius,—no matter if he is even below the standard of mediocrity, he will be lifted up into the bracing atmosphere of earnestness and aroused to a life of activity and devotion to duty.

The great educator and noble man, Dr. Arnold of Rugby, said: "If there be one thing on earth which is truly admirable, it is to see God's wisdom blessing an inferiority of natural powers, when they have been honestly, truly and zealously cultivated." Thousands of men who are active in every good work and are the props on which the dearest interests of our social order rest, answer to this description, and yet they are common-place men of ordinary intellect and in early life were very unpromising. The hardest and best work of the world is done by men who have had little to help them, except the high resolve that they would make the most of themselves and because of this resolve, and guided by sincere convictions of duty, they have outstripped and left far behind in the race of life, many gifted by genius, favored by fortune, blessed with friends and surrounded by powerful social influences.

The want of practical talent in men of fine intellectual powers has often excited the wonder of the crowd. They are astonished that a man of such power of thought should be unable to manage his own affairs with dexterity. But this is not strange. Deep thinking and practical talents require habits of mind almost entirely dissimilar. A man who sees clearly within certain limits, is more sure of his

facts, and is more direct and positive in coming to conclusions than the man within a wide horizon of thought, who has a many sided capacity of dealing with great subjects. It is energy and self possession that gives a man those practical qualities which win success, mere intellectual ability without force of character counts for little. Men of genius are too apt to waste time in meditating and comparing, when action is called for. They who can act with force and vigor when the hour for action is at hand hold the key that will open every door and insure success in life.



CHAPTER XIII

TRUE WOMANHOOD

“Heed not the man who would attempt to govern or limit your thoughts or acts. Every soul must do its own work and be a judge unto itself concerning itself.”

IT should be the highest ambition of every young woman to possess a true womanhood. Earth presents no higher object of attainment. To be a woman is the truest and best thing beneath the skies. A true woman exists independent of outward adornments. It is not wealth, or beauty of person, or connection, or station, or power of mind, or literary attainments, or variety and richness of outward accomplishments, that make the woman. These often adorn womanhood; as the ivy adorns the oak, but they should never be mistaken for the thing they adorn.

The great error of womankind is that they take the shadow for the substance, the glitter for the gold, the heraldry and trappings of the world for the priceless essence of womanly worth which exists within the mind. Every young man, as a general rule, has some purpose laid down for the grand object of his life—some plan, for the accomplishment of which all his other actions are made to serve as auxiliaries. It is to be regretted that every young woman does not also have a set purpose of life—some grand aim, grand in its character. She should, in the first place, know what she is, what power

she possesses, what influences are to go out from her, what position in life she was designed to fill, what duties are resting upon her, what she is capable of being, what fields of profit and pleasure are open to her, how much joy and pleasure she may find in a true life of womanly activity.

When she has duly considered these things, she should then form the high purpose of being a true woman, and make every circumstance bend to her will for the accomplishment of this noble purpose. There can be no higher aim to set before herself. There is no nobler attainment this side of the spiritland than lofty womanhood. There is no ambition more pure than that which craves this crown for her mortal brow. To be a genuine woman, full of womanly instincts and power, forming the intuitive genius of her penetrative soul, the subduing authority of her gentle yet resolute will, is to be a peer of earth's highest intelligence. All young women have this noble prize before them. They may all put on the glorious crown of womanhood. They may make their lives grand in womanly virtues.

A true woman has a power, something peculiarly her own, in her moral influence, which, when duly developed, makes her queen over a wide realm of spirit. But this she can possess only as her powers are cultivated. It is cultivated women that wield the scepter of authority among men. Wherever cultivated woman dwells, there is refinement, intellect, moral power, life in its highest form. To be a cultivated woman she must commence early, and make this the grand aim of her life. Whether she work or play, travel or remain at home, converse with friends or study books, gaze at flowers or toil in the kitchen, visit the pleasure party or the sanctuary of God, she keeps this object before her mind, and taxes all her powers for its attainment.

Every young woman should also determine to do something for the honor and elevation of her sex. Her powers of mind and body should be applied to a good end. Let her resolve to help with the weight of her encouragement and counsel her sisters who are striving nobly to be useful, to remove as far as possible the obstacles in their way. Let her call to her aid all the forces of character she can command to enable her to persist in being a woman of the true stamp. In every class of society the young women should awaken to their duty. They have a great work to do. It is not enough that they should be what their mothers were—they must be more. The spirit of the times calls on women for a higher order of character and life. Will they heed the call? Will they emancipate themselves from the fetters of custom and fashion, and come up, a glorious company, to the possession of a vigorous, virtuous, noble womanhood, that shall shed new light upon the world and point the way to a divine life?

The time has come for woman to assert her individuality and her equality with man; women are in no respect more dependent on men, than men are on women, and the curse of the human race has been her financial dependence in the past. But the hope of humanity lies with women, for she must give character and power to a new race of men, before the old world can be lifted up to higher levels. There is no need for any unwomanly assumption of the masculine tone and manner, in order that woman may exercise the full measure of her womanly power; she can work with far greater effect while retaining every grace and charm that belongs of right to her sex, while spurning with quiet scorn that sham deference and mock chivalry which would pay all respect and homage to a woman of position and social

standing and treat with contempt and indignity the poor victim of man's cruelty and lust. The woman of the new era will achieve her financial independence and will then realize the full measure of her power, for without it her life would be nothing but a barren desert. All the choicest gifts of life, she has it in her power to bestow; and when she has forever freed herself from the traditions of the past and stands side by side with man, his equal, yet always unlike, mistress of herself and with power to choose her own path in life then she will be in her true position, and when she consents to devote the most precious years of her life to the sacred duties of motherhood, it will be under conditions which will give a new race to the world. Every child born of mutual love and conscious power, and knowledge, will be a force working for the redemption of the world, from the prevailing sin, misery and selfishness.

We find on looking over the history of the past that every man who has left his mark on his own generation, owed much of his success to the fact that his mother was a woman of fine physical powers. Too many of our women are chronic invalids, whose lives are clouded by their nervous state. So that life is a burden to themselves and a source of unhappiness to those around them. Before women can hope to make her power felt she must understand and practice the laws of health; she must feel vitality and energy in every fibre of her being and they will flow out to everyone with whom she comes in contact. Those who are struggling against some of the complaints peculiar to their sex, striving to perform their daily duties yet unable to do so and feeling a sense of growing weakness day by day, are invited to consult Professor Anderson in confidence and they may feel assured that his wide experience and his desire to do good

will enable him to do more for them than all the drugs they can take: Our methods are so natural, so reasonable, so painless, that the most delicate and sensitive women are instinctively inspired with confidence, and to many a weak and nervous woman, we have been able to point out the way to health.

When women fill the place in society for which nature designed them they exercise a power and influence of which they are only dimly conscious now, the power she wields in the world of thought is almost boundless. Statesmen have been swayed by her social influence and warriors have yielded to her charms. The destinies of nations have often been determined by the influence of a charming magnetic woman over the man who held the sceptre of power. Napoleon I, in the height of his power, testified that he feared the pen and tongue of the brilliant and charming Madam De Stael more than the batallions of the enemy. Lola Montez, by the indescribable power of her magnetism, brought the noblest and the bravest men captives to her feet.

When women enters earnestly into the work of reform, she will usher in a Golden Age for Humanity and she is already fast becoming aware of her powers and beginning to bring them into use. A woman who develops her powers of Personal Magnetism to their fullest extent, and knows how to use that grace and charm of manner which invariably accompanies such development, is an almost irresistible force in any movement which she champions. We know that women are deeply interested in the study of Personal Magnetism, and many are using it to draw more closely to them those of their own home circle, to guide and influence their children and to bring harmony where too often discord reigns, for woman's true kingdom must ever be the

home circle, where new lives are brought into being, and shaped and moulded by her influence.

Woman's influence is the chief anchor of society, and this influence is purifying the world, and the work she has already accomplished will last forever. No costly marble can build a more enduring monument to her memory than the impress she makes on her own household. The changing scenes of life may hurl the genius of man from eminence to utter ruin; for his life hangs on the fabric of public opinion, but the honest form of a true mother reigns *queen* in the hearts of her children forever.

Man's admirers may be greater, but woman holds her kindred by a silken cord of familiar kindness, strengthened and extended by each little courtesy of a lifetime. Man may make his monument of granite or of marble, woman hers of immortality. Man may enjoy here, she will enjoy hereafter. Man may move the rough crowd by his eloquence, woman will turn his coarseness into a cheerful life. Man may make laws and control legislatures, woman will mold their minds in the schoolroom and be the author of their grandest achievements. Cruelty she despises and it lessens at her bidding; purity she admires, and it grows in her presence; music she loves, and her home is full of its melody; happiness is her herald, and she infuses a world with a desire for enjoyment. Without her, cabins would be fit for dwellings, furs fit for clothing, and all the arts and improvements would be wanting in stimulus and ambition; for the world is moved and civilization is advanced by the silent influence of woman.

This influence is due not exclusively to the fascination of her charms, but to the strength, uniformity, and consistency of her virtues, maintained under so many sacrifices and with so much fortitude and heroism. Without these endowments

and qualifications, external attractions are nothing; but with them, their power is irresistible. Beauty and virtue are the crowding attributes bestowed by nature upon woman, and the bounty of Heaven more than compensates for the injustice of man. The possession of these advantages secures to her universally that degree of homage and consideration which renders her independent of the effect of unequal and arbitrary laws. But it is not the incense of idol-worship which is most acceptable to the heart of woman; it is the courtesy, and just appreciation of her proper position, merit, and character. Woman surpasses man in the quickness of her perception in the right direction of her sympathies; and thus it is justly due to her praise that the credit of her acknowledged ascendancy is personal amidst the increasing degeneracy of man.

Woman is the conservator of morality and religion. Her moral worth holds man in some restraint and preserves his ways from becoming inhumanly corrupt. Mighty is the power of woman in this respect. Every virtue in woman has its influence on the world. A brother, husband, friend, or son is touched by its sunshine. Its mild beneficence is not lost. A virtuous woman in the seclusion of her home, breathing the sweet influence of virtue into the hearts and lives of its beloved ones, is an evangel of goodness to the world. She is a pillar of the external kingdom of right. She is a star, shining in the moral firmament. She is a priestess, administering at the fountain of life. Every prayer she breaths is answered, in a greater or less degree in the hearts and lives of those she loves. Her heart is an altar-fire, where religion acquires strength to go out on its mission of mercy.

We cannot overestimate the strength and power of woman's moral and religious character. The world would go

to ruin without her. With all our ministers and Churches, and Bibles and sermons, man would be a prodigal without the restraint of woman's virtue and the consecration of her religion. Woman first lays her hand on our young faces; she plants the first seeds; she makes the first impressions; and all along through life she scatters the good seeds of her kindness, and sprinkles them with the dews of her piety.

A woman of true intelligence is a blessing at home, in her circle of friends and in society. Wherever she goes she carries with her a health-giving influence. There is a beautiful harmony about her character that at once inspires a respect which soon warms into love. The influence of such a woman upon society is of the most salutary kind. She strengthens right principles in the virtuous, incites the selfish and indifferent to good actions, and gives to the light and frivolous a taste after something more substantial than the frothy gossip with which they seek to recreate themselves.

Many a woman does the work of her life without being noticed or seen by the world. The world sees a family reared to virtue, one child after another growing into Christian manhood or womanhood and at last it sees them gathered around the grave where the mother that bore them rests from her labors. But the world has never seen the quiet woman laboring for her children, making their clothes, providing them food, teaching them their prayers and making their homes comfortable and happy.

A woman's happiness flows to her from sources and through channels different from those that give origin and conduct to the happiness of man and in a measure will continue to do so forever. Her faculties bend their exercise toward different issues, her social and spiritual notions demand a different aliment. Her powers are eminently practical. She has

a rich store of practical good sense, an ample fund of tact, shrewdness, inventiveness, and management. It is her work to form the young mind, to give it direction and instruction, to develop its love for the good and true. It is her work to make home happy, to nourish all the virtues, and instill all the sweetness which builds men up into good citizens. She is the consoler of the world, attending it in sickness, her society soothes the world after its toils, and rewards it for its perplexities. She receives the infant when it enters upon its existence, and drapes the cold form of the aged when life is passed. She assuages the sorrows of childhood, and ministers to the poor and distressed.

Loveliness of spirit is woman's scepter and sword; for it is both the emblem and the instrument of her conquest. Her influence flows from her sensibilities, her gentleness, and her tenderness. It is this which disarms prejudice, and awakens confidence and affection in all who come within her sphere, which makes her more powerful to accomplish what her will has resolved than if nature had endowed her with the strength of a giant. As a wife and mother, woman is seen in her most sacred and dignified aspect. She has great influence over the characters of individuals, over the condition of families, and over the destinies of empires.

How transitory are the days of girlhood! The time when the cheerful smile, the merry laugh, and the exulting voice were so many expressions of happiness,—how quickly it passed! How times has multiplied its scores, and accumulated its unwelcome effects against the charms and attractions of youth! But if the heart be chilled, if the cheek be more pale, and the eye less bright; if the outward adornment of the temple of love have become faded and dimmed, there may be yet inwardly preserved the shrine where is laid up

the sacred treasures of loveliness and purity, gentleness and grace, the attempered qualities of tried and perfected virtues; as if the blossoms of early childhood had ripened into the mellow and precious fruits of autumnal time.

But in another and better sense a good woman never grows old. Years may pass over her head, but if benevolence and virtue dwell in her heart she is as cheerful as when the spring of life first opened to her view. When we look at a good woman we never think of her age; she looks as happy as when the rose first bloomed on her cheek. In her neighborhood she is a friend and benefactor; in the Church, the devout worshiper and exemplary Christian. Who does not love and respect the woman who has spent her days in acts of kindness and mercy, who has been the friend of sorrowing ones, whose life has been a scene of kindness and love devoted to truth and religion. Such a woman cannot grow old; she will always be fresh and beautiful in her spirits and active in her humble deeds of mercy and benevolence.

If the young lady desires to retain the bloom and beauty of youth, let her not yield to the way of fashion and folly; let her love truth and virtue; and to the close of her life will she retain those feelings which now make life appear a garden of sweets ever fresh and green.



CHAPTER XIV.

AIM OF LIFE

“God always reaches down to all who reach up to Him, provided their motives are right.”

IT is the aim that makes the man, and without this he is nothing as far as the utter destitution of force, weight, and even individuality among men can reduce him to nonentity. The strong gusts and currents of the world sweep him this way and that, without steam or sail to impel, or helm to guide him. If he be not speedily wrecked or run aground, it is more his good fortune than good management. We have never heard a more touching confession of utter weakness and misery than these words from one singularly blessed with the endowments of nature and of Providence: “My life is aimless.”

Take heed, young man, of an aimless life. Take heed, too, of a low and sordid aim. A well-ascertained and generous purpose gives vigor, direction, and perseverance to all man's efforts. Its concomitants are well-disciplined intellect, character, influence, tranquility, and cheerfulness within—success and honor without. Whatever a man's talents and advantages may be, with no aim, or a low one, he is weak and despicable; and he cannot be otherwise than respectable and influential with a high one. Without some

definite object before us, some standard which we are earnestly striving to reach, we cannot expect to attain to any great height, either mentally or morally. Placing for ourselves high standards, and wishing to reach them without any further effort on our part, is not enough to elevate us in any very great degree.

Some one has said, "Nature holds for each of us all that we need to make us useful and happy; but she requires us to labor for all that we get." God gives nothing of value unto man unmatched by need of labor; and we can expect to overcome difficulties only by strong and determined efforts. Here is a great and noble work lying just before us, just as the blue ocean lies out beyond the rocks which line the shore. In our strivings for "something better than we know" we should work for others' good rather than our own pleasure. Those whose object in life is their own happiness find at last that their lives are sad failures.

While the effect of the study of Personal Magnetism is to refine and spiritualize all the thoughts as well as the life, it does not tend to make the student unfit in any way for the common everyday duties of life; on the contrary it renders him more practical and in every way better fitted to succeed in any business. There is no element of success in business more necessary than ability to read character quickly and correctly, and this faculty of intuition is developed by our course in Personal Magnetism in a high degree. Under the influence of our teachings the student finds that his mental power is increased, and he can grasp a situation more quickly and almost instantly decide what action is necessary to take. The ability to read character correctly at a glance is a most valuable acquirement, and we spare no pains to give the necessary knowledge to those who put themselves under



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our instructions. What Aim in Life can be more ennobling and inspiring than a determination to develop to the greatest extent every faculty of mind and body; to call out the hidden powers of the soul, and to use those powers to make life happier for one's fellow men. When the latent powers of man are called into action all barriers are easily overcome, and while worldly power and wealth are within his grasp; the man who has trodden the paths which make him a master of the art of using Personal Magnetism, knows that there are surer and more lasting sources of happiness than wealth and worldly power. Some definite aim a man must have in order to achieve success of any kind; that alone can make a man a positive force in life, and they only live truly who put their heart into their work and do with intensity and earnestness the work to which they turn their attention; whether that work is painting a picture, or writing a book, or making a dress, or building a locomotive, the old adage that it is "worth while to do well what is worth doing at all" will be found to be good advice.

The student in Personal Magnetism is taught to expect success and how to achieve it, but above and beyond that success which brings with it all of the power which wealth can give, he learns to value those sources of happiness which are far more important. Any Aim in Life which would lead no higher than business success is in its nature defective, and will only result in a very one sided and transient happiness. The highest happiness of life must ever be found in one's own character and the power to enjoy which comes with perfect health and a well developed mind. The man who has made business his one Aim in Life has no other resource, and when his failing powers oblige him to give that up he is ready for his grave. How

different is the ending of life for him who has found his chief enjoyment in making others happy; who has cultivated his social and spiritual faculties; who has developed his own powers by the study of magnetism, and has learned to rise superior to disease and advancing age. Friends and kindred surround him and take pleasure in adding to his enjoyment, and his pleasure in living is as keen as in the days of his youth, for life has refined and ennobled him, and prepared him in every way for the higher Spiritual life which awaits us all.

We need to do something each day that shall help us to a larger life of soul; and every word or deed which brings joy or gladness to other hearts lifts us to a perfect life; for a noble deed is a step toward God. To live for something worthy of life involves the necessity of an intelligent and definite plan of action. More than splendid dreamings or magnificent resolves is necessary to success in the objects and ambitions of life. Men come to the best results in every department of effort only as they thoughtfully plan and earnestly toil in given directions. Purposes without work is dead. It were vain to hope for good results from mere plans. Random or spasmodic efforts, like aimless shoots, are generally no better than wasted time or strength. The purposes of shrewed men in the business of this life are always followed by careful plans, enforced by work. Whether the object is learning, honor, or wealth, the ways and means are always laid out according to the best rules and methods. The mariner has his chart, the architect his plans, the sculptor his model, and all as a means and condition of success. Inventive genius, or even what is called inspiration, can do little in any department of the theoretic or practical science except as it works by a well-formed plan; then every step is

an advance towards the accomplishment of its object. Every tack of the ship made in accordance with nautical law keeps her steadily nearing the port. Each stroke of the chisel brings the marble into a clearer likeness to the model. No effort or time is lost, for nothing is done rashly or at random.

Thus, in the grand Aim of Life, if some worthy purpose be kept constantly in view, and for its accomplishment every effort be made every day of your life, you will, unconsciously, perhaps, approach the goal of your ambition. There can be no question among the philosophic observers of men and events that fixedness of purpose is a grand element of human success. When a man has formed in his mind a great sovereign purpose, it governs his conduct as the laws of nature govern the operation of physical things

Every one should have a mark in view, and pursue it steadily. He should not be turned from his course by other objects ever so attractive. Life is not long enough for any one man to accomplish everything. Indeed, but few can at best accomplish more than one thing well. Many—alas! very many—accomplish nothing. Yet there is not a man, endowed with ordinary intellect or accomplishments, but can accomplish at least one useful, important, worthy purpose. It was not without reason that some of the greatest of men were trained from their youth to choose some definite object in life, to which they were required to direct their thoughts and to devote all their energies. It became, therefore, a sole and ruling purpose of their hearts, and was almost certainly the means of their future advancement and happiness in the world.

Of the thousands of men who are annually coming upon the stage of life there are few who escape the necessity of adopting some profession or calling; and there are fewer still who, if they knew the miseries of idleness—tenfold keener

and more numerous than those of the most laborious profession—would ever desire such an escape. First of all, a choice of business or occupation should be made, and made early, with a wise reference to capacity and taste. The youth should be educated for it and, as far as possible, in it; and when this is done it should be pursued with industry, energy, and enthusiasm, which will warrant success.

This choice of an occupation depends partly upon the individual preference and partly upon circumstances. It may be that you are debarred from entering upon that business for which you are best adapted. In that case make the best choice in your power, apply yourself faithfully and earnestly to whatever you undertake, and you cannot help achieving a success. Patient application sometimes leads to great results. No man should be discouraged because he does not get on rapidly in his calling from the start. In the more intellectual professions especially it should be remembered that a solid character is not the growth of a day, that the mental faculties are not matured except by long and laborious culture.

To refine the taste, to fortify the reasoning faculty with its appropriate discipline, to store the cells of memory with varied and useful learning, to train all the powers of the mind systematically, is the work of calm and studious years. A young man's education has been of but little use to him if it has not taught him to check the fretful impatience, the eager haste to drink the cup of life, the desire to exhaust the intoxicating draught of ambition. He should set his aim so high that it will require patient years of toil to reach it. If he can reach it at a bound it is unworthy of him. It should be of such a nature that he feels the necessity of husbanding his resources.

You will receive all sorts of the most excellent advice, but you must do your own deciding. You have to take care of yourself in this world, and you may as well take your own way of doing it. But if a change of business is desired be sure the fault is with the business and not the individual. For running hither and thither generally makes sorry work, and brings to poverty ere the sands of life are half run. The North, South, East, and West furnish vast fields for enterprise; but of what avail for the seeker to visit the four corners of the world if he still is dissatisfied, and returns home with empty pockets and idle hands, thinks that the world is wrong and that he himself is a misused and shamefully imposed on creature. The world smiling at the rebuff, moves on, while he lags behind, groaning over misuseage, without sufficient energy to roll up his sleeves and fight his way through.

A second profession seldom succeeds, not because a man may not make himself fully equal to its duties, but because the world will not readily believe he is so. The world argues thus; he that has failed in his first profession, to which he dedicated the morning of his life and the Spring-time of his exertion, is not the most likely person to master a second. To this it might be replied that a man's first profession is often chosen for him by others; his second he usually decides upon for himself; therefore, his failure in his first profession may, for what he knows, be mainly owing to the sincere but mistaken attention he was constantly paying to his second.

Ever remember that it is not your trade or profession that makes you respectable. Manhood and profession or handicraft are entirely different things. An occupation is never an end of life. It is an instrument put into our hands by which to gain for the body the means of living until sickness

or old age robs it of life, and we pass on to the world for which this is a preparation. The great purpose of living is twofold in character. The one should never change from the time reason takes the helm; it is to live a life of manliness, of purity and honor. To live such a life that, whether rich or poor, your neighbors will honor and respect you as a man of sterling principles. The other is to have some business, in the due performance of which you are to put forth all your exertions. It matters not so much what it is as whether it be honorable, and it may change to suit the varying change of circumstances. When these two objects—character and a high aim—are fairly before a youth, what then? He must strive to attain those objects. He must work as well as dream, labor as well as pray. His hand must be as stout as his heart, his arm as strong as his head. Purpose must be followed by action. Then is he living and acting worthily, as becomes a human being with great destinies in store for him.

There is a saying, "Aim high; but not so high as not to be able to hit anything."

Some writer has said: "A highly successful career must have some one aim above every other. Jacks-of-all-trades are useful in many ways, but their very versatility operates against their winning great success in any line. The specialists succeed best. Whatever the specialty be, the concentration of effort which it demands accomplishes much. True success depends on deciding what really is the highest object in life, and what the relative value of other objects, and on the proportioning of efforts accordingly."

It is a sad truth that "The greater part of all the mischief of the world, comes from the fact that men do not sufficiently understand their own aims. They are deficient in tact and

labor on the foundation than would be necessary to erect a hut."

Tact has been defined "as the judicious use of our powers at the right time." It is that priceless discretion which makes the wise man to differ from the fool; that invaluable knowledge by which we know how to make the world about us a stepping-stone to our success, and all the conditions around us but so many rounds in the ladder by which we rise.

Precisely the same quality is needed in the practical concerns of life,—a business man comes to an obstacle which appears insurmountable; he must have tact to make use of his resources so as to overcome it, or he may be overwhelmed with destruction. And not only in business affairs, but in the everyday concerns of life, tact is needed to smooth over difficulties and to make the best of untoward circumstances.

Shakespeare, that "myriad-minded bard," whose profound knowledge of human nature and marvelous perception of the phases and incidents of daily life have made his immortal works a store-house of wisdom, has truly said: "There is a tide in the affairs of men, which, taken at the flood, leads on to fortune." What man who has arrived at maturity does not sometimes sadly look back over the departed years, and mark the many opportunities, rich and golden, which presented themselves to him, but which he let pass beyond his grasp forever, because he was not ready to seize them!

Here is the difference between success and failure in life; the successful man is ready to be borne onward by the tide of opportune circumstances,—ready for victories when good fortune consents to be his ally and standard bearer.

One great secret of success in life is to make ready for opportunity, so that when new preferment and responsibilities come to us, we may be able to accept them, and per-

form the duties they bring, without abusing the trust reposed in us. How many spend their lives groveling in the mire of conscious inferiority, because they have utterly failed to take advantage of favorable opportunities.

And so there comes a time in the life of every man when a brilliant opportunity is within his reach if he is but ready for it. If not ready, it passes from his sight forever, and leaves him but a stinging recollection of what he has lost.

A thoughtful essayist has remarked: "Like all the virtues, earnestness is sometimes a natural trait, and sometimes one acquired by the healthy graft of moral and religious principle. It is a positive essential in the structure of character; it is one of the main instruments in all action that is to benefit others. It gives persistency to the unstable, strength to the feeble, ability and skill to the inefficient, and success to all endeavor. There is a might in it that is magical to the vacillating and irresolute. Its possessors are those who stood in the front ranks of life from the schoolroom to the forum; from the child with its first "reward of merit," to the matron who presides over the well-ordered household, and gives her blessing to well-trained sons and daughters, as they leave their mother's home for lives of usefulness to wider spheres.

Nothing is so contagious as enthusiasm; it is the real allegory of the lute of Orpheus; it moves stones; it charms brutes. Enthusiasm is the genius of sincerity, and truth accomplishes no victories without it.

Seize the moment of excited curiosity on any subject to solve your doubts; for if you let it pass, the desire may never return, and you may remain in ignorance.

With a laudable purpose, enthusiasm, guided by practical good sense, and sustained by tireless industry and persever-

ance, will lead to the highest round in the ladder of success.

People generally get what they pay for, and usually value those articles the most which cost them the highest price, and the greatest sacrifice to obtain. There may be now and then a person who stumbles on success by accident, as a man may stumble on a gold mine, but these instances are exceptional, and seldom happen. Those who succeed in any special department of human action are, as a rule, those who carefully plan for it, expect it, and are willing to pay the full price to attain it.

Success demands to be bought with a price; it is stern and unyielding in its requirements, inflexible in its terms, and exacts the uttermost farthing. It costs application, diligence, self-sacrifice and enthusiasm; the blandishments of pleasure must be disregarded, the allurements of fashionable society avoided, the quiet and retirement of solitude courted.

Then labor on patiently, toiler, whatever may be your task—whether of the hand or the brain. Work wisely and steadily, and in due time you will be crowned with that success which you have so richly earned.

One of the most important subjects on which to stand “just right” is the matter of drinking, for of all the terrible curses that have destroyed humanity, intemperance is the most fearful.

A quaint old writer says: “There is no sin which doth more deface God’s image than drunkenness; it disguiseth a person, and doth even unman him. Drunkenness makes him have the throat of a fish, the belly of a swine, and the head of an ass. Drunkenness is the shame of nature, the extinguisher of reason, the shipwreck of chasity, and the murder of conscience.

Drink perverts the appetite, weakens the will, and debases

moral nature. It makes a man coarse, brutal and repulsive and seems to cast out every element of manliness, and principle of honor. The only safe rule is to let it alone. If there is not sufficient resolution to resist the first glass, what folly to suppose that the tenth or fiftieth can be put away, when the habit of drinking is more or less formed, and an appetite created.

There are other temptations which come with overwhelming power. One of these is the use of tobacco in some of its forms. It may seem to you a manly thing to puff a cigar, but depend upon it you will lower yourself in the estimation of your best friends by so doing. There are good physical reasons also why you should let it alone. A writer says of it: "It has utterly ruined thousands. It tends to the softening of the bones, and it greatly injures the brain, the spinal marrow, and the whole nervous fluid. One who smokes early and frequently, or in any way uses large quantities of tobacco, is never known to make a man of much energy, and generally lacks muscular and physical, as well as mental power. We would warn those who want to be anything in the world, to shun tobacco as a most baneful poison."

Then, too, it will be a daily leak in your pocket. Before you begin to imitate the boy or man who is fascinating to you, simply because he has in his mouth a disgusting weed, or a few leaves rolled up, just stop and make an estimate of what this habit costs him daily. Multiply that by three hundred and sixty-five, and then by the number of years between your age and the good old age you hope to attain, and see if it does not look a little less worthy of your admiration and approval. Of how many comforts must the laborer and his family be denied that the father may have his pipe. If it is a desirable habit, then it is time that your mother

and sisters shared it with you. Above all, boys, you who so enjoy your freedom that you are sometimes almost tempted to be impatient of the home control, which love makes only as a silken cord, consider well before you let this, or any other habit, forge its links about you day by day, until, instead of the God-given freedom which should be yours to exercise, you find yourself a slave.

And so, too, of the intoxicating cup. Let nothing persuade you to touch, taste, or handle it. Take warning from the fate of others, who once were as strong and promising as yourself. Gough, the great temperance orator, once related this incident to show to what depth our poor humanity could fall when in the power of this debasing vice: A young wife and mother lay in an ill-furnished and comfortless room, dying. Years before she had stood at the marriage altar, beside the man of her choice, as fair and hopeful a bride as ever took a vow. Her young husband loved her, at least so he said, and he solemnly vowed to love her to the end; but he loved liquor more than he loved his young and beautiful wife. It soon began to dawn upon her mind that she was in that most horrible of all positions—a position a thousand times worse than widowhood or the grave,—a position than which there are only two worse possible,—Hell, and that of a drunkard's husband,—I mean the heartrending, degrading position of a drunkard's wife. She used every means to reform him, but, like too many others, found her efforts useless. His cruelty and debauchery soon brought her to the grave.

A little before she died, she asked him to come to her bed-side, and pleaded with him once more for the sake of her children, soon to be motherless, to drink no more. With her thin, long fingers she held his hand, and as she pleaded

with him he promised in this terribly solemn way: "Mary, I will drink no more till I take it out of this hand which I hold in mine." That very night he poured out a tumbler of brandy, stole into the room where she lay cold in her coffin, put the tumbler into her withered hand and then took it out and drained it to the bottom. This is a scene from real life, and it is not more revolting than hundreds of others which are happening in miserable, drink-cursed homes. In this matter do not be content with merely saving yourself, but work to save others. Take sides against this evil, and be a champion for purity, sobriety and a high manhood.

Learn early to value your good name, and guard it as you would your life. Your character is your best capital and fortune.



CHAPTER XV

SUCCESS OR FAILURE

WHO does not desire success? Who does not feel the sting of failure? Who has not felt the thrill of anticipation, as hope painted in rosy colors the joy of fulfilling some long cherished desire? Who among men can say he has no ambition that he cherishes as his daily companion? Who can see his cherished hopes come to naught without a bitter pang?

For success brings with it all that makes life attractive; all that fills the heart with joy. Nature never intended any man to make a failure of life; for him who fails she has a whip of scorpion stings; the scorn and contempt of his fellow men; the loss of bodily ease and comfort; the mental tortures of mean surroundings, and loss of love and friendship, all these follow in the train of failure.

And for him who succeeds Nature reserves the choicest gifts of life. If his desire is for power he may sway thousands at his will. He may see the best and noblest of the land unite to honor him. He may realize all the joy, the warmth and color that a woman's love can bring into a man's life. He may know the full meaning of domestic happiness;

he may gather around his own fireside his friends and kindred; he may gather around his knee his own healthy and happy children.

The world honors success because true success always means work well done in some department of the worlds work. Success cannot be inherited, it must be won. It is the fruit of one's own brain, muscle and will power working together to overcome the barriers which Nature places in the path of him who would succeed. These barriers only serve to prove the fitness of him who aspires to win the royal prizes of life. Every true man who wins success makes the world richer at the same time; he adds something to that glorious legacy of knowledge and achievement, which the generations of the past transmit to the generations to come.

“A true man never yet was born for naught;
Wherever any such have lived or died,
There has been something for true freedom wrought;
Some bulwark levelled on the evil side.”

Success is not a matter of luck or chance; success may be made a certainty. It is simply a matter of proper training and equipment for the race. The goal toward which every energy of mind and body must be directed, should be one which Nature has fitted the aspirant to achieve.

Steadfastness of purpose is necessary to achieve success, unless those qualities which fit a man to win are accompanied by intense earnestness he will waver and turn aside, his attention will be directed to other objects, and he will fail to win the prize. Preserve a singleness of aim if you would make yourself master of the situation.

Know yourself; know your own powers and the needs of your own nature; every man has a place in life which he is fitted to fill, and it is not wise to try to be a poet if Nature

has equipped you for a good mechanic. The place which Nature has fitted you for is the only place where you can expect happiness; be wise in your choice.

Energy, concentration and persistence will bring success in any line of business. Dr. Arnold, of Rugby, said it was not intellectual qualities so much as energy of character, that marked out a youth as a man who would be successful. Energy is the driving force without the rudder and the skill of the navigator would be useless to bring the ship safely to port. So in the voyage of life, he, who conserves all his forces may safely guide his course over the stormy seas which threaten destruction on every side, while he who dissipates his powers in the pursuit of pleasure or folly will find himself in the voyage of life, drifting helplessly at the mercy of the waves.

Every one will meet obstacles and discouragements in his path toward success, but persistence and energy will overcome them all. He who is easily turned aside and diverted from his purpose will rarely be successful. Success in the first attempt will inspire hope, until the habit of succeeding in all you undertake becomes fixed and is a part of your character; it will come as a matter of course because you determine it *shall* come and prepare for it.

The truly successful man is he who has achieved power over his fellow men, and who uses that power for good; this is the secret of the rush to get rich; it is because riches give power over the lives of others and their possessor is looked up to, courted, flattered and sought by all men. Let men cease to value money and the race for wealth would cease. The miser would become an object of pity and contempt. Why do men value riches above most everything else? It is simply because society so organized that men must have

money in order to live, and the man who can command it has the power of a king over his fellow men. But a time will surely come, and even now almost here, when competence and plenty will be the rule, and not the exception; then no longer will the rich man be looked up to and courted because of his riches, but the man who has cultivated a higher and nobler way of obtaining power over his fellow men will be the centre of attraction. Then the man who has lived truly, and who is overflowing with Personal Magnetism will be the leader in action, the man who has thought and studied and made himself master of Nature's laws will be the leader in council and he will be the richest who has best served his fellows, and won the love of thousands.

Mankind everywhere is desirous of achieving a success, of making the most of life. At times, it is true, they act as if they little cared what was the outcome of their exertions. But even in the lives of the most abandoned and reckless there are moments when their good angel points out to them the heights to which they might ascend, that a wish arises for

“Something better than they have known.”

But, alas! they have not the will to make the necessary exertions.

We are confronted with two ends—success or failure. To win the former it requires of us labor and perseverance. We must remember that those who start for glory must imitate the mettled hounds of Acton, and must pursue the game not only where there is a path, but where there is none. They must be able to simulate and to dissimulate; to leap and to creep; to conquer the earth like Cæsar; to fall down and kiss it like Brutus; to throw their sword like Brennus, into the trembling scale, or, like Nelson, to snatch the laurels from the doubtful hand of victory while she is hesitating



Joan of Arc Listening to Voices.

where to bestow them. He that would win success in life must make Perseverance his bosom friend, Experience his wise counselor, Caution his elder brother and Hope his guardian genius. He must not repine because the fates are sometimes against him, but when he trips or falls let him, like Cæsar when he stumbled on shore, stumbled forward, and, by escaping the omen, change its nature and meaning. Remembering that those very circumstances which are apt to be abused as the palliatives of failure are the true tests of merit, let him gird up his loins for whatever in the mysterious economy of the future may await him. Thus will he rise superior to ill-fortune, and becoming daily more and more impassive to its attacks, will learn to force his way in spite of it, till at last he will be able to fashion his luck to his will.

“Life is too short,” says a shrewd thinker, “for us to waste one moment in deploring our lot. We must go after success, since it will not come to us, and we have no time to spare.” If you wish to succeed, you must do as you would to get in through a crowd to a gate all are anxious to reach—hold your ground and push hard; to stand still is to give up the battle. Give your energies to the highest employment of which your nature is capable. Be alive, be patient, work hard, watch opportunities, be rigidly honest, hope for the best; and if you are not able to reach the goal of your ambition, which is possible in spite of your utmost efforts, you will die with the consciousness of having done your best, which is after all the truest success to which man can aspire.

As manhood dawns and the young man catches its first lights, the pinnacles of realized dreams, the golden domes of high possibilities, the purpling hills of great delights, and then looks down upon the narrow, sinuous, long and dusty

paths by which others have reached them, he is apt to be disgusted with the passage, and to seek for success through broader channels and by quicker means. To begin at the foot of the hill and work slowly to the top seems a very discouraging process, and here it is that thousands of young men have made shipwreck of their lives. There is no royal road to success. The path lies through troubles and discouragements. It lies through fields of earnest, patient labor. It calls on the young man to put forth energy and determination. It bids him build well his foundation, but it promises in reward of this a crowning triumph.

There never was a time in the world's history when high success in any profession or calling demanded harder or more earnest labor than now. It is impossible to succeed in a hurry. Men can no longer go at a single leap into eminent positions. As those articles are most highly prized to attain which requires the greatest amount of labor, so the road that leads to success is long and rugged. What matter if a round does break or a foot slip; such things must be expected, and being expected, they must be overcome. Rome was not built in a day; but proofs of her magnificent temples are still to be seen. We each prepare a temple to last through all eternity. A structure to last so long, can it take but a day to build it? The days of a life-time are necessary to build the monument mightier than Rome and more enduring than adamant. It is hard, earnest work, step by step, that secures success; and while energy and perseverance are securing the prize for steady workers, others, sitting down by the wayside, are wondering why they, too, cannot be successful. They surely forget that the true key is labor, and that nothing but a strong, resolute will can turn it.

The secret of one's success or failure is usually contained

in answer to the question, "How earnest is he?" Success is the child of confidence and perseverance. The talent of success is simply doing what you can do well, and doing well whatever you do, without a thought of fame. Success is the best test of capacity, and materially confirms us in a favorable opinion of ourselves. Success in life is the proper and harmonious development of those faculties which God has given us. Whatever you try to do in life, try with all your heart to do it well; whatever you devote yourself to, devote yourself to it completely. Never believe it possible that any natural ability can claim immunity from companionship of the steady, plain, hard-working qualities, and hope to gain its end. There can be no such fulfillment on this earth. Some happy talent and some fortunate opportunity may form the sides of the ladder on which some men mount; but the rounds of the ladder must be made of material to stand wear and tear, and there is no substitute for thoroughgoing, ardent, sincere earnestness. Never put your hand on anything into which you cannot throw your whole self; never affect depreciation of your own work, whatever it is.

Although success is the guerdon for which all men toil, they have, nevertheless, often to labor on perseveringly without any glimmer of success in sight. They have to live, meanwhile, upon their courage. Sowing their seed, it may be in the dark, in the hope that it will yet take root and spring up in achieved result. The best of causes have had to fight their way to triumph through a long succession of failures, and many of the assailants have died in the breach before the fortune has been won. The heroism they have displayed is to be measured, not so much by their immediate successes, as by the opposition they have encountered and the courage with which they have maintained the struggle.

Among the habits required for the efficient prosecution of business of any kind, and consequent success, the most important are those of application, observation, method, accuracy, punctuality, and dispatch. Some persons sneer at these virtues as little things, trifles unworthy of their notice. It must be remembered that human life is made up of trifles. As the pence make the pound and the minutes the hour, so it is the repetition of little things, severally insignificant, that make up human character. In the majority of cases where men have failed of success, it has been owing to the neglect of little things deemed too microscopic to need attention to matter of detail is the mother of good fortune. Accuracy is also of much importance, and an invariable mark of good training in a man—accuracy in observation, accuracy in speech, accuracy in the transaction of affairs. What is done in business must be done well if you would win the success desired.

Give a man power, and a field in which to use it, and he must accomplish something. He may not do and become all that he desires and dreams of, but his life cannot well be a failure. God has given to all of us ability and opportunity enough to be moderately successful. If we utterly fail, in the majority of cases, it is our own fault. We have either neglected to improve the talents with which our Creator has endowed us, or we fail to enter the door that has opened for us. Such is the constitution of human society that the wise person gradually learns not too expect to much from life; while he strives for success by worthy methods, he will be prepared for failure. He will keep his mind open to enjoyment, but submit patiently to suffering. Wailings and complainings in life are never of any use; only cheerful and continuous working in right paths

are of real avail. In spite of our best efforts failures are in store for many of us. It remains, then, for you to do the best you can under all circumstances, remembering that the race is not always to the swift nor the battle to the strong. It is by the right application of swiftness and strength that you are to make your way. It is not sufficient to do the right thing, it must be done in the right way, and at the right time, if you would achieve success.

Young man, have you ever considered long and earnestly what you were best capable of doing in the world? If not put it off no longer. You expect to do something, you wish to achieve success. Have you ever thought of what success consisted? It does not consist in amassing a fortune; some of the most *unsuccessful* men have done that. Remember, too, that success and fame are not synonymous terms. You cannot all be famous as lawyers, statesmen, or divines. You may or may not accumulate a fortune. But is it not true that wealth, position and fame are but the accidents of success, that success may or may not be accompanied by them, that it is something above and beyond them? In this sense of the word you only are to blame if you fall. It is in your power to live a life of integrity and honor. You can so live that all will honor and respect you. You can speak words of cheer to the downhearted, a kindly word of caution to the erring one. You can help remove some obstacle from the paths of the weak. You can incite in the minds of those around you a desire to live a pure, straightforward life. You can bid those who are almost overwhelmed by the billows and waves of sorrow to look up and see the sun shining through the rifts in the dark clouds passing o'er them. All this can you do, and a grand success will be your reward. Away, then, with your lethargy. You are a man; arise in

your strength and your manhood. Resolve to be in this, its true sense, a successful man. And then if wealth or fame wait on you and men delight to do you honor, these will be but added laurels to your brow, but the gilded frame encasing success.

Would you wish to live without a trial of your own powers? Without trial you cannot know your own strength. It must be measured by comparison with others, and by your ability to endure and overcome hard conditions, before you really know your own power. The serene self-poise and impressive presence of powerful and influential characters, comes from a complete knowledge of themselves and their own powers born of conflicts and victories.



CHAPTER XVI

POWER OF CONCENTRATION

“Concentration is never difficult when we pay close attention for any length of time to whatever engrosses our affections.”
—*Colville.*

IN this day, when so many things are charming for attention, the first law of success may be said to be concentration. It is impossible to be successful in every branch of business, or renowned in every department of a professional life. We must learn to bend our energies to one point and to go directly to that point, looking neither to the right nor to the left. It has been said that a great deal of the wisdom of a man in this century is shown in leaving things unknown, and a great deal of his practical ability in leaving things undone. The day of universal scholarships is past. Life is short, and art is long. The range of human wisdom has increased so enormously that no human brain can grapple with it and the man who would know one thing well must have the courage to be ignorant of a thousand other things, however attractive or interesting. As with knowledge, so with work. The man who would get along must single out his specialty, and into that must pour the whole stream of his activity—all the energies of his hand, eye, tongue, heart and brain. Broad culture, many-sidedness, are beautiful things to contemplate; but it is the narrow-edged men—the men of

one single and intense purpose—who steel the soul against all things else, that accomplish the hard work of the world.

The great men of every age who have had the arduous task to shape human destiny have been men of one idea impelled by resolute energy. Take those names that are historic, and with the exception of a few great creative minds you find them to be men who are identified with some one achievement upon which their life force was spent. The great majority of men must concentrate their energies upon the complete mastery of some one profession, trade or calling or they will experience the disappointment of those whose empire has been lost in the ambition of universal conquest. A man may have the most dazzling talents, but if they are scattered upon many objects he will accomplish nothing. Strength is like gunpowder; to be effective it needs concentration and aim. The marksman who aims at the whole target will seldom hit the center. The literary man or philosopher may revel among the sweetest and most beautiful flowers of thought, but unless he gathers or condenses these in the honeycomb of some great thought or work his finest conceptions will be lost or useless.

The world has few universal geniuses who are capable of mastering a dozen languages, arts, or sciences, or driving a dozen callings abreast. Beginners in life are perpetually complaining of the disadvantages under which they labor but it is an indisputable fact that more persons fail from a multiplicity of pursuits and pretensions than from a poverty of resources. "The one prudence in life," says a shrewd American essayist, "is concentration, the one evil is dissipation; and it makes no difference whether our dissipations are coarse or fine, property and its cares, friends and a social habit, politics, music, or feasting. Everything is

good which takes away one plaything and delusion more, and drives us home to add one stroke of faithful work." The gardener does not suffer the sap to be driven into a thousand channels merely to develop a myriad of profitless twigs. He prunes the branches and leaves the vital juices to be absorbed by a few vigorous, fruit-bearing branches.

While the highest ability accomplishes but little if scattered on a multiplicity of objects, on the other hand if one has but a thimbleful of brains and concentrates them upon the thing he has in hand, he may achieve miracles. Momentum in physics if properly directed, will drive a tallow candle through an inch board. Just so will oneness of aim and the direction of the energies to a single pursuit, while all others are waived, enable the veriest weakling to make his mark where he strikes. The general who scatters his soldiers all about the country insures defeat; so does he whose attention is diffused through innumerable channels so that it cannot gather in force on any one point. The human mind in short resembles a burning-glass, whose rays are intense only as they are concentrated. As the glass burns only when its rays are converged to a focal point, so the former illumines the world of science, literature or business only when it is directed to a solitary object. What is more powerless than the scattered clouds of steam as they rise to the sky? They are as impotent as the dew-drop that falls nightly upon the earth; but concentrated and condensed in a steam boiler they are able to cut through solid rock, to hurl mountains into the sea and to bring the antipodes to our doors.

It is the lack of concentration and wholeness which distinguishes the shabby, half-hearted and blundering—the men who make the mob of life—from those who win victories. In slower times success might have been won by the man

who gave but a corner of his brain to the work in hand, but in these days of keen competition it demands the intensest application of the thinking faculty. Exclusive dealings in worldly pursuits is a principle of hundred-headed power. By dividing his time among too many objects, a man of genius often becomes diamond dust instead of diamond. The time spent by many persons in profitless, desultory reading would, if concentrated upon a single line of study, have made them masters of an entire branch of literature or science. Distraction of pursuits is the rock upon which most unsuccessful persons split in early life. In law, in medicine, in trade, in the mechanical professions the most successful persons have been those who have stuck to one thing. Nine out of ten men lay out their plans on too vast a scale and they who are competent to do almost anything do nothing, because they never make up their minds distinctly as to what they want or what they intend to be.

We are often compelled to a choice of acquisitions, for there are some things the possession of which is incompatible with the possession of others and the sooner this truth is known and recognized the better the chances of success and happiness. Much material good must be resigned if we would attain the highest degree of moral excellence, and many spiritual joys must be foregone if we resolve at all risks to win great material advantages. To strive for a high personal position and yet expect to have all the delights of leisure; to labor for vast riches, and yet to ask for freedom from anxiety and care, and all the happiness which flows from a contented mind; to indulge in sensual gratifications, and yet demand health, strength and vigor; to live for self, and yet to look for the joys that spring from a virtuous and self-denying life—is to ask for impossibilities.

If you start for success you must expect to pay its price. It cannot be won by feeble, half-way efforts, neither is it to be acquired because sought for in a dozen different directions. It demands that you bring to your chosen profession or calling energy, industry, and above all, that singleness of purpose which is willing to devote the energies of a lifetime to its accomplishment. Mere wishing and sighing brings it not. Many little calls of society on your time must pass unheeded. You cannot expect to live tranquilly and at your ease, but to be up and doing, with all your energies devoted to the one point kept constantly in view. Cultivate this habit of concentration if you would succeed in business; make it a second nature. Have a work for every moment, and mind the moment's work. Whatever your calling, master all its bearings and details, all its principles, instruments and applications. We have so much work ahead of us that must be done if we would reach the point desired that we must save our strength as much as possible. Concentration affords a great safe-guard against exhaustion. He who scatters himself on many objects soon loses his energy, and with his energy his enthusiasm—and how is success possible without enthusiasm?

It becomes, then, of importance to be sure we have started right in the race for distinction. Every beginner in life should strive early to ascertain the strong faculty of his mind or body fitting him for some special pursuit and direct his utmost energies to bring it to perfection. There is no adaptation or universal applicability in man; but each has his special talent, and the mastery of successful men is in adroitly keeping themselves where and when that turn shall need oftenest to be practiced.

It is a mistaken notion, that capital, alone is necessary to success in business. If a man has head and hands

suited to his business, it will soon procure him capital. My observations satisfy me that at least nine-tenths of those most successful in business, start in life without any reliance except upon their own head and hands. All professions and occupations alike give the field for talent, perseverance, and industry; and these qualities, whether in the East, West or South, sooner or latter, will crown the aspirant with success. But to enable any new beginner to succeed, he must not be allured from his course by attractive appearances, nor be driven from it by trifling adverse gales. He must fit himself for the calling he adopts, and then pursue his course with a steady eye. The first and great object in business is to make yourself independent,—to have the means of livelihood without being under obligations to any person; whatever more is acquired increases the power of doing good and extends influence.

It is found by all men of experience, that in so far as one trusts to his own exertions solely, he will be apt to flourish; and in so far as he leans and depends upon others, he will do the reverse. But there are many who do not recognize this principle. They trust only partially to themselves, and are always poking about after large favors from friends. We find them asking loans of money, or asking acquaintances to interfere to get places for them. If they ask for nothing else, they intrude upon their friends to seek advice. Neither physically nor morally do they seem able to exert themselves in their own behalf. This is so contemptible a mode of living, that it cannot be too severely reprehended.

Those who depend on others, can never succeed in life. In whatever manner they may be assisted, they can never

become front rank men in society. We would earnestly impress upon the young the propriety of depending as little as possible upon prospects of advantages from others, all of whom have enough to do for themselves. It is obviously the duty of every one to think and act for himself, as soon as he attains manhood, and neither be burdensome on relatives nor troublesome to acquaintances. The acceptance of a trifling favor from an acquaintance, always lays us under an obligation, which is sometimes difficult to remove. If the acquaintance ever needs similar favors, we feel bound to grant them; and perhaps he estimates the original favor so highly that he thinks we cannot do enough to serve him. In this way hundreds of men are ruined. We would say, as a general maxim, accept no favors, unless upon a principle of common courtesy.

If you employ others to execute a piece of work, take care to pay them faithfully and promptly, and lie under no obligation to them; otherwise, you may be called upon, when you least expect it, to make payment a hundred-fold. Be liberal, affable and kind; but, know that you cannot do more injury to society than by greatly injuring yourself, exercise a just caution in giving way to the solicitation of your friends. Never be too ready to convince yourself that it is right to involve yourself largely, in order to help any person into a particular station in society; rather let him begin at the bottom, and he will be all the better fitted for his place when he reaches it, by having fought his way up through the lower stages.

Those who are not willing to depend on themselves, to stand and walk alone, whenever and wherever required, must be content with the salary of a clerk or some subor-

dinate position. They can never hope to manage a large business successfully. It will not do to be a mere imitator of others, or to rely upon the advice of business friends. You must know what to do, how to do it, when to do it, and be able to strike the blow at the proper moment, and with the confidence of success. You must be somebody yourself! All great, all successful, men, have been self-reliant. Men are not leaning willows, but can and must detach themselves. With the exercise of self-trust, new powers appear. We grow strong by expending our strength in manly conflict with the labors which confront us. "The gods help those who help themselves."

Though one must be wholly absorbed to win success, still singleness of aim by no means implies monotony of action; but if we would be felt on this stirring planet, if we would strike the world with lasting force, we must be men of one thing. Having found the thing we have to do we must throw into it all the energies of our being, seeking its accomplishment at whatever hazard or sacrifice. But that does not prevent us from participating in the enjoyments of life. If you are sent on business to some foreign land, though bent on business, still you can admire, as you hurry along, the beautiful scenery from the car windows; you can note the strange places through which you pass; you can observe the wondrous sublimity of the ocean without being distracted from the main objects of your travels. So it is not to be inferred from what has been said that concentration means isolation or self-absorption. There may* be a hundred accessories in life, provided they contribute to one result.

In urging the importance of concentration, and of sticking to one thing, we do not mean that any man should be a mere lawyer, a mere doctor, or a mere merchant or mechanic,

and nothing more. These are cases of one-sidedness pushed too far. There is no more pitiable wreck than the man whose one giant faculty has drowned the rest. Man dwarfs himself if he pushes too far the doctrine of the subdivision of labor. Success is purchased too dear if to attain it one has subordinated all his faculties and taste to one master passion, and become transformed into a head, a hand, or an arm, instead of a man. Every man ought to be something more than a factor in some grand formula of social or economical science, a cog or pulley in some grand machine.

Let every one take care, first of all, to be a man, cultivating and developing, as far as possible, all of his powers on a symmetrical plan; and then let him expend his chief labors on the one faculty, which nature, by making it prominent, has given a hint should be especially cultivated. There is, indeed, no profession upon which a high degree of knowledge will not continually bear. Things which, at first glance, seem most remote from it will often be brought into close approximation to it, and acquisitions which the narrow-minded might deem a hindrance will sooner or later yield something serviceable. Nothing is more beautiful than to see a man hold his art, trade, or calling in an easy, disengaged way, wearing it as the soldier does his sword, which, once laid aside, the accomplished soldier gives you no hint that he has ever worn. Too often this is not the case, and the shop-keeper irresistibly reminds you of the shop, and the scholar, who should remind you that he has been on Parnassus only by the odors of the flowers he has crushed, which cling to his feet, affronts you with a nosegay stuck in his bosom.

One can make all his energies bear on one important

point and yet show himself a man among men by his interest in matters of public concern. He can endear himself to the community by kindly acts to the distressed, as well as completely mastering in all its bearings, the one great work which he has taken upon himself as his life's work. Then take up your task. Remember that you must marshal all your forces at one point, and move in one direction, if you would accomplish what your desires have painted; but also remember that you are a human being, and not a machine, and that as you pass on the journey of life you should, as far as possible, without insuring defeat, take more of the wonders which nature has spread before you, should ponder on what history says of the past, should muse over the solemn import of life, and thus, while winning laurels for your brow, and achieving your heart's desire, develop in you the faculties which go to make, in its complete meaning, a man or woman.

There is one quality of mind which of all others is most likely to make our fortunes if combined with talents, or to ruin them without it. We allude to that quality of the mind which, under given circumstances acts with a mathematical precision. With such minds to resolve and to act is instantaneous. They seem to precede the march of events, to foresee results in the chrysalis of their causes, and to seize that moment for exertion which others use in deliberation. There are occasions when action must be taken at once. There is no time to long and carefully calculate the chances. The occasion calls for immediate action; and the call must be met, or the time goes by, and our utmost exertions cannot bring it back. At such times is seen the triumph of those who have carefully trained all their faculties to a habit of decision. They seize the occasion, and make the thought start into instant action; they at once plan and perform, resolve and execute.

It is but a truism to say there can be no success in life without decision of character. Even brains are secondary in importance to will. The intellect is but the half of a man; the will is the driving-wheel, the spring of motive power. A vacillating man, no matter what his abilities, is invariably pushed aside in the race of life by one determined will. It is he who resolves to succeed, and at every fresh rebuff begins resolutely again, that reaches the goal. The shores of fortune are covered with the stranded wrecks of men of brilliant abilities, but who have wanted courage, faith and decision, and have therefore perished in sight of more resolute, but less capable adventurers, who succeeded in making port. Hundreds of men go to their graves in obscurity who have remained obscure only because they lacked the pluck to make the first effort and who, could they only have resolved to begin, would have astonished the world by their achievements and successes.

To do anything in this world that is worth doing we must not stand shivering on the bank, and thinking of the cold and the danger, but jump in and scramble through as well as we can. The world was not made for slow, squeamish, fastidious men, but for those who act promptly and with power. Obstacles and perplexities every man must either conquer or they will conquer *him*. Hesitation is a sign of weakness, for inasmuch as the comparative good and evil of the different modes of action about which we hesitate are seldom equally balanced, a strong mind should perceive the slightest inclination of the beam with the glance of an eagle, particularly as there will be cases where the preponderance will be very *minute*, even though there should be life in one scale and death in the other. It is better occasionally to decide wrong than to be forever wavering and

hesitating, now veering to this side and then to that, with all the misery and disaster that follow from continual doubt.

It has been truly said the great moral victories and defeats of the world often turn on minutes. Fortune is proverbially a fickle jade, and there is nothing like promptness of action, the timing of things at the lucky moment, to force her to surrender her favors. Crises come, the seizing of which is triumph, the neglect of which is ruin. It is this lack of promptness, so characteristic of the gladiatorial intellect of this readiness to meet every attack of ill-fortune with counter resources of evasion, which causes so many defeats of life

There is a race of narrow wits that never succeed for want of courage. Their understanding is of that halting, hesitating kind, which gives just light enough to see difficulties and start doubts, but not enough to surmount the one or remove the other. They do not know what force of character means. They seem to have no backbone, but only the mockery of a vertebral column made of india-rubber, equally pliant in all directions. They come and go like shadows, sandwich their sentences with apologies, are overtaken by events while still irresolute, and let the tide ebb before they feebly push off. Always brooding over their plans, but never executing them. It is scarcely possible to conceive of a more unhappy man than one afflicted with this infirmity. It has been remarked that there are persons who lack decision to such a degree that they seem never to have made up their mind which leg to stand upon; who deliberate in an agony of choice when not a grain's weight depends upon the decision or the question what road to walk upon, what bundle of hay to munch first; to be undetermined where the case is plain and the necessity so urgent; to be always intending to lead a new life, but never finding time to set

about it. There is nothing more pitiable in the world than such an irresolute man thus oscillating between extremes, who would willingly join the two, but does not perceive that nothing can unite them.

Indecision is a slatternly housewife, by whose fault the moth and rust are allowed to make such dull work of life. "A man without decision," says John Foster, "can never be said to belong to himself, since if he dared to assert that he did the puny force of some cause about as powerful, you would have supposed, as a spider, may make a seizure of the unhappy boaster the very next minute, and contemptuously exhibit the futility of the determinations by which he was to have proved the independence of his understanding and will. He belongs to whatever can make capture of him; and one thing after another vindicates its right to him by arresting him while he is trying to proceed, as twigs and chips floating near the edge of a river are intercepted by every weed, and whirled in every little eddy. Having concluded on a design, he may pledge himself to accomplish it, if the hundred diversities of feeling which may come within the week will let him. His character precludes all foresight of his conduct. He may sit and wonder what form and direction his views and actions are destined to take tomorrow, as a farmer has often to acknowledge that next day's proceedings are at the disposal of its winds and clouds.

A great deal of the unhappiness and much of the vice of the world is owing to weakness and indecision of purpose. The will, which is the central force of character, must be trained to habits of decision; otherwise it will neither be able to resist evil nor to follow good. Decision gives the power of standing firmly when to yield, however slightly, might be only the first step in a down-hill course to ruin. Calling

upon others for help in forming a decision is worse than useless. A man must so train his habits as to rely upon his own courage in moments of emergency. Many are the valiant purposes formed that end merely in words; deeds intended that are never done; designs projected that are never begun; and all for the want of a little courageous decision. Better far the silent tongue, but the eloquent deed; and the most decisive answer of all is *doing*. There is nothing more to be admired than a manly firmness and decision of character. We admire a person who knows his own mind and sticks to it, who sees at once what is to be done in given circumstances, and does it.

There never was a time in the world's history that called more earnestly upon all persons to cultivate a firm, manly decision of character, to be able to say *No* to the seductive power of temptation. There is no more beautiful trait of character to be found than that of a determined will guided by right motives. To talk beautifully is one thing, but to act with promptitude when the time of action has fully come is as far superior to the former as the brilliant sunlight surpasses the reflection of the moon. To train the mind to act with decision is of no less consequence than of acting promptly when the decision is reached. Of all intellectual gifts bestowed upon man there is nothing more intoxicating than readiness—the power of calling all the resources of the mind into simultaneous action at a moment's notice. Nothing strikes the unready as so miraculous as this promptitude in others; nothing impresses him with so dull and envious a sense of contrast with himself. This want of decision is to be laid on the shelf, to creep where others fly, to fall into permanent discouragement. To possess decision is to have the mind's intellectual property put out at fifty or one hundred per cent; to be uncertain at the moment of trial

is to be dimly conscious of faculties tied up somewhere in a napkin. Decision of mind, like vigor of body, is a gift of God. It cannot be created by human effort; it can only be cultivated. But every mind has the germ of this quality, which can be strengthened by favorable circumstances and motives presented to the mind, and by method and order in the prosecution of duties or tasks.

But with all that has been urged in favor of decision and dispatch, we would not be understood as advising undue haste. There are occasions when caution and delay are necessary, when to act without long and careful deliberation would be madness. But when the way is clear, when there is no doubt as to what ought to be done, then it is that decision demands that an instant choice be made between the two—not to hesitate too long as to which, but to decide promptly and then move ahead. Even in cases where deliberation and caution are necessary, decision demands that the mind acts quickly. In a word, decision finds us engaged in a life-battle. If the victory is ours, success and fortune wait upon us; if we are overthrown, want and misery stare us in the face; it is well to make our movements only with caution; but when we see a chance we must at once improve it, or it is gone. Occasions also arise when we must rouse our forces on an instant's warning, and to make movements for which we have no time to calculate the chances. Then is seen the triumph of the decisive, ready man. To falter is to be lost; to move with dispatch is the only safety.

There should be no faltering when the moment comes for action, the fault lies in action which is not well considered, every act and every word should be the result of well considered *thought*; it is thoughtlessness that is to blame for many an hour spent in vain regrets over what cannot be unsaid or

undone. The captain of the ocean steamer cannot lose a moment in giving an order, but he must spend years in preparing himself by careful thought and study to decide instantly what that command must be. No act or word of life is too trifling to need thought, and the nature and quality of that thought is most important, for "As a man thinketh. So is he."

The silent processes that are taking place in the thoughts of men are changing the whole face of the earth, man turns his thought in the direction of mechanical invention, and we have the steam engine and the cotton gin. He thinks of justice and law, and at once all the administration of the courts is reviewed and criticised, and the legislatures make new laws to suit his advanced thought. He directs his thoughts to his own nature and powers unseen before are called into action, and he receives some idea of his own capacities and the possibilities which are within his grasp. This *thought* conceived and sent out by the human brain is the mightiest engine known to man to mould material things to his will.



CHAPTER XVII

CULTIVATE SELF-CONFIDENCE

“I am what I think I am, for what I think I am I gradually grow to be.”

BOTH poetry and philosophy are prodigal of eulogy over the mind which rescues itself, by its own energy, from a captivity to custom, which breaks the common bonds of empire and cuts a Simplicon over mountains of difficulty for its own purposes, whether of good or of evil. We cannot help admiring such a character. It is a positive relief to turn from a contemplation of those relying on some one else for a solution of the difficulties that surround them to those who are strong in their own self-reliance, who, when confronted with fresh trials and difficulties, only put on a more determined mien, and more resolutely apply their own powers to remove the obstacles so unexpectedly put in their way. There is no surer sign of an unmanly and cowardly spirit than a vague desire for help, a wish to depend, to lean upon somebody and enjoy the fruits of the industry of others.

In the assurance of strength there is strength, and they are the weakest, however strong, who have no faith in themselves or their powers. Men often conquer difficulties be-

cause they think they can. Their confidence in themselves inspires confidence in others. The man who makes every thing that conduces to happiness to depend upon himself, and not upon other men, on whose good or evil actions his own doings are compelled to hinge, has adopted the very best plan for living happily. This is the man for moderation, the possessor of manly character and wisdom. By self-reliance is not meant self-conceit. The two are widely different. Self-reliance is cognizant of all the ills of earthly existence, and it rests on a rational consciousness of power to contend with them. It counts the cost of the conflict with real life, and calmly concludes that it is able to meet the foes which stand in frowning array on the world's great battle-field. Self-conceit, on the other hand, is a vainglorious assertion of power. It knows not the real difficulties it has to contend with, and is too supercilious to inquire into them. It rejects well-meant offers of counsel or assistance. It feels above taking advice. The unhappy possessor of such a trait of character is far from being a self-reliant man.

It has been said God never intended that strong, independent beings should be reared by clinging to others, like the ivy to the oak, for support. The difficulties, hardships and trials of life—the obstacles one encounters on the road to fortune—are positive blessings. They knit his muscles firmly, and teach him self-reliance, just as by wrestling with an athlete who is superior to us we increase our own strength and learn the secret of his skill. All difficulties come to us, as Bunyan says of temptation, like the lion which met Sampson, the first time we encounter them they roar and gnash their teeth, but once subdued we find a nest of honey in them. Peril is the very element in which power is developed. Don't rely upon your friends, nor rely upon the name

of your ancestor. Thousands have spent the prime of life in the vain hope of help from those whom they called friends, and many thousands have starved because they had a rich father.

Rely upon the good name which is made by your own exertions, and know that better than the best friend you can have is unconquerable determination of spirit, united with decision of character. Seek such attainments as will enable you to confide in yourself, to rise equal to your emergencies. Strive to acquire an inward principle of self-support. Help yourself and heaven will help you, should be the motto of every man who would make himself useful in the world or carve his way to riches and honor. It is an old saying, "He who has lost confidence can lose nothing more." The man who dares not follow his own independent judgement, but runs perpetually to others for advice, becomes at last a moral weakling and an intellectual dwarf. Such a man has not self within him, and believes in no self, but goes as a suppliant to others and entreats of them, one after another, to lend him theirs. He is, in fact, a mere element of a human being, and is borne about the world an insignificant cipher, unless he desperately fastens to other floating and supplementary elements, with which he may form a species of incorporation resembling a man. Any young man who will thus part with freedom and the self-respect that grows out of self-reliance and self-support is unmanly, neither deserving of assistance nor capable of making good use of it.

Hardship is the native soil of manhood and self-reliance. Opposition is what we want and must have to be good for anything. Men seem neither to understand their riches nor their own strength. Of the former they believe greater things than they should, of the latter much less. Self-reliance and self-denial will teach a man to drink of his own

cistern, and eat bread from his own kitchen, and learn to labor truly to get his living, and carefully to expend the good things committed to his care. Every youth should be made to feel that if he would get through the world usefully and happily he must rely mainly upon himself and his own independent energies. Young men should never hear any language but this: "You have your own way to make, and it depends upon your exertion whether you starve or not. Outside help is your greatest curse. It handicaps efforts, stifles aspirations, shuts the door upon emulation, turns the key upon energy." The custom of making provisions to assist worthy young men in obtaining an education is often a positive evil to the recipient. The germ of self-reliant energy, which else would have done so much for his material good, is stifled in its growth by the mistaken kindness of benevolent beings. And no mental acquisitions can compensate any young man for loss of self-reliance.

It is not the men who have been reared in affluence who have left the most enduring traces on the world. It is not in the sheltered garden or the hot-house, but on the rugged Alpine cliffs, where the storms beat most violently, that the toughest plants are reared. Men who are trained to self-reliance are ready to go out and contend in the sternest conflicts of life, while those who have always leaned for support on others around them are never prepared to breast the storms of adversity that arise. Self-reliance is more than a passive trust in one's own powers. It shows itself in an active manner; it demonstrates itself in works. It is not ashamed of its pretensions, but invites inspection and asks recognition. Because there is danger of invoicing yourself above your real value, it does not follow that you should always underrate your worth. Because to be conspicuous, honored, and known you should not retire upon the center of your own conscious

resources, you need not necessarily be always at the circumference. An excess of modesty is well-nigh as bad as an excess of pride, for it is, in fact, an excess of pride in another form, though it is questionable if this be not more hurtful to the individual and less beneficial to society than gross and unblushing vanity.

No man can tell what he can do until he tries. It is impossible to calculate the extent of human powers; that can only be ascertained by experiment. What has been accomplished by parties and by solitary individuals in the torrid and frozen regions, under circumstances the most difficult and appalling, should teach us that, when we ought to attempt, we should not despair. The reason why men oftener succeed in overcoming uncommon difficulties than ordinary ones, is, that in the first case they call into action the whole of their resources, and that in the last they act upon calculation, and generally undercalculate. Where there is no retreat, and the whole energy is forward, the chances are in favor of success; but a backward look is full of danger. Confidence of success is almost success, and obstacles often fall of themselves before a determination to overcome them. There is something in confidence which has an influence beyond itself, and it marches on like a mighty lord among its slaves; all is prostration where it appears. When bent on good, it is almost the noblest attribute of man. It is by confidence that men succeed in any great enterprise; impulses are not sufficient. What is done at the moment, is undone the next; and a step forward is nothing gained unless it is followed up.

To the young who have to make their own way in their avocations, nothing can be more useful than frequent counsel on the duty and necessity of regarding all obstacles on the road as things to be grappled with a bold determination

to conquer them manfully. One may not succeed; but if he does, it is sweet to look back upon the heaps of briers and hurdles through which he has forced a passage by. Hence, the greater the difficulty the more glory there is in surmounting it. So skillful pilots gain their reputation from storms and tempests. Difficulty is a severe instructor, set over us by the supreme ordinance of a parental Guardian and Legislator, who knows us better than we know ourselves, as he loves us better, too. He that wrestles with us, strengthens our nerves and sharpens our skill; our antagonist is our helper. This amicable contest with difficulty forces us to an intimate acquaintance with ourselves, a better knowledge of our capacities and our powers.

Loss of confidence in business men causes failure of banks and commercial crises. Business could not be transacted, the wheels of toil would stop, the furnace fires would go out, and want be everywhere, from hovel to palace, if credit and confidence were lost among business men. It is confidence that sends ships to the dim corners of the world; from the confidence of business men in each other, a little scrap of paper with a name on it, will circulate in and out of a hundred business vaults, representing, it may be, thousands of dollars. It is confidence that drives the plane, the chisel, the brush; that turns the countless wheels of industry; that helps overcome opposition; that is the very essence of pluck and grit,—the angel of your higher powers that leads you down to the sweet, still valley of peace and prosperity.

The conclusion of the matter is, that in this busy, bustling period of the world's history, confidence is almost an essential trait of character in one who means to get along well in business, and win his way to success and fortune. He must remember that he cannot expect to have people repose confidence in his ability and his integrity, unless he displays

confidence in himself. If poverty be his lot, and embarrassments and discouragements of all kinds press upon him, let him take heart and push resolutely ahead, cultivating a strong, self-reliant disposition, and the confidence of others will soon be acquired. By so doing he will rise superior to misfortune. He will learn to rely on his own resources, to look within himself for the means wherewith to combat the competition that presses upon him. By such a course of action, he takes the road which most surely leads to worth and wealth.

It is true, we all patronize humility in the abstract, and, when enshrined in another, we admire it. It is a pleasure to meet a man who does not pique our vanity, or thrust himself between us and the object of our pretensions. There is no one who, if questioned, would not be found in the depths of his heart secretly to prefer the modest man, proportionally despising the swaggerer "who goes unbidden to the head of the feast." But while such is our deliberate verdict when taken to task in the matter, it is not the one we practically give. The man who entertains a good, stout opinion of himself always contrives somehow to cheat us out of a corresponding one, and we are too apt to acquiesce in his assumption, even though they may strike us unpleasantly. Nor need this excite our surprise. The great mass of men have no time to examine the merits of others. They are busy about their own affairs, which claim all their attention. They cannot go about hunting modest worth in every nook and corner. Those who would secure their good opinion must come forward with their claims, and at least show their own confidence by backing them with vigorous assertions.

If, therefore, a man of fair talents arrays his pretensions before us, if he insists and persists for an admission of his merits, obtruding them upon us, we are forced at last to notice

them, and, unless he fairly disgusts us by the extravagance of his claims, shocking all sense of decency, we are inclined to admit them, even in preference to superior merits, which their possessor by his own actions seem to underrate. It is too often cant by which indolent and irresolute men seek to lay their want of success at the door of the public. Well-matured and well-disciplined talent is always sure of a market, provided it exerts itself; but it must not cower at home and expect to be sought after. There is a good deal of cant, too, about the successes of forward and impudent men, while men of retiring worth are overlooked. But it usually happens that those forward men have that valuable quality of promptness and activity, without which worth is a mere inoperative quality.

The conclusion of the whole matter is, that in this busy, bustling period of the world's history self-confidence is almost an essential trait of character in one who means to get along well and win his way to success and fortune. This may exist entirely independent of self-conceit, the two being by no means necessarily concomitant. He must remember that he cannot expect to have people repose confidence in his ability unless he displays confidence in them himself. If poverty be his lot, and troubles and discouragements of all kinds press upon him, let him take heart and push resolutely ahead, cultivating a strong, self-reliant disposition. By so doing he will rise superior to misfortune. He will learn to rely on his own resources, to look within himself for the means wherewith to combat the ills that press upon him. By such a course of action he takes the road which most surely leads to success.

It is a common saying that the man of practical ability far surpasses the theorist. Just what is meant by practical

ability is, perhaps, hard to explain. It is more easy to tell what it is not than what it is. It recognizes the fact that life is action; that mere thoughts and schemes will avail nothing unless subsequently wrought out in action. It is an indescribable quality which results from a union of worldly knowledge with shrewdness and tact. He that sets out on the journey of life with a profound knowledge of books, but with a shallow knowledge of man, with much of the sense of others, but with little of his own, will find himself completely at a loss on occasions of common and constant recurrence.

Speculative ability is one thing, and practical ability is another; and the man who in his study or with his pen in hand shows himself capable of forming large views of life and policy, may in the outer world be found altogether unfitted for carrying them into practical effect. Speculative ability depends on vigorous thinking, practical ability in vigorous acting, and the two qualities are usually found combined in very unequal proportions. The speculative man is prone to indecision; he sees all sides of a question, and his action becomes suspended in nicely weighing the arguments for and against, which are often found nearly to balance each other; whereas the practical man overleaps logical preliminaries and arrives at certain definite convictions, and proceeds forthwith to carry his policy into action. The mere theorist rarely displays practical ability; and, conversely, the practical man rarely displays a high degree of speculative wisdom. If you try to carve a stone with a razor, the razor will lose its edge, and the stone remain uncut. A high education, unless it is practical as well as classical, often unfits a man for contest with his fellow-man. Intellectual culture, if carried beyond a certain point, is too

often purchased at the expense of moral vigor. It gives edge and splendor to a man, but draws out all his temper.

In all affairs of life, but more especially in those great enterprises which require the co-operation of others, a knowledge of men is indispensable. This knowledge implies not only quickness of penetration and sagacity, but many other superior elements of character; for it is important to perceive not merely in whom we can confide, but to maintain that influence over them which secures their good faith and defeats the unworthy purpose of a wavering and dishonest mind. The world always laughs at those failures which arise from weakness of judgment and defects of penetration. Practical wisdom is only to be learned in the school of experience. Precepts and instruction are useful so far as they go; but without the discipline of real life they remain of the nature of theories only. The hard facts of existence give that touch of truth to character which can never be imparted by reading and tuition, but only by contact with the broad instincts of common men and women.

Intellectual training is to be prized, but practical knowledge is necessary to make it available. Experience gained from books, however valuable, is of the nature of learning; experience gained from outward life is wisdom; and an ounce of the latter is worth a pound of the former. Rich mental endowments, thorough culture, great genius, brilliant parts have often existed in company with very glaring deficiencies in what may be called good judgment; while there is a certain stability of judgment and soundness of understanding often displayed by those who have not an extensive education. The old sailor knows nothing of nautical astronomy. Azimuths, right ascensions, and the solution of spherical triangles have no charm and little meaning to him. But he can scan the seas and skies and warn of coming danger with

a natural wisdom which all the keen intellect and ready mathematics of the young lieutenant do not afford. The man who has traveled much accumulates a store of useful information, and can give hints of practical wisdom which no deep study of geological lore or of antiquarian research could afford. The student of life rather than of books gains an understanding by experience for which no store of erudition can prove an adequate compensation. The true order of learning should be, first, what is necessary; second, what is useful; and third, what is ornamental. To reverse this arrangement is like beginning to build at the top of the edifice. Practical ability depends in a large measure on the employment of what is known as common sense, which is the average sensibility and intelligence of men undisturbed by individual peculiarities. Fine sense and exalted sense are not half as useful as common sense. There are forty men of wit for one man of sense, and he that will carry nothing but gold will be every day at a loss for readier change.

The height of ability consists in a thorough knowledge of the real value of things and of the genius of the age we live in, and could we know by what strange circumstances a man's genius becomes prepared for practical success, we should discover that the most serviceable items in his education were never entered in the bills his father paid for. That knowledge of the world which inculcates strict vigilance in regard to our individual interests and representation, which recommends the mastery of things to be held in our own hands, or which enables us to live undamaged by the skillful maneuvers and crafty plots of plausible men on the one hand or uncontaminated by the depravities of unprincipled ones on the other, is of daily acquisition and equally accessible to all.

The most learned of men do not always make the best of teachers; the lawyer who has achieved a classical education is not always the most successful. The men who have wielded power have not always been graduates. Brindley and Stephenson did not learn to read and write until they were twenty years old; yet the one gave England her railroads, and the other her canals. The great inventor is one who has walked forth upon the industrial world, not from universities, but from hovels, not as clad in silks and decked with honors, but as clad in fustian and grimed with soot and oil. It is not known where he who invented the plow was born, or where he died; yet he has effected more for the happiness of the world than the whole race of heroes and conquerors who drenched it in tears and blood, whose birth, parentage, and education have been handed down to us with a precision proportionate to the mischief they have done. Mankind owes more of its real happiness to this humble inventor than to some of the most acute minds in the realm of literature.

Education, indeed, accomplishes wonders in fitting a man for the work of success, but we sometimes forget that it is of more consequence to have the mind well disciplined rather than richly stored,—strong rather than full. Every day we see men of high culture distanced in the race of life by the upstart who cannot spell. The practical dunce outstrips the theorizing genius. Life teems with such illustrations. Men have ruled well who could not confine a commonwealth; and they who did not understand the shape of the earth have commanded a greater portion of it. The want of practical talent in men of fine intellectual powers has often excited the wonder of the crowd. They are astonished that one who has grasped, perhaps, the mightiest themes, and shed a light on the path to be pursued by others, should be unable to

manage his own affairs with dexterity. But this is not strange. Deep thinking and practical talents require habits of mind almost entirely dissimilar, and though they may, and often do, exist conjointly, and while it is the duty of all to strive to cultivate both, yet such is the constitution of the human mind that it is apt to go to extremes. And he who accustoms himself to deep prying into nature's secrets, to exploring the hidden mysteries of the past, is too apt to forget the practical details of every-day life, to pass them by with disgust, as altogether beneath his attention. This is an error, and none the less reprehensible on that account than is the conduct of those who become so engrossed with the practical affairs of their calling or profession as to forget that they have a higher nature, and sink the man in the pursuit of their ambitious dreams.

A man who sees limitedly and clearly is both more sure of himself and is more direct in dealing with circumstances and with men than is a man who has a large horizon of thought, whose many-sided capacity embraces an immense extent of objects, just as the somnambulist treads with safety where the wide-awake man could not hope to follow. Practical men cut the knots which they cannot unite, and, over-leaping all preliminaries, come at once to a conclusion. Men of theoretical knowledge, on the other hand, are tempted to waste time in comparing and meditating when they should be up and doing. Practical knowledge will not always of itself raise a man to eminence, but for want of it many a man has fallen short of distinction. Without it the best runner, straining for the prize, finds himself suddenly tripped up and lying on his back in the midst of the race. Without it the subtlest theologian will live and die in an obscure country village, and the acutest legal mind fail of adorning the bench.

The man who lacks it may be a great thinker or a great worker. He may be an acute reasoner and an eloquent speaker, and yet, in spite of all this, fail of success. There is a hitch, a stand-still, a mysterious want somewhere. Little, impalpable trifles weave themselves into a web which holds him back. The fact is, he is not sufficiently in accord with his surroundings. He has never seen the importance of adjusting his scale of weights and measures to the popular standard. In a word, he is not a man of the world, in a popular sense.

While it may be very difficult to define this practical ability, which is so all-important, yet the path to be pursued by him who would advance therein is visible to all. It requires a shrewd and careful observance of men and things rather than of books. It requires that the judgment be strengthened by being called upon apparently trivial affairs. The memory must be trained to recall principles rather than statements. All the faculties of the mind must be trained to act with decision and dispatch. Education must be regarded as a means and not as an end. By these means, while admitting that practical talents are, in their true sense, a gift of God, still we can cultivate and bring them to perfection, and by education and experience convert that which before lay dormant in the rough pebble into a dazzling diamond. To help you to accomplish this is our desire. We have made this a study and can assure you success.

We have made it our life work to assist those who desire to develop their own powers; to overcome all habits and tendencies which prevent them from attaining success and happiness in this world. We are deeply imbued with the idea that life was intended by an all wise Creator to be filled with joy and happiness, and we have made a study of

those causes which too often change it into a scene of suffering, discord and pain. We have not been content with a mere surface knowledge; we have lifted the veil which hides the deepest experiences of humanity from the gaze of the world, and we read deeply from the pages of the human heart. We know that the desires and longings of all humanity for power, for love, for wealth, were not implanted in the human breast without any means of gratifying them. We know that there is a way to make those who are weak strong to heal those who are sick, to teach those who are uncouth and awkward, how to acquire ease and grace. We can guide those who would learn how to replace timidity and self-distrust with self-possession and conscious power. We know the hidden motives which actuate those who would acquire those graces and charms of manner which insure social success. At the bottom of every heart there is a passionate longing for love, and to those who confide in us we can assure success. To all who love and who crave success through a development of their own talents we would say *hope for*

It is the heart and not the brain
That to the highest doth attain,
And he who follows Love's behest
Far surpasses all the rest.

The cultivation of the intellect gives power to know and analyze, but it does not bring happiness unless it is guided by the moral nature into proper directions. It is only by satisfying the cravings of the heart for love, that the life of man is filled with peace and content. Men miss the best enjoyment of life by restlessly striving for mere baubles which a bad headache would rob of all power to please. One hour of heart life is worth years of discontented striving after low ideals. The poet Burns with hardly a shirt to

his back, but with his heart filled with love and joy, was a man who enjoyed life more than many a miser whose heart was fixed on riches and on nothing higher. But the possession of riches need not be a bar to the truest and highest enjoyment. Earnest work for humanity and a desire to make others happy, will bring its reward whether surrounded by poverty or riches.



CHAPTER XVIII

MENTAL TRAINING

“The development of man, his attributes and possibilities, are largely dependent upon the amount he studies, and the use he makes of his attainments.”



HE mind has a certain vegetative power which cannot be wholly idle. If it is not laid out and cultivated into a beautiful garden, it will soon shoot up in weeds and flowers of a wild growth. From this, then, is seen the necessity of careful mental cultivation—a training of all the faculties in the right direction. This should be the first great object in any system of education, public or private. The value of an education depends far less upon varied and extensive acquirements than upon the cultivation of just powers of thought and the general regulation of the faculties of the understanding. That is not the amount of knowledge, but the capacity to apply it, which promises success and usefulness in life, is a truth which cannot be too often inculcated by instructors and recollected by pupils. If youths are taught *how* to think, they will soon learn *what* to think. Exercise is not more necessary to a healthful state of the body than is the employment of the various faculties of the mind to mental efficiency. The practical sciences are as

barren of useful products as the speculative where facts only are the objects of knowledge, and the understanding is not habituated to a continual process of examination and reflection.

It is the trained and disciplined intellect which rules the world of literature, science, and art. It is knowledge put in action by trained mental faculties which is powerful. Knowledge merely gathered together, whether in books or in brains, is devoid of power, unless quickened into life by the thoughts and reflections of some practical worker. But when this is supplied knowledge becomes an engine of power. It is this which forms the philosopher's stone, the true alchemy, that converts everything it touches into gold. It is the scepter that gives us our dominion over nature; the key that unlocks the storehouse of creation, and opens to us the treasures of the universe. It is this which forms the difference between savage and civilized nations, and marks the distinction between men as they appear in society. It is this which has raised men from the humblest walks of life to positions of influence and power.

The lack of mental training and discipline explains, in a largemeasure, why we so often meet with men who are the possessors of vast stores of erudition, and yet make a failure of everything they try. We shall at all times chance upon men of profound and recondite requirements, but whose qualifications, from a lack of practical application on their owners' part, are as utterly useless them as though they had them not. A person of this class may be compared to a fine chronometer which has no hands to its dial; both are constantly right without correcting any that are wrong, and may be carried around the world without assisting one individual either in making a discovery or taking an observation. Every faculty of the mind is worthy of cultivation; indeed,

all must be cultivated, if we would round and perfect our mental powers as to secure therefrom the greatest good. Memory must be ready with her stores of useful knowledge; gathered from fields far and near. She must be trained to classify and arrange them, so as to hold them in her grasp. Observation must be quick to perceive the apparently trivial events which are constantly occurring, and diligent to ascertain the cause. The judgment must pronounce its decision without undue delay; the will move to execution in accordance with the fiat of an enlightened understanding.

This work of mental training, apparently so vast, is really so pleasant and easy that it sweetens every day's life. There is no excuse for the youth who is content to grow up to mature life and its duties with a mind whose powers are untrained, and which has not received the advantages of a practical education. Some may think they are excused by poverty; but lack of means has not robbed them of a single intellectual power. On the contrary, it sharpens them all. Has poverty shut them out from nature, from truth, or from God? Wealth cannot convert a dunce into a genius. Gold will not store a mind with wisdom; more likely it will fill it with folly. It may decorate the body, but it cannot adorn the soul. No business is so urgent but that time may be spent in mental training. One cannot well help thinking and studying; for the mind is ever active. What is needful is to direct it to proper objects and in proper channels, and it will cultivate itself. There is nothing to prevent but the will. Who ever forms a resolute determination to cultivate his mind will find nothing in his way sufficient to stop him. If he finds barriers they only strengthen him by overcoming them. Whoever lives to thirty years of age without cultivating his mind is guilty of a great waste of time. If during that period he does not form a habit of reading, of observa-

tion, and reflection, he will never form such a habit, but go through the world none the wiser for all the wonders that are spread around him. A small portion of that leisure time which by too many is given to dissipation and idleness, would enable any young man to acquire a very general knowledge of men and things. One can live a life-time and get no instruction: but as soon as he begins to look for wisdom it is given him. Even the pursuits of practical, everyday life numberless instances are constantly arising to aid in mental training. There are few persons so engrossed by the cares and labors of their calling that they cannot give thirty minutes a day to mental training; and even that time, wisely spent, will tell at the end of a year. The affections, it is well known, sometimes crowd years into moments; and the intellect has something of the same power. If you really prize mental cultivation, or are deeply anxious to do any good thing, you will *find* time or *make* time for it sooner or later, however, engrossed with other employments. A failure to accomplish it can only demonstrate the feebleness of your will, not that you lacked time for its execution.

It is impossible to overestimate the importance of reading as a means of training the mental faculties. It is by this means that you gather food for thoughts, principles and actions. If your books are wisely selected and properly studied, they will enlighten your minds, improve your hearts and establish your character. To acquire useful information, to improve the mind in knowledge and the heart in goodness, to become qualified to perform with honor and usefulness the duties of life, and prepare for immortality beyond the grave, are the great objects which ought to be kept in view in reading.

There are four classes of readers. The first is like the hour-glass, and their reading being on the sand, it runs in

and runs out, and leaves no vestige behind. A second is like a sponge, which imbibes everything and returns it in the same state, only a little dirtier. A third is like a jelly-bag, allowing all that is pure to pass away, retaining only the refuse and the dregs. The fourth is like the slaves in the diamond-mines of Golconda, who, casting away all that is worthless, obtain only pure gems.

We should read with discrimination. The world is full of books no small portion of which are either worthless or decidedly hurtful in their tendency. And as no man has time to read everything, he ought to make a selection of the ablest and best writers on the subjects which he wishes to investigate, and dismiss wholly from his attention the entire crowd of unworthy and useless ones. Always read with your thoughts concentrated, and your mind entirely engaged on the subject you are pursuing. Any other course tends to form a habit of desultory, indolent thought, and incapacitate the mind from confining its attention to close and accurate investigation. One book read thoroughly and with careful attention will do more to improve the mind and enrich the understanding than skimming over the surface of a whole library. The more one reads in a busy, superficial manner, the worse. It is like loading the stomach with a great quantity of food, which lies there undigested. It enfeebles the intellect, and sheds darkness and confusion over all the operations of the mind. The mind, like the body, is strengthened by exercise, and the severer the exercise the greater increase of strength. One hour of thorough, close application to study does more to invigorate and improve the mind than a week spent in the ordinary exercise of its powers. We should read slowly, carefully, and with reflection. We sometimes rush over pages of valuable matter because at a glance they seem to be dull, and we hurry along to see how it is to end.

At every action and enterprise ask yourself this question: What shall the consequences of this be to me? Am I not likely to repent of it? Whatever thou takest in hand, remember the end, and thou shalt never do amiss. Take time to deliberate and advise, but lose no time in executing your resolution. To perceive accurately and to think correctly is the aim of all mental training. Heart and conscience are more than the mere intellect. Yet we know not how much the clear, clean-cut thought, the intellectual vision, sharp and true, may aid even these. Undigested learning is as oppressive as undigested food; and, as with the dyspeptic patient, the appetite for food often grows with the inability to digest it, so in the unthinking patient an overweening desire to know often accompanies the inability to know to any purpose. To learn merely for the sake of learning is like eating merely for the taste of the taste of the food. To learn in order to become wise makes the mind active and powerful, like the body of one who is temperate and judicious in meat and drink.

Thought is to the brain what gastric juice is to the stomach—a solvent to reduce whatever is received to a condition in which all that is wholesome and nutritious may be appropriated, and that alone. Learning is healthfully digested by the mind when it reflects upon what is learned, classifies and arranges facts and circumstances, considers the relations of one to another, and places what is taken into the mind at different times in relation to the same subjects under their appropriate heads, so that the various stores are not heterogeneously piled up, but laid away in order, and may be examined with ease when wanted. This is the perfection of mental training and discipline,—memory well trained, judgment quick to act, and attention sharp to observe. We invite and urge all to turn their attention to this subject as

something worthy of those endowed with reasoning powers. It is not a wearying task, but one which repays for its undertaking by making much more rich in its joys and inspiring in its hopes all the after-life of the man or woman who went forth bravely to the work which heaven has decreed as the lot of all who would enjoy the greatest good of life.

Man is a wonderful union of mind and body and to form a perfect being a high degree of cultivation is required for each component part. Those who cultivate the mental to the exclusion of the mere bodily, or at least carelessly pass by its claims, are no less in error than those who cultivate the bodily faculties to the exclusion of the mental. The aim of all attempts at self-cultivation should be the highest and most appropriate development of the entire being—physical, intellectual and moral. It comprehends the health of the body, the expansion of the intellect, the purification of the heart. It guards the health, because a feeble body acts powerfully on the mind and is a clog to its progress. It cherishes the intellect because it is the glory of the human being. It trains the moral nature, because if that is weak and misdirected a blight falls upon the soul and a curse rests upon the body. As each faculty reacts upon all the others, true self-culture attends with a due proportion of care to each. It strives to retain one power whose action is too intense and to stimulate another which is torpid, until they act in delightful harmony with each other and the result is the healthful progress toward the highest point of attainable good.

Self-culture includes a proper care of the health of the body. To be careless of your health is to be stunted in intellect and miserable in feelings. You might as well expect to enjoy life in a dilapidated and ruined habitation, which affords free admission to the freezing blast and pitiless rain,

as to be happy in a body ruined by self-indulgence. The body is the home of the soul. Can its mysterious tenant find rest and unmixed joy within its chambers if daily exposed to sharp and shivering shocks through its aching joints or quivering nerves? How many bright intellects have failed of making any impression upon the world simply because they neglected the most obvious of hygienic laws! If God has bestowed upon you the inestimable gift of good health and a good constitution, it is your duty as a rational creature, to preserve it. To expect vigorous health and the enjoyment which it brings and at the same time live in open defiance of the laws of health, is to expect what can not take place. Not only is good health thus of value and one of the most important ends of self-cultivation, but we would impress on all the fact that the body is just as important a factor as the mind in the work of success, that it is just as worthy to be cultivated so as to grow in strength and beauty and the development of all those faculties which go to make a physically perfect man or woman.

It is a sad sight to see a brilliant mind that has dragged down a strong body, because it has been so imperious in its demands, leaving its companion to suffer for lack of attention to some of its plainest wants. It reminds one of a building tottering under its own weight, yet full of the most costly machinery which can be run, if at all, only with the greatest caution or the entire fabric will crumble to ruins. The lesson cannot be too soon learned that, while the human body is most wonderfully complex in its organization, still such is the perfection of all nature's works that all that is demanded of us is compliance with simple rules to enable us to enjoy health. That it is our duty as well as our privilege to so train and cultivate the body that it will answer readily all demands made upon it by an enlightened mind

and will perform all its appropriate functions in the great work of life.

The course of training which all of our students receive who enter upon the private course in Personal Magnetism, has for its first object the formation of daily habits of living that will ensure perfect health if continued for a reasonable length of time. Our knowledge of the finer forces which may be brought to bear upon any life, enable us to work in harmony with nature and with a success and certainty that no school of medicine can hope to achieve; indeed, a large number of our students and patients are those who have tried in vain the treatment of physicians who use drugs and medicines and who have been reduced to helplessness and left without hope under the treatment. We hold that drugs never effect a permanent cure and that nature alone can restore to health; all that is needed is to remove the hindering causes which interfere with nature and let her perform her perfect work.

The forces which give sound, bodily health exist all around us and because they have been lavished so freely upon us by the Supreme Power, man has passed them by carelessly and denied their existence. All that is needed is an intelligent recognition of these forces and their wonderful power and that we teach our students in Personal Magnetism. We recognize that the physical body must ever be the foundation on which to build a character full of power and able to exert a Magnetic influence over others. The training which we give our students, has for its aim the placing them in a *position of conscious power*. We see all around us every day of our lives men and women who are gifted by nature, but who do not know how to use her gifts and who are not aware of them. These powers if allowed to remain undeveloped, become a source of unhappiness and no one can be

entirely healthy while they are unhappy. The course which we send out to our students deals first with the physical and when our teachings have produced their legitimate effect and the health is practically perfect, desire and will when rightly exerted will bring happiness and success.

Self-culture also implies suitable efforts to expand and strengthen the intellect by reading, by reflection and by writing down your thoughts. The strength and vigor given to the mind by self-culture is not materially different from that expressed by the term education in its broad and comprehensive meaning. Intellect being the crowning glory and chief attribute of man, there can be no nobler aim to set before one's self than that of expanding and quickening all of its powers. Rightly lived, our everyday life and actions conduce to this result. Our education is by no means entirely on the product of organized schools. Our hired teachers and printed books are not all that act on our powers to develop them. Life is one grand school and its every circumstance a teacher. Society pours in its influence upon us like the thousand streams that flood the ocean.

Scholastic men and women speak of book education, there is also a life education—that great, common arena where men and women do battle with the forces around them. Our duty is so to guide and control these influences as to be educated in the right direction. We should recognize the fact that we are educating all the time and the great question for us to settle is, "What manner of education are we receiving?" Some are educated in vice, some in folly, some in selfishness, some in deception, some in goodness, some in truth. Everyday gives us many lessons in life. Every thought leaves its impression on the mind. Every feeling weaves a garment for the spirit. Every passion



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plows a furrow in the soul. It is our duty as sentient, moral beings so to guide and direct these thoughts, feelings and passions that they shall educate us in the right direction. We are lax in duty to ourselves to let the world educate us as it will, for we are running a great risk to yield ourselves up to the circumstances life has thrown about us, to plunge into the stream of popular custom and allow ourselves to drift with the current.

But aside from the practical education of everyday life we are to remember, in our efforts after self-culture, that it is also obligatory upon us to seek the discipline afforded by books and study. In the pursuit of knowledge follow it wherever it is to be found; like fern, it is the product of all climates and like air, its circulation is not restricted to any particular class. Any and every legitimate means of acquiring information is to be pursued and all the odds and bits of time pressed into use. Set a high price upon your leisure moments. They are sands of precious gold; properly expended they will procure for you a stock of great thoughts—thoughts that will fill, stir, invigorate and expand the soul. As the magnificent river, rolling in the pride of its mighty waters, owes its greatness to the hidden springs of the mountain nook, so does the wide sweeping influence of distinguished men date its origin from hours of privacy resolutely employed in efforts after self-development.

We should esteem those moments best improved which are employed in developing our own thoughts, rather than acquiring those of others, since in this kind of intellectual exercise our powers are best brought into action and disciplined for use. Knowledge acquired by labor becomes a possession—a property entirely our own. A greater vividness of impression is secured and facts thus acquired, become registered in the mind in a way that mere imparted in-

formation fails of securing. A habit of observation and reflection is well-nigh everything. He who has spent his whole life in traveling may live and die a thorough novice in most of the important affairs in life, while on the other hand, a man may be confined to a narrow sphere and be engrossed in the prosaic affairs of everyday life and yet have very correct ideas of the manners and customs of other nations. He that studies only men will get the body of knowledge without the soul; he that studies only books, the soul without the body. He that to what he sees adds observation and to what he reads reflection, is in the right road to knowledge, provided that in scrutinizing the hearts of others he neglects not his own. Be not dismayed at doubts, for remember that doubt is the vestibule through which all must pass before they can enter into the temple of wisdom; therefore, when we are in doubt and puzzle out the truth by our own exertions, we have gained a something which will stay by us and serve us again. But if to avoid the trouble of a search we avail ourselves of the superior information of a friend, such knowledge will not remain with us; we have *borrowed* it and not *bought* it.

But man possesses something more than a mere body and intellect; he is the possessor of moral faculties as well. A true self-culture will be none the less careful to have the actions of these refined and pure than it is to possess physical health on the one hand and mental vigor on the other. Indeed, since your happiness depends upon their healthful condition more than upon the state of your body and intellect, your first care should be devoted to giving careful attention to your moral nature. With disordered moral faculties you will be as a ship without a helm, dashed on bars and rocks at the will of winds and waves. It is the vice of the age to substitute learning for wisdom, to educate the

head and forget that there is a more important education necessary for the heart. Let the heart be opened and a thousand virtues rush in. There is dew in one flower and not in another, because one opens its cup and takes it in, while the other closes itself and the drop runs off. God rains his goodness and mercy as widespread as the dew and if we lack them it is because we know not how to open our hearts to receive them. No man can tell whether he is rich or poor by turning to his ledger. It is the heart that makes a man rich. He is rich or poor according to what he is and not what he has. Cultivate your moral nature, then, as well as bodily strength and mental vigor. The heart is the center of vitality in the physical body; so the moral senses seem to give vitality to all the various faculties of the mind. If the moral nature becomes stunted in its development the mind is apt to become chaotic in its action. How often we meet with examples of this character in the common walks of life! Many lose their balance of mind and become wrecks from want of *heart culture*. Is the *head* of more importance than the *heart*? It is true that wealth is the child of the one, but it is equally true that happiness is the offspring of the other.

Such, then, is an outline of the great problem of self-culture. We cannot escape its claims; from the time reason dawns until death closes the scene they are pressing upon you. Much of the happiness of life, both here and hereafter, depends on how you meet its demands. You can, if you but will it, grow apace in all that is manly or womanly in life; or by neglecting the claims of your manifold nature, as utterly fail of so doing as the stunted shrub fails of being the stately tree with waving branches and luxuriant foliage.

Rarely do we meet a character fully developed on every side and when we see a man or woman who has passed

middle life and is approaching old age, with full possession of all their faculties and full of wisdom and energy while overflowing with kindness to all their friends and neighbors, we may be sure that they have obeyed the laws of self-culture and have used well the gifts which they possessed. Nothing is sadder than to see those lives that have grown only in one direction, while every other side of their natures has been neglected. Such a life is sure to be full of vain regrets and sadness when looking back over the past. While a full and well rounded life finds pleasure in old age, equal to those of youth. The miser who has starved every generous impulse in order to accumulate gold, will find too late how little gold can do to bring serenity and happiness.



CHAPTER XIX

POWER OF MIND,

“My mind to me a kingdom is;
Such perfect joy therein I find
As far exceeds all earthly bliss.
Though much I want that most would have,
Yet still my mind forbids to crave.”

—*Sir Edmund Dyer.*

THE triumph of cultivated intellect over the forces of nature is indeed a wonderful subject for contemplation. The most deadly poisons are made to conduce to human health and welfare. Electricity does the writing and talking and annihilates space. Steam and iron are made to do the work of nerves and muscles and lay the four corners of the world under contribution for our benefit. In view of these and many similar facts, how full of meaning becomes the old saying; “Knowledge is power!” Reason, like the magnetic influence imparted to iron, may be said to give to matter, properties and powers which it did not possess before; but without extending its bulk, augmenting its weight, or altering its organization, it is visible only by its effects and perceptible only by its operations.

Unlike those of the warriors, the triumphs of intellect derive all their lustre, not from the evil they have produced but from the good. Her successes and her conquests are the common property of the world and succeeding ages will be the watchful guardians of the rich legacies she bequeaths. The trophies and titles of the conqueror are on the quick march to oblivion and amid that desolation where they were planted will decay. As the mind must govern the hand, so in every society the man of intelligence must direct and govern the man of ignorance. There is no exception to this law. It is the natural sequence of the dominion of mind over matter—a dominion so strong that for a time it can make flesh and nerves impregnable and string the sinews like steel, so that the weak become strong. Some men of a secluded and studious life have sent forth from their closet or cloister, rays of intellectual light that have agitated courts and revolutionized kingdoms, as the moon, that far removed from the ocean and shining upon it with a serene and sober light, is the chief cause of all those ebbings and flowings which incessantly disturb that world of waters.

The triumph of mind is shown in various ways. It enables us to surmount difficulties with facility. Like imprisoned steam, the more it is pressed the more it rises to resist the pressure. The more we are obliged to do the more we are able to accomplish. Perhaps in no other respect is the power of mind more signally shown than when it opens to our view avenues of pleasure, before unthought of. Happiness is the great aim of life. In one form or another we are all striving for it. There are no pleasures so pure as mental pleasures. We never tire of them. A lofty mind always thinks loftily. It easily creates vivid, agreeable and natural fancies, places them in their best light, clothes them with all appropriate adornments, studies others' tastes and

clears away from its own thoughts all that is useless and disagreeable. Mental force or power is not the inheritance of birth, nor the result of a few years' spasmodic study; it is only acquired as the result of long and patient exertion. There is no age at which it cannot be increased. There is absolutely no branch of literature which, when properly digested and stowed away in the mind, will not show its effect in after life by increased vigor in the whole mind.

Those intellectually strong men and women who have left their influence on the world's history are almost without exception found to be those who have possessed broad and deep acquirements; who have permitted no opportunity for obtaining information to pass unimproved; who have been content for years to store away knowledge, confident that in the fullness of time they would reap the reward.

If anyone would be the possessor of mental power he must be willing to do his duty in obtaining it. There is a tendency to make the acquisition of knowledge, at the present day, as easy as possible. The end proposed is good, but the means employed are of doubtful utility. Instead of toiling painfully on foot up the rugged steps of learning the student of today flies along a railway track, finding every cliff cut through and every valley bridged. In this world nothing of value is to be obtained without labor. So there are some who will question the value of that education which is not born of patient perseverance and hard work. As in the exercise of the gymnasium the value consists in the exertions required to perform them, so that knowledge and mental power acquired by arduous exertion is of the most lasting and real value. Let patient toilers find a lesson of encouragement in this. What you thus painfully acquire will prove of lasting benefit to you.

Mental power is seen in its best form only when all of the mental faculties have been properly drilled and disciplined. The mind cannot grow to its full stature, nor be rounded into just proportions, nor acquire that blended lighthness, toughness and elasticity which it needs, if fed on one ailment. There is no profession or calling which, if too exclusively followed, will not warp and contract the mind. Just as if in the body, a person resolves to be a rower and only a rower, the chances are that he will have, indeed, strong arms but weak legs and eyes blinded by the glare of water. Or, if he desires to become an athlete, he may be all muscles but few brains. So, in the mind, if he exercises but one set of faculties and neglects the rest, he may become a subtle theologian or a sharp lawyer, a keen man of business, or a practical mechanic and though the possessor of power it is not power in its highest and best form.

But for those who are anxious to obtain mental power and for that purpose devote the years of a lifetime to patient study and reflection, the rewards it offers are full compensation for all the hours of weary, self-denying labor. Not only does it afford the best assurance of success in life's battles and point out to its possessor means of happiness denied to others, but it is so peculiarly the highest form of power to which man can aspire that it commands the homage of all and reposes as a jewel in the crown of the true man or woman.

There are many who find themselves in the toils of an evil custom who would most willingly give money and time to be free from its contral. Montaigne says: "Custom is a violent and treacherous schoolmistress. She, by little and little, slyly and unperceivedly slips in the foot of her authority; but having by this gentle and humble beginning, with the benefit of time fixed and established it, she then

unmasks a furious and tyrannic countenance, against which we have no more the courage or the power to lift up our eyes." Custom is the law of one class of people and fashion of another; but the two parties often clash, for precedence is the legislator of the first and novelty of the second. Custom, therefore, looks to things that are past and fashion to things that are present; but both are somewhat purblind as to things that are to come. Of the two, fashion imposes the heaviest burdens, for she cheats her votaries of their time, their fortune and their comforts and she repays them only with the celebrity of being ridiculed and despised—a very paradoxical mode of payment, yet always most thankfully received.

It is surprising to what an extent our likes and dislikes are creatures of custom. Our modes of belief, thoughts and opinions are molded and shaped by what has been the prevailing mode of thinking heretofore. Though we are, indeed, not so given to the worship of past institutions as some people, yet we all acknowledge the prevailing power of custom, of personal habits and of fashions. We dare not stand alone in any matter of concern, but wish to be in company of those similarly minded. The law of opinion goes forth. We do not ask who promulgates it, but fall into the ranks of its followers and worshipers. We are whirled in the giddy ranks and blinded by the dazzling lights. Novelty is the show, conformity is the law—and life a trance, until at last we awake from it to find that we have been the victims of a fatal folly and a bewildering dream.

Habit is man's best friend or worst enemy. It can exalt him to the highest pinnacle of virtue, honor, or happiness, or sink him to the lowest depths of vice, shame and misery. If we look back upon the usual course of our feelings we shall find that we are more influenced by the frequent re-

currence of objects than by their weight and importance and that habit has more force in forming our character than our opinions. The mind naturally takes its tone and complexion from what it habitually contemplates. "Whatever may be the cause," says Lord Kames "it is an established fact that we are much influenced by custom. It hath an effect upon our pleasures, upon our actions and even upon our thoughts and sentiments." Habit makes no figure during the vivacity of youth, in middle age it gains ground and in old age governs without control. In that period of life, generally speaking, we eat at a certain hour, take exercise at a certain time, all by the direction of habit; nay, a particular seat, table and bed comes to be essential and a habit in any of these cannot be contradicted without uneasiness. Man, it has been said, is a bundle of habits and habit is a second nature. Metastasio entertained so strong an opinion as to the power of repetition in act and thought that he said, "All is habit in mankind, even virtue itself."

Beginning with single acts, habit is formed slowly at first and it is not till its spider's thread is woven in a thick cable that its existence is suspected. Then it is found that beginning in cobwebs it ends in chains. Gulliver was bound as fast by the Lilliputians with multiplied threads as if they had used ropes. "Like flakes of snow that fall unperceivably upon the earth," says Jeremy Bentham, "the seemingly unimportant events of life succeed one another. As the snow gathers so are our habits formed; no single flake that is added to the pile produces a sensible change; no single action creates, however it may exhibit a man's character. But as the tempest hurls the avalanche down the mountain and overwhelms the inhabitant and his habitation, so passion, acting upon the elements of mischief which pernicious habits have brought together by imperceptible accumulation, may

overthrow the edifice of truth and virtue. The force of habit renders pleasant many things which at first were intensely disagreeable or even painful.

Walking upon the quarter deck of a vessel, though felt at first to be intolerably confined, becomes by repetition, so agreeable to the sailor that, in his walks on shore, he often hems himself within the same bounds. Arctic explorers become so accustomed to the hardships incident to such a life that they do not enjoy the comforts of home when they return. So powerful is the effect of constant repetition of action that men whose habits are fixed may almost be said to have lost their free agency. Their actions become of the nature of fate and they are so bound by the chains which they have woven for themselves that they do that which they have been accustomed to do even when they know it can yield neither pleasure nor profit.

Those who are in the power of an evil habit must conquer it as they can and conquered it must be, or neither wisdom nor happiness can be obtained; but those who are not yet subject to their influence may, by timely caution, preserve their freedom. They may effectually resolve to escape the tyrant whom they will vainly resolve to conquer. Be not slow in the breaking of a sinful habit; a quick; courageous resolution is better than a gradual deliberation; in such a combat he is the bravest soldier who lays about him without fear or wit. Wit pleads; fear disheartens. He who would kill hydra had better strike off one neck than five heads—fell the tree and the branches are soon cut off.

Vicious habits are so great a strain on human nature, said Cicero, and so odious in themselves that every person actuated by right reason would avoid them, though he were sure they would always be concealed both from God and man and had no future punishment entailed on them. Vic-

ious habits when opposed, offer the most vigorous resistance on the first attack; at each successive encounter this resistance grows weaker, until finally, it ceases altogether and the victory is achieved

Such being the power of habit all can plainly see the importance of forming habits of such a nature that they shall constantly tend to increase our happiness and to render more sure and certain that success, the attaining of which is the object of all our endeavors. We may form habits of honesty or knavery, frugality or extravagance, of patience or impatience, self-denial or self-indulgence. In short, there is not a virtue nor a vice, not an act of body nor of mind, to which we may not be chained by this despotic power. It has been truly said that even happiness may become habitual. One may acquire the habit of looking upon the sunny side of things, or of looking upon the gloomy side. He may accustom himself by a happy alchemy, to transmit the darkest events into materials for hopes. Hume, the historian, said that the habit of looking at the bright side of things was better than an income of a thousand pounds a year.

Habits which are to be commended are not to be formed in a day, nor by a few faint resolutions, not by accident, not by fits and starts—being one moment in a paroxysm of attention and the next falling into the sleep of indifference—are they to be obtained, but by steady, persistent efforts. Above all, it is necessary that they be acquired in youth, for then do they cost the least effort. Like letters cut in the bark of a tree, they grow and widen with age. Once obtained they are a fortune of themselves, for their possessor has disposed thereby of the heavier end of the load of life; all the remaining he can carry easily and pleasantly. On the other hand, bad habits once formed, will hang forever on the wheels of enterprise and in the end will assert their supremacy, to the ruin and shame of their victim.

Those habits are most important which directly raise or lower the standard of health. Instinct has been correctly styled the habit of the race, but bearings and attitudes in all changes of the body are results for the greater part, of imitation. A well known French writer has said "society is imitation." We may not agree to this wholly but the influence of imitation upon the individual cannot be measured. Children copy the gesture, walk, manner of rising, talking, facial gestures and every peculiarity of movement of the persons around them. They will copy a wrong action just as quickly as a right one. The child depends upon its human environment for its mental and physical action; imitates the awkwardness and constraint of attitude which only a painful and constant effort in later life will enable it to overcome. It is pitiful to think of the time that must be wasted in breaking up habits that ought never to have been acquired; to face ugliness and deformity daily and know that beauty and grace might as well have been.

Habits spring from repetition of acts and habits, right or wrong soon become a part of one's self. When they become automatic they are no longer under the control of the will. An acquired action or gesture perpetuates itself by constant repetition. This can be said of the numberless actions, idioms, phrases and expressions that have become a fixed part of character. Because habits which are fundamental to all future action become fixed and continue through life, it will readily be seen that the most extravagant and greatest waste of human energy comes from the acquirement of wrong habits of bodily movements. Habits are acquired at every stage of development, but the active period is infancy and youth. At this period we fix habits of eating, drinking, lifting, reaching, sitting, running, talking and singing; in fact the use of the body in function or expression is stultified or

stimulated, as the early environment determines. This is perfectly understood by all thinking men and women and still in this age of enlightenment, it is an almost universal custom to give little children the cheapest teachers which too often means the poorest teachers. A mother will select a cheap teacher for piano lessons and engraft in the child's physical and mental movements habits that perhaps never can be eradicated. Cheap novices from the high school are allowed to instruct the primary grades and imprint their own awkwardness and bad manners upon the children; implant evils which grow with their growth and hinder and obstruct through life. It is said by one of the great philosophers that a child can learn more in the first six years of his life than he ever learns after. He is developing his elementary ideas, laying the foundation of habit of mind and body which are to determine his usefulness or his weakness, lead to strength or decay. With this in view, it becomes a moral duty with every adult to overcome as far as possible the defects of early education, not only for one's own sake but for the sake of others. Just as we would shrink from communicating small-pox or diphtheria to those about us; so we should shrink from communicating awkwardness of carriage and defective bearings which are the sure indications of weakness bodily or mental. Influences good or bad rain upon the child from every source. The strongest influence is that of the mother and the immediate family, but all with whom the child comes in contact have some influence in forming the character and are in a degree responsible.

With adults where bad habits have been acquired and have become automatic, a certain preparation of the body to bring it into a proper condition to acquire new forms is a necessity. No amount of reasoning will enable an individual who has formed a bad habit to eradicate it. In early

years the body is in a plastic and mobile condition, the powers of attention are at the highest and the modes of expression are exercised in the best possible way. It is enough with the child that a new and better form of expression be taught; but with the adult the case is wholly different. The impulse of the organism is so strong to act along certain lines that it defeats the will. The only thing to do is to get control of the impulse to act; this is the key note of the whole situation. Wrong habits bring about undue tension, constraint or interference on the part of the muscles. This is the infallible sign of every wrong, bodily habit; constraint, restriction that defeats the action of the will; organic defects which prevent the inflow of ideas from the external world and hinder the outgo of thought and emotion translated into perfect expression.

One of the most important questions that was ever solved was solved by the great master of gesture, Delsarte; a man who made expression his life study. In his direct contact with his pupils he realized the tremendous difficulties to be overcome in changing habits of the body. An acquired action is an everlasting protest against change, because consciousness in the manner of acting is a thing of the past. The whole effort of the mind is to acquire once and for all, the necessary forms through which to express itself. Delsarte's great discovery was that the human being must go back to the original condition of the child, must reduce the muscle again to plasticity and mobility; in short, must lose its already acquired power in order to gain a greater. He put his mind upon this all important question and discovered a means by which the strong fetters that constrain and restrict muscular action could be broken.

It is true that many human beings are impotent because they have not the body to act, to respond, their souls beat

against their prison houses in a futile determination to act, but they are helpless; the very tension induced by over effort defeats the desired end. The first step to control is the systematic withdrawal of the impulse to act. When this withdrawal of energy through repeated exercise becomes easy and the muscular action is made elastic, the nerve currents can act through them in normal directions. The will, then, controls the body and the thought is reflected through it. Perhaps there is no greater evil in all human action especially in earnest, persistent, strong-willed persons, than overstrain. If they could have the quiet poise of Wendell Phillips or George William Curtis, their thoughts would flash out control and sway the audience. The teacher before the class, dead in earnest to control the class, over-wrought and over-strained, wears upon the nerves of the whole school. Those who govern best, have the best poise and are capable of the greatest passivity of physical action. They are men and women of power whose every movement is expressive of reserve force; the energy is there if needed and under control of the will.

Next to the power to change a habit, is the power to conserve energy, of which every human being has just about so much. The body and its nervous force is an inheritance; if this nervous force is wasted along lower lines it stands to reason that all higher processes, elevation in mental and spiritual life must be confined. The function of the body is a sacred one. It is the medium through which the soul receives external energies and at the same time the medium through which it dispenses its power. Soul does not help body more than body helps soul. It is an absolute necessity to the well being of that which is in the highest degree spiritual, that the body should be sacredly trained for its highest office.

CHAPTER XX

PERSONAL INFLUENCE

“I shot an arrow in the air;
It fell on earth, I knew not where.

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I breathed a song into the air;
It fell on earth, I knew not where.

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Long, long afterwards, in an oak,
I found the arrow still unbroke,
And the song, from beginning to end,
I found again in the heart of a friend.”

—*H. W. Longfellow.*

INFLUENCE is to a man what flavor is to fruit, or fragrance to the flower. It does not develop strength or determine character, but it is the measure of his interior richness and worth and as the blossom cannot tell what becomes of the odor which is wafted away from it by every wind, so no man knows the limit of that influence which constantly and imperceptibly escapes from his daily life and goes out far beyond his conscious knowledge or remotest thought. Influence is a power we exert over others by our thoughts, words and actions; by our lives, in short. It is a

silent, a pervading, a magnetic, a most wonderful thing. It works in inexplicable ways. We neither see nor hear it, yet, consciously or unconsciously, we exert it.

Your influence is not confined to yourself or to the scene of your immediate actions; it extends to others and will reach to succeeding ages. Future generations will feel the influence of your conduct. We all of us at times lose sight of this principle and apparently act on the assumption that what we do or think or say can affect no one but ourselves. But we are so connected with the immortal beings around us and with those who are to come after us, that we cannot avoid exerting a most important influence over their character and final condition, and thus, long after we shall be no more—nay, after the world itself shall be no more—the consequences of our conduct to thousands of our fellow-men will be nothing less than everlasting destruction or eternal life. What we do is transacted on a stage of which all in the universe are spectators. What we say is transmitted in echoes that will never cease. What we are is influencing and acting on the rest of mankind. Neutral we cannot be. Living we act and dead we speak, and the whole universe is the mighty company, forever looking and listening; and all nature the tablets, forever recording the words, the deeds, the thoughts, the passions of mankind.

It is a high, solemn, almost awful thought for every individual man, that his earthly influence, which has a commencement, will never through all ages have an end! What is done, is done—has already blended itself with the boundless, ever-living, ever-working universe and will work there for good or evil, openly or secretly, throughout all time. The life of every man is as the well-spring of a stream, whose small beginnings are, indeed, plain to all, but whose course and destination, as it winds through the expanse of

infinite years, only the Omniscient can discern. God has written upon the flower that sweetens the air, upon the breeze that rocks the flower upon its stem, upon the rain-drop that swells the mighty river, upon the dew-drops that refresh the smallest sprig of moss that rears its head in the desert, upon the ocean that rocks every swimmer in its channel, upon every penciled shell that sleeps in the caverns of the deep, as well as upon the mighty sun which warms and cheers the millions of creatures that live in its light—upon all he has written, “None of us liveth to himself.”

The babe that perished on the bosom of its mother, like a flower that bowed its head and drooped amid the death-frosts of time—that babe not only in its image, but in its influence, still lives and speaks in the chambers of the mother’s heart. The friend with whom we took sweet counsel is removed visibly from the outward eye: but the lessons that he taught, the grand sentiments that he uttered, the deeds of generosity by which he was characterized, the moral lineaments and likeness of the man, still survive and appear in the silence of eventide and on the tablets of memory and in the light of noon and dewey eve, and though dead, he yet speaketh eloquently and in the midst of us. Everything leaves a history and an influence. The pebble as well as the planet, goes attended by its shadow. The rolling rock leaves its scratches on the mountains, the river its channel in the soil, the animal its bones in the stratum, the fern and leaf their modest epitaph in the coal. The falling drop marks its sculpture in the sand or the stone. Not a foot steps into the snow or along the ground but prints, in characters, more or less lasting, a map of its march. Every act of man inscribes itself in the memories of its fellows and in his own manners and face. The air is full of sounds, the sky of tokens; the ground is all memoranda and signatures and every

object covered over with hints which speak to the intelligent mind.

The sun sets beyond the western hills, but the trail of light he leaves behind him guides the pilgrim to his distant home. The tree falls in the forest but in the lapse of ages it has turned into coal and our fires burn now the brighter because it grew and fell. The coral insect dies, but the reef it raised breaks the surge on the shores of great continents, or has formed an isle on the bosom of the ocean, to wave with harvests for the good of man. We live and we die, but the good or evil that we do lives after us and is not "buried with our bones."

The career of great men remains an enduring monument of human energy. The man dies and disappears, but the thoughts and acts survive and leave an indelible stamp on his race. And thus the spirit of his life is prolonged and thus perpetuated, molding the thought and will and thereby contributing to form the character of the future. It is the men who advance in the highest and best directions who are the true beacons of human progress. They are as lights set upon a hill, illuminating the moral atmosphere around them, and the light of their spirit continues to shine upon all succeeding generations.

The golden words that good men have uttered, the examples they have set, live through all time; they pass into the thoughts and hearts of their successors, help them on the road of life and often console them in the hour of death. They live a universal life, speak to us from their graves and beckon us on in the paths which they trod. Their example is still with us to guide, to influence and to direct us. Nobility of character is a perpetual bequest, living from age to age and constantly tending to reproduce its like.

It is what man *was* that lives and acts after him. What he said sounds along the years like voices amid the mountain gorges and what he did is repeated after him in ever multiplying and never ceasing reverberations. Every man has left behind him influences for good or evil that will never exhaust themselves. The sphere in which he acts may be small or it may be great, it may be his fireside or it may be a kingdom, a village or a great nation—but act he does ceaselessly and forever. His friends, his family, his successors in office, his relatives are all receptive of an influence, a moral influence, which he has transmitted to mankind—either a blessing which will repeat itself in showers of benediction, or a curse which will multiply itself in ever-accumulating evil.

We see not in life the end of human actions. Their influence never dies. In ever-widening circles it reaches beyond the grave. Death removes us from this to an eternal world. Every morning when we go forth we lay the molding hand on our destiny, and every evening when we have done we have left a deathless impress on eternity. "We touch not a wire but that it vibrates to God."

Since we all have a personal influence and our words and actions leave a well-nigh indellible track, it is our duty to make that influence as potential for good as possible. In order to do this you must show yourself a man among men. It is through the invisible lines which you are able to attach to the minds with which you are brought into association that you can influence society in the direction of the greatest good. You cannot move men until you are one of them. They will not follow you until they have heard your voice, shaken your hand and fully learned your principles and your sympathies. It makes no difference how much you know, nor how much you are capable of doing. You may pile ac-

complishments upon acquisitions mountain high; but if you fail to be a social man, demonstrating to society that your lot is with the rest, a little child with a song in its mouth and a kiss for all and a pair of innocent hands to lay upon the knees shall lead more hearts and change the direction of more lives than you.

A just appreciation of the power of personal influence leads to a sense of duty resting upon all to see to it that their influence is exerted in inculcating a proper sense of right in the community in which they live; to be sure that their weight is constantly cast in the scale of right against wrong; that they be found furthering all matters of enlightened public concern. They should as far as possible walk through life as a band of music moves down the street, flinging out pleasures on every side through the air to all, far and near, that can listen. Some men fill the air with their presence and sweetness, as orchards in October days fill the air with the perfume of ripe fruits.

Some women cling to their own homes like the honeysuckle over the door, yet, like it, sweeten all the region with the subtle fragrance of their goodness. Such men and women are trees of righteousness, which are ever dropping precious fruits around them. Their lives shine like starbeams, or charm the heart like songs sung upon a holy day.

How great a beauty and blessing it is to hold the royal gifts of the soul, so that they shall be music to some and fragrance to others and life to all! It would be a most worthy object of life to make the power which we have within us the breath of other men's joys; to scatter sunshine where only clouds and shadows reign; to fill the atmosphere where earth's weary toilers must stand with a brightness which they cannot create for themselves, but long for, enjoy and appreciate. There is an energy of moral suasion in a

good man's life passing the highest efforts of the orator's genius. The seen but silent beauty of holiness speaks more eloquently of God and duty than the tongues of men and angels. Let parents remember this. The best inheritance a parent can bequeath to a child is a virtuous example, a legacy of hallowed remembrance and associations. The beauty of holiness beaming through the life of a loved relative or friend is more effectual to strengthen such as do stand in virtue's ways and raise up those that are bowed down, than precept or command, entreaty or warning.

Shall our influence be for good or evil? For good? Then let no act of ours be such as could lead a fellow mortal astray. It is a terrible thought that some careless word, uttered it may be in jest, may start some soul on the downward road. Oh, it is terrible power that we have—the power of influence—and it clings to us. We cannot shake it off. It is born with us and it has grown with our growth and strengthened with our strength. It speaks, it walks, it moves; it is powerful in every look of our eye, in every word of our mouth, in every act of our lives. We cannot live to ourselves. We must be either a light to illumine or a tempest to destroy. We must bear constantly in mind that there is one record we cannot interline—our lives written on other's hearts. How gladly we would review and write a kind word there, a generous act here, erase a frown and put in a loving word, a bright smile and a tender expression. Harshness would be erased and gentleness written. But, alas! what is written is written. Clotho will not begin anew to spin the threads of life and our actions go forth into the world freighted with their burden of good or evil influence.

Character is one of the greatest motive powers in the world. In its noblest embodiments it exemplifies human nature in its highest forms, for it exhibits man at his best.

It is the corner-stone of individual greatness—the Doric and splendid column of the majestic structure of a true and dignified man, who is at once a subject and a king. Character is to a man what the fly-wheel is to the engine. By the force of its momentum it carries him through times of temptation and trial; it steadies him in times of popular excitement and tumult and exerts a guiding and controlling influence over his life.

There are trying and perilous circumstances in life which show how valuable and important a good character is. It is a strong and sure staff of support when everything else fails. In the crisis of temptation, in the battle of life, when the struggle comes either within or without, it is our strength, heroism, virtue and consistency—our character, in short—which defends and secures our happiness and honor. And if they fail us in the hour of need—in the season of danger—all may be irretrievably lost and nothing left us except vain regrets and penitential tears.

Character is power, character is influence and he who] has character, though he may have nothing else, has the means of being eminently useful, not only to his immediate friends, but to society, to the Church of God and to the world. When a person has lost his character all is lost—all peace of mind, all complacency in himself, are fled forever. He despises himself; he is despised by his fellow-men. Within is shame and remorse; without, neglect and reproach. He is of necessity a miserable and useless man and he is so even though he be clad in purple and fine linen and fare sumptuously every day. It is better to be poor; it is better to be reduced to beggary; it is better to be cast into prison, or condemned to perpetual slavery than to be destitute of a good name, or endure the pains and evils of a conscious worthlessness of character. The value of character is the

standard of human progress. The individual, the community, the nation, tell of their standing, their advancement, their worth, their true wealth and glory, in the eye of God, by their estimation of character. That man or nation that lightly esteems character, is low, groveling, and barbarous.

Wherever character is made a secondary object sensualism and crime prevail. He who would prostitute character to reputation is base. He who lives for anything less than character is mean. He who enters upon any study, pursuit, amusement, pleasure, habit, or course of life, without considering its effect upon his character is not a trusty or an honest man. He whose modes of thought, states of feeling, every-day acts, common language, and whole outward life, are not directed by a wise reference to their influence upon his character is a man always to be watched. Just as a man prizes his character so is he.

There is a difference between character and reputation. Character is what a man is; reputation is what he is thought to be. Character is within; reputation is without. Character is always real; reputation may be false. Character is substantial and enduring; reputation may be vapory and fleeting. Character is at home; reputation is abroad. Character is in a man's own soul; reputation is in the minds of others. Character is the solid food of life; reputation is the dessert. Character is what gives a man value in his own eyes; reputation is what he is valued at in the eyes of others. Character is his real worth; reputation is his market price. A man may have a good character and a bad reputation; or, a man may have a good reputation and a bad character, as we form our opinion of men from what they appear to be, and not from what they really are. Most men are more anxious about their reputation than they are about their

character. This is not right. While every man should endeavor to maintain a good reputation, he should especially labor to possess a good character. Our true happiness depends not so much on what is thought of us by others as on what we really are in ourselves. Men of good character are generally men of good reputation, but this is not always the case, as the motives and actions of the best of men are sometimes misunderstood and misrepresented. But it is important above everything else, that we be right and do right, whether our motives and actions are properly understood and appreciated or not. Nothing can be so important to any man as the formation and possession of a good character.

Character is of slow but steady growth, and the smallest child and the humblest and weakest individual may attain heights that now seem inaccessible by the constant and patient exercise of just as much moral power as, from time to time, they possess. The faithful discharge of daily duty, the simple integrity of purpose and power of life that all can attain with effort, contribute silently but surely to the building up of a moral character that knows no limit to its power, no bonds to its heroism. The influences which operate in the formation of character are numerous, and however trivial some of them may appear they are not to be despised. The most powerful forces in nature are those that operate silently and imperceptibly. This is equally true of those moral forces which exert the greatest influence on our minds and give complexion to our character. Among the most powerful are early impressions, examples, and habits. Early impressions, although they may appear to be but slight, are the most enduring, and exert a great influence on life. The tiniest bit of public opinion sown in the minds of children in private life afterwards issue forth to the world and become

its public opinions, for nations are gathered out of nurseries. By repetition of acts the character becomes slowly but decidedly formed. The several acts may seem in themselves trivial, but so are the continuous acts of daily life.

Our minds are given us, but our characters we make. The full measure of all the powers necessary to make a man are no more a character than a handful of seeds is an orchard of fruit. Plant the seeds and tend them well and they will make an orchard. Cultivate the powers and harmonize them well and they will make a noble character. The germ is not the tree, the acorn is not the oak; neither is the mind a character. God gives the mind; man makes the character. Mind is the garden; character is the fruit. Mind is the white page; character is the writing we put on it. Mind is the metallic plate; character is our engraving thereon. Mind is the shop, the counting-room; character is our profits on the trade. Large profits are made from quick sales and small percentage; so great characters are made by many little acts and efforts. A dollar is composed of a thousand mills; so is a character of a thousand thoughts and acts. The secret thought never expressed, the inward indulgence in imaginary wrong, the lie never told for want of courage, the licentiousness never indulged in for fear of public rebuke, the irreverence of the heart, are just as effectual in staining the heart as though the world knew all about them.

A subtle thing is character, and a constant work is its formation. Whether it be good or bad, it has been long in its growth and is the aggregate of millions of little mental acts. A good character is a precious thing, above rubies, gold, crowns or kingdoms, and the work of making it is the noblest labor on earth. A good character is in all cases the fruit of personal exertion. It is not an inheritance from parents; it is not created by external advantages; it is no

necessary appendage of birth, wealth, talents or station; but it is the result of one's own endeavors. All the variety of minute circumstances which go to form character are more or less under the control of the individual. Not a day passes without its discipline, whether for good or for evil. There is no act, however trivial, but has its train of consequences; as there is no hair, however small, but casts its shadow.

Not only is character of importance to its possessor as the means of conferring upon him true dignity and worth, but it exerts an influence upon the lives of all within its pale, the importance of which can never be overestimated. It might better be called an effluence; for it is constantly radiating from a man, and then most of all when he is least conscious of its emanation. We are moulding others wherever we are. Books are only useful when they are read; sermons are only influential when they are listened to; but character keeps itself at all times before men's attention, and its weight is felt by everyone who comes within its sphere.

Other agencies are intermittent, like the revolving light, which after a time of brightness goes out into a period of darkness; but character is continuous in its operations, and shines with the steady radiance of a star. A good character is therefore to be carefully maintained for the sake of others, if possible, more than ourselves. It is a coat of triple steel, giving security to the wearer, protection to the oppressed, and inspiring the oppressor with awe. Every man is bound to aim at the possession of a good character as one of the highest objects of his life. His very effort to secure it by worthy means will furnish him with a motive for exertion, and his idea of manhood in proportion as it is elevated, will steady and animate his motives. The pursuit of it will prove no obstacle to the acquisition of wealth or fame, but on the

contrary not only is the attainment of a good character an almost indispensable thing for him who would make his mark in the world, but such is the nature of character that the control over the acts and thoughts of an individual, which must be acquired before character can exhibit inherent strength, conduces in a very great degree to the very condition which produces success.

Character is the grandest thing man can live for; it is to have worth of soul, wealth of heart, diamond-dust of mind. He who has this aim lives to be what he ought to be, and to do what duty requires. To him comes fame, delighted to crown him with her wreaths of honor. Sum it up as we will, character is the great desideratum of human life. This truth, sublime in its simplicity and powerful in its beauty, is the highest lesson of religion, the first that youth should learn, and the last that age should forget.

It is of minor importance what trials and struggles must be passed through if only the grand result is achieved and no well-balanced character, can ever be produced without being tested by hardship and adversity. The lesson of perfect conquest over self, requires that a man must learn to endure slights and crosses, without losing his temper and when self-control is perfect without even seeming to be disconcerted by them. Benjamin Franklin who started in life a rude and uneducated lad, acquired such self-command and so perfect a manner, that he met the crowned heads of Europe and won the respect and esteem of all who met him by the dignity and force of his character. This he acquired by a force of self-discipline; taking note of his own defects of character and as fast as they were discovered endeavoring to overcome them. How many men have the strength to do as he did and listen attentively to those who told him of his faults.

For all have faults, as no one is perfect; but the man who recognizes his faults and earnestly desires to overcome them is laying the foundation of a character that will grow more perfect day by day; while he who wraps himself in a mantle of false pride and resents the mere allusion to his faults merely displays his weakness and shows his own lack of proper balance. Some faults are of such a nature that they merely act as foils to show the strong points of a character. Who can help admiring that generous hospitality which still lingers among the residents of the South and which leads them to offer the best they have to a passing guest even though they may be in dire poverty. Those faults of character which should be shunned more than all the rest are selfishness and cruelty. Much may be excused to him who is unselfish and kind in his relations with his fellow men. But a cruel and selfish man can never be admirable even if he have every gift which fortune can bestow. Napoleon Bonaparte will be long admired for his intellect and power, but future generations will learn to abhor his name and career because it was stained with blood, and his character was as selfish as it was cruel.



CHAPTER XXI

KINDNESS AND BENEVOLENCE,

“A soft answer turneth away wrath.”

KINDNESS is the music of good-will to men and on this harp, the smallest fingers in the world may play heaven's sweetest tunes on earth. Kindness is one of the purest traits that find a place in the human heart. It gives us friends wherever we may chance to wander. Whether we dwell with the savage tribes of the forest or with civilized races, kindness is a language understood by the former as well as the latter. Its influence never ceases. Started once, it flows onward like the little mountain rivulet in a pure and increasing stream. To show kindness it is not necessary to give large sums of money, or perform some wonderful deed that will immortalize your name. It is the tear dropped with the mother as she weeps over the bier of her departed child; it is the word of sympathy to the discouraged and the disheartened, the cup of cold water and the slice of bread to the hungry one.

Kindness makes sunshine wherever it goes. It finds its way into the hidden chambers of the heart and brings forth

golden treasures, which harshness would have sealed up forever. Kindness makes the mother's lullaby sweeter than the song of the lark and renders the care-worn brow of the father and man of business, less severe in its expression. It is the water of Lethe to the laborer, who straightway forgets his weariness born of the heat and burden of the day.

Kindness, is the real law of life, the link that connects earth with heaven, the true philosopher's stone, for all it touches it turns into virgin gold; the true gold, wherewith we purchase contentment, peace and love. Would you live in the remembrance of others after you shall have passed away? Write your name on the tablets of their hearts by acts of kindness, love and mercy.

Kindness is an emotion of which we never ought to feel ashamed. Graceful, especially in youth, is the tear of sympathy and the heart that melts at the tale of woe. We should not permit ease and indulgence to contract our affection and wrap us up in a selfish enjoyment; but we should accustom ourselves to think of the distresses of human life and how to relieve them. Think of the solitary cottage, the dying parent and the weeping child. A tender-hearted and compassionate disposition, which inclines men to pity and to feel the misfortunes of others as its own, is of all dispositions the most amiable and though it may not receive much honor, is worthy of the highest. Kindness is the very principle of love, an emanation of the heart which softens and gladdens and should be inculcated and encouraged in all our intercourse with our fellow-beings.

Kindness does not consist in gifts, but in gentleness and generosity of spirit. Men may give their money, which comes from their purse and withhold their kindness, which comes from the heart. The kindness which displays itself in giving money does not amount to much and often does



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as much harm as good; but the kindness of true sympathy, of thoughtful help, is never without beneficent results. The good temper that displays itself in kindness must not be confounded with passive goodness. It is not by any means indifferent, but largely sympathetic. It does not characterize the lowest; but the highest classes of society.

True kindness cherishes and actively promotes all reasonable instrumentalities for doing practical good in its own time, and looking into futurity, sees the same spirit working on for the eventual elevation and happiness of the race. It is the kindly disposed men who are the active men of the world, while the selfish and the skeptical, who have no love but for themselves, are its idlers. How easy it is for one being to diffuse pleasure around him and how truly is one fond heart a fountain of gladness, making everything in its vicinity to freshen into smiles. Its effect on stern natures is like the Spring rain, which melts the icy covering of the earth and causes it to open to the beams of heaven.

In the intercourse of social life it is by little acts of watchful kindness recurring daily and hourly—and opportunities of doing kindness if sought for are constantly starting up—it is by words, by tones, by gestures, by looks, that affection is won and preserved. He who neglects these trifles, yet boasts that, whenever a great sacrifice is called for, he shall be ready to make it, will rarely be loved. The likelihood is he will not make it and if he does, it will be much rather for his own sake than for his neighbor's. Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindness and small obligations, given habitually, are what win and preserve the heart and secure comfort. The little unremembered acts of kindness and love are the best portion of a good man's life. Those little nameless acts which manifest themselves by tender and af-

fectionate looks and little kind acts of attention do much to increase the happiness of life.

Little kindnesses are great ones. They drive away sadness and cheer up the soul beyond all common appreciation. They are centers of influence over others, which may accomplish much good. When such kindnesses are administered in times of need they are like "apples of gold in pictures of silver" and will be long remembered. A word of kindness in a desperate strait is as welcome as the smile of an angel and a helpful hand-grasp is worth a hundred-fold its cost, for it may have rescued for all future the most kingly thing on earth—*the manhood of a man.*

It should not discourage us if our kindness is unacknowledged; it has its influence still. Good and worthy conduct may meet with an unworthy or ungrateful return; but the absence of gratitude on the part of the receiver cannot destroy the self-approbation which recompenses the giver. The seeds of courtesy and kindness may be scattered around with so little trouble and expense that it seems strange that more do not endeavor to spread them abroad. Could they but know the inward peace which requites the giver for a kindly act, though coldly received by the one to be benefitted, would not hesitate to let the kindly feelings, latent in us all, have free expression. Kindly efforts are not lost. Some of them will inevitably fall on good ground and grow up into benevolence in the minds of others and all of them will bear fruit of happiness in the bosom whence they spring. It is better never to receive a kindness than not to bestow one. Not to return a benefit is the greater sin, but not to confer it is the earlier.

The noblest revenge we can take upon our enemies is to do them a kindness. To return malice for malice and injury for injury, will afford but a temporary gratification to our

evil passions and our enemies will be rendered more and more bitter against us. But to take the first opportunity of showing how superior we are to them by doing them a kindness or by rendering them a service, is not only the nobler way, but the sting of reproach will enter deeply into their souls and while unto us it will be a noble retaliation, our triumph will not unfrequently be rendered complete, not only by beating out the malice that had otherwise stood against us, but by bringing repentant hearts to offer themselves at the shrine of friendship. A more glorious victory cannot be gained over another man than this, that when the injury began on his part the kindness should begin on ours.

The tongue of kindness is full of pity, love and comfort. It speaks a word of comfort to the desponding, a word of encouragement to the faint-hearted, of sympathy to the bereaved, of consolation to the dying. Urged on by a benevolent heart, it loves to cheer, console and invigorate the sons and daughters of sorrow. Kind words do not cost much. They never blister the tongue or lips and no mental trouble ever arises therefrom. Be not saving of kind words and pleasing acts, for such are fragrant gifts, whose perfume will gladden the heart and sweeten the life of all who hear or receive them. Words of kindness fitly spoken are indeed both precious and beautiful; they are worth much and cost little.

Kind words are like the breath of the dew upon the tender plants, falling gently upon the drooping heart, refreshing its withered tendrils and soothing its woes. Bright oases are they in life's great desert. Who can estimate the pangs they have alleviated, or the good works they have accomplished? Long after they are uttered do they reverberate in the soul's inner chamber and like low, sweet strains of music, they serve to quell the memory of bitter-

ness or of personal wrong, to lead the heart to the sunnier paths of life. And when the heart is sad and like a broken harp, the chords of pleasure cease to vibrate, how peculiarly acceptable then, are kind words from others.

Who can rightly estimate the ultimate effect of one kind word fitly spoken? One little word of tenderness gushing in upon the soul will sweep long neglected chords and awaken the most pleasant strains. Kind words are like jewels in the heart, never to be forgotten, but perhaps to cheer by their memory a long, sad life, while words of cruelty are like darts in the bosom, wounding and leaving scars that will be borne to the grave by their victim. Speak kindly in the morning; it lightens all the cares of the day and makes the household and other affairs move along more smoothly. Speak kindly at night; for it may be that before dawn some loved one may finish his or her space of life and it will be too late to ask forgiveness. Speak kindly at all times; it encourages the downcast, cheers the sorrowing and very likely awakens the erring to earnest resolves to do better, with strength to keep them. Always leave home with kind words; for they may be the last. Kind words are the bright flowers of earthly existence; use them and especially around the fireside circle. They are jewels beyond price and powerful to heal the wounded heart and make the weighed-down spirit glad.

Doing good is the only certain happy action of a man's life. The very consciousness of well doing is in itself ample reward for the trouble we have been put to. The enjoyment of benevolent acts grows upon reflection. Experience teaches this so truly, that never did any soul do good but he came readier to do the same again with more enjoyment. Never was love, or gratitude, or bounty practiced but with

increasing joy, which made the practicer more in love with the fair act

If there be a pleasure on earth which angels can not enjoy, and which they might almost envy man the possession of, it is the power of relieving distress. If there be a pain which devils might almost pity man for enduring, it is the death-bed reflection that we have possessed the power of doing good, but that we have abused and perverted it to purposed ill. He who never denied himself for the sake of giving has but glanced at the joys of benevolence. We owe our superfluity, and to be happy in the performance of our duty we must exceed it. The joy resulting from the diffusion of blessings to all around us is the purest and sublimest that can ever enter the human mind, and can be understood only by those who have experienced it. Next to the consolation of divine grace it is the most sovereign balm to the miseries of life, both in him who is the object of it and in him who exercises it.

In all other human gifts and possessions, though they advance nature, yet they are subject to excess. For so we see that by aspiring to be like God in power, the angels transgressed and fell; by aspiring to be like God in knowledge man transgressed and fell; but by aspiring to be like God in goodness or love neither man nor angels ever did or shall transgress, for unto that imitation we are called. A life of passionate gratification is not to be compared with a life of active benevolence. God has so constituted our natures that a man can not be happy unless he is or thinks he is a means of doing good. We can not conceive of a picture of more unutterable wretchedness than is furnished by one who knows that he is wholly useless in the world.

A man or woman without benevolence is not a perfect being; they are only a deformed personality of true manhood

or womanhood. In every heart there are many tendencies to selfishness; but the spirit of benevolence counteracts them all. In a world like this, where we are all so needy and dependent, where our interests are so interlocked, where our lives and hearts overlap each other and often grow together, we cannot live without a good degree of benevolence. We do most for ourselves when we do most for others; hence our highest interests, even from a purely selfish point of view, are in the paths of benevolence. And in a moral sense we know "that it is more blessed to give than to receive." Good deeds double in the doing, and the larger half comes back to the donor. A large heart of charity is a noble thing, and the most benevolent soul lives nearest to God. Selfishness is the root of evil; benevolence is its cure. In no heart is benevolence more beautiful than in youth; in no heart is selfishness more ugly. To do good is noble; to be good is more noble. This should be the aim of all the young. The poor and the needy should occupy a large place in their hearts. The sick and suffering should claim their attention. The sinful and criminal should awaken their deepest pity. The oppressed and downtrodden should find a large place in their compassion.

Woman appears in her best estate in the exercise of benevolent deeds. How sweet are her soothing words to the disconsolate! How consoling her tears of sympathy to the mourning! How fresh her spirit of hope to the discouraged! How balmy the breath of her love to the oppressed! Man, too, appears in his best light and grandest aspect when he appears as the practical follower of Him who went about doing good. He who does these works of practical benevolence is educating his moral powers in the school of earnest and glorious life. He is laying the foundation for a noble and useful career. He is planting the

seeds of a charity that will grow to bless and save the sufferings of our fellow men.

Liberality consists less in giving profusely than in giving judiciously, for there is nothing that requires so strict an economy as our benevolence. Liberality, if spread over too large a surface, produces no crop. If over one too small it exuberates in rankness and in weeds. And yet it requires care to avoid the other extreme. It is better to be sometimes mistaken than not to exercise charity at all. Though we may chance sometimes to bestow our beneficence on the unworthy it does not take from the merit of the act. It is not the true spirit of charity which is ever rigid and circumspect, and which always mistrusts the truth of the necessities laid open to it. Be not frightened at the hard word "impostor." "Cast thy bread upon the waters." Some have unawares entertained angles.

A man should fear when he enjoys only what good he does publicly, lest it should prove to be the publicity rather than the charity that he loves. We have more confidence in that benevolence which begins in the home and diverges into a large humanity than in the world-wide philanthropy which begins at the outside and converges into egotism. A man should, indeed, have a generous feeling for the welfare of the whole world, and should live in the world as a citizen of the world. But he may have a preference for that particular part in which he lives. Charity begins at home, but it may and ought to go abroad; still we have no respect for self-boasting charity which neglects all objects of commiseration near and around it, but goes to the end of the world in search of misery for the sake of talking about it.

Generosity during life is a very different thing from generosity in the hour of death. One proceeds from genuine liberality and benevolence; the other from pride or fear. He

that will not permit his wealth to do any good to others while he is living prevents it from doing any good to himself when he is gone. By an egotism that is suicidal and has a double edge he cuts himself off from the truest pleasures here, and the highest pleasures hereafter. To pass a whole lifetime without performing a single generous action till the dying hour, when death unlocks the grasp upon earthly possessions, is to live like the Talipat palm-tree of the East, which blossoms not till the last year of its life. It then suddenly bursts into a mass of flowers, but emits such an odor that the tree is frequently cut down to be rid of it. Even such is the life of those who postpone their munificence until the close of their days, when they exhibit a late efflorescence of generosity, which lacks the sweet-smelling perfume which good deeds should possess. And when it appears, like the Talipat flower, it is a sure sign that death is at hand. They surrender everything when they see they cannot continue to keep possession and are at last liberal when they can no longer be parsimonious. The truly generous man does not wish to leave enough to build an imposing monument, since there is so much sorrow and suffering to be alleviated. They enjoy the pleasure of what they give by giving it when alive and seeing others benefitted thereby.

A conqueror is regarded with awe, the wise man commands our esteem, but it is the benevolent man who wins our affection. A beneficent person is like a fountain watering the earth and spreading fertility; it is, therefore, more delightful and more honorable to give than to receive. The last, best fruit which comes to late perfection, even in the kindest soul, is tenderness toward the hard, forbearance towards the unforbearant, warmth of heart towards the cold, philanthropy towards the misanthropic.

CHAPTER XXII

POLITENESS, SOCIABILITY AND MODESTY

“Manners make the Man.”



AMONG the qualities of mind and heart which conduce to worldly success, there is no one the importance of which is more real, yet which is more generally underrated at this day by the young, than courtesy—that feeling of kindness, of love for our fellows, which expresses itself in pleasant manners. Owing to that spirit of self-reliance and self-assertion, they are too apt to despise those nameless and exquisite tendernesses of thought and manner that mark the true gentleman. Yet history is crowded with examples showing that, as in literature it is the delicate, indefinable charm of style, not the thought, that makes a work immortal, so it is the bearing of a man towards his fellows that oftentimes, more than any other circumstances, promotes or obstructs his advancement in life.

Manner has a great deal to do with the estimation in which men are held by the world; and it has often more influence in the government of others than qualities of much greater depth and substance. We may complain that our fellow-men are more for form than substance, for the superficial

rather than the solid contents of a man, but the fact remains, and it is a clue to many of the seeming anomalies and freaks of fortune which surprise us in the matter of worldly prosperity. The success or failure of one's plans have often turned upon the address and manner of the man. Though there are a few people who can look beyond the rough husk or shell of a fellow-being to the finer qualities hidden within, yet the vast majority, not so keen-visaged nor tolerant, judge a person by his outward bearings and conduct.

Grace, agreeable manners and fascinating powers are one thing, while politeness is another. The two points are often mistaken in the occasional meeting, but the true gentleman always rises to the surface at last. Nothing will develop a spirit of true politeness except a mind imbued with goodness, justness and generosity. Manners are different in every country; but true politeness is everywhere the same. Manners which take up so much of our attention are only artificial helps which ignorance assumes in order to imitate politeness, which is the result of much good sense, some good-nature and a little self-denial for the sake of others, but with no design of obtaining the same indulgence from them. A person possessed of those qualities, though he had never seen a court, is truly agreeable; and if without them would continue a clown, though he had been all his life a gentleman usher.

He is truly well-bred who knows when to value and when to despise those national peculiarities which are regarded by some with so much observance. A traveler of taste at once perceives that the wise are polite all the world over, but that fools are polite only at home. Since circumstances always alter cases, the polite man must know when to violate the conventional forms which common practice has established, and when to respect them. To be a slave to any set code

of actions is as bad as to despise them. Perceptiveness, adaptation, penetration and a happy faculty of suiting manners to circumstances, is one of the principles upon which one must work; for the etiquette of the drawing-room differs from that of the office or railroad car, and what may be downright rudeness in one case may be gentility in the other.

Benevolence and charity, with a true spirit of meekness, must be one of the ruling motives of the understanding; for without this no man can be polite. Politeness must know no classification; the rich and the poor must alike share its justice and humanity. Exclusive spirits that shun those whose level in life is not on the same extravagant platform as themselves, cannot aspire to the high honor of wearing the name of gentleman. The truly polite man acts from the highest and noblest ideas of what is right.

True politeness ever hath regard for the comfort and happiness of others. "It is," says Witherspoon, real kindness kindly expressed." Viewed in this light how devoid of the virtue are some who pride themselves on a strict observance of all its rules! Many a man who now stands ranked as a gentleman, because his smile is ready and his bow exquisite, is, in reality, unworthy of such an honor, since he cares more for the least incident pertaining to his own comfort than he does for the greatest occasion of discomfort to others.

The true gentleman is recognized by his regard for the rights and feelings of others, even in matters the most trivial. He respects the individuality of others just as he wishes others to respect his own. In society he is quiet, easy, unobtrusive, putting on no airs nor hinting by word or manner that he deems himself better, wiser, or richer than anyone about him. He is never "stuck up," nor looks down upon others because they have not titles, honors, or

social position equal to his own. He never boasts of his achievements or angles for compliments by affecting to underrate what he has done. He prefers to act rather than to talk and above all things, is distinguished by his deep insight and sympathy, his quick perception of and attention to those little and apparently insignificant things that may cause pleasure or pain to others. In giving his opinions he does not dogmatize; he listens patiently and respectfully to other men and if compelled to dissent from their opinions, acknowledges his fallibility and asserts his own views in such a manner as to command the respect of all who hear him. Frankness and cordiality mark all his intercourse with his fellows and however high his station, the humblest man feels instantly at ease in his presence.

The truest politeness comes of sincerity. It must be the outcome of the heart or it will make no lasting impression, for no amount of polish will dispense with truthfulness. The natural character must be allowed to appear freed of its angularities. To acquire that ease and grace of manners which distinguishes and is possessed by every well-bred person one must think of others rather than of one's self and study to please them even at one's own inconvenience.

"Do unto others as you would that others should do unto you"—the golden rule of life—is also the rule of politeness and such politeness implies self-sacrifice, many struggles and conflicts. It is an art and tact rather than an instinct and inspiration.

Daily experience shows that civility is not only one of the essentials of success, but it is almost a fortune in itself and that he who has this quality in perfection, though a block-head, is almost sure to rise where, without it, men of high ability fail. "Give a boy address and accomplishment," says Emerson, "and you give him the mastery of palaces and

fortunes. Wherever he goes he has not the trouble of earning or owning them; they solicit him to enter and possess." Genuine politeness is almost as necessary to enjoyable success as integrity or industry.

We despise servility, but true and uniform politeness is the glory of any young man. It should be a politeness full of frankness and good nature, unobtrusive, constant and uniform in its exhibition to every class of men. He who is overwhelmingly polite to a celebrity or a nabob and rude to a laborer because he is a laborer deserves to be despised. That style of manners which combines self-respect with respect for the rights and feelings of others, especially if it be warmed up by the fires of a genial heart, is a thing to be coveted and cultivated and it is a thing that pays alike in cash and comfort.

What a man says or does is often an uncertain test of what he is. It is the way in which he says or does it that furnishes the best index of his character. It is by the incidental expression given to his thoughts and feelings by his looks, tones and gestures, rather than by his deeds and words, that we prefer to judge him. One may do certain deeds from design, or repeat certain professions by rote; honeyed words may mask feelings of hate and kindly acts may be formed expressly to veil sinister ends, but the "manner of the man" is not so easily controlled.

The mode in which a kindness is done often affects us more than the deed itself. The act may have been prompted by one of many questionable motives, as vanity, pride, or interests; but the warmth or coldness of address is less likely to deceive. A favor may be conferred so grudgingly as to prevent any feeling of obligation, or it may be refused so courteously as to awaken more kindly feelings than if it had been ungraciously granted

Good manners are well-nigh an essential part of life education and their importance cannot be too largely magnified when we consider that they are the outward expressions of an inward virtue. Social courtesies should emanate from the heart, for remember always that the worth of manner consists in being the sincere expression of feelings. Like the dial of a watch, they should indicate that the works are good and true. True civility needs no false lights to show its points. It is the embodiment of truth, the mere opening out of its inner self. The arts and artificers of a polished exterior are well enough, but if they are anything more or less than a fair exponent of inward rectitude their hollowness cannot long escape detection.

The cultivation of manner, though in excess it is foppish and foolish, is highly necessary in a person who has occasion to negotiate with others in matters of business. Affability and good-breeding may even be regarded as essential to the success of a man in any eminent station and enlarged sphere of life, for the want of it has not unfrequently been found, in a great measure, to neutralize the results of much industry, integrity and honesty of character. There are no doubt, a few strong, tolerant minds which can bear with defects and angularities of manner and look only to the more genuine qualities; but the world at large is not so forbearing and cannot help forming its judgments and likings mainly according to outward conduct.

It has been well remarked that whoever imagines legitimate manners can be taken up and laid aside, put on and off for the moment, has missed their deepest law. A noble and attractive everyday bearing comes of goodness, of sincerity, of refinement and these are bred in years, not moments. It is the fruit of years of earnest, kindly endeavors to please. It is the last touch, the crowning perfection of a

noble character; it has been truly described as the gold on the spire, the sunlight on the cornfield and results only from the truest balance and harmony of soul.

Society has been happily compared to a heap of embers, which when separated, soon languish, darken and expire, but if placed together, glow with a ruddy and intense heat. a just emblem of the strength, happiness and security derived from society. The savage who never knew the blessings of combination and he who quits society from apathy or misanthropic spleen, are like the separate embers, dark, dead, useless; they neither give nor receive heat, neither love nor are beloved.

From social intercourse are derived some of the highest enjoyments of life. Where there is a free interchange of opinion, the mind acquires new ideas and by a frequent exercise of its powers, the understanding gains fresh vigor. The true sphere of human virtue is found in society. This is the school of human faith and trials. In social, active life, difficulties will perpetually be met with. Restraints of many kinds will be necessary and studying to behave right in respect to these is a discipline of the human heart useful to others and improving to itself. It is good to meet in friendly intercourse and pour out that social cheer which so vivifies the weary and desponding heart. It elevates the feelings and makes us all the better for the world.

Society is the balm of life. Should anyone be entirely excluded from all human intercourse he would be wretched. Men were formed for society. It is one important end for which they were made rational creatures. No man was made solely for himself and no man is capable of living in the world totally independent of others. The wants and weaknesses of mankind render society necessary for their convenience, safety and support. God has formed men with

different powers and faculties and placed them under different circumstances, that they might be able to promote each other's good. Some are wiser, richer and stronger than others that they may direct the conduct, supply the wants and bear the burdens of others. Some are formed for one and some are formed for another employment and all are qualified for some useful business, conducive to the general good of society. The whole frame and texture of mankind make it appear that they were designed to live in society. The longer men live in society the more terrible is the thought of being excluded from it.

Society is the only field where sexes meet on the terms of equality; the arena where character is formed and studied; the cradle and the realm of public opinion; the crucible of ideas; the world's university; at once a school and a theatre; the spur and the crown of ambition; the tribunal which unmasks pretensions and stamps real merit; the power that gives government leave to be and outruns the Church in fixing the moral sense of the people.

Many young men fail for years to get hold of the idea that they are subject to social duties. They act as though the social machinery of the world were self-operating. They see around them social organizations in active existence. The parish, the Church and other bodies that embrace in some form of society all men, are successfully operated and yet they take no part nor lot in the matter. They do not think it necessary for them to devote either time or money to society. Sometimes they are apt to get into a morbid state of mind, which disinclines them to social intercourse.

They become so devoted to business that all social intercourse is irksome. They go out to tea as if they were going to jail and drag themselves to a party as to an execu-

tion. This disposition is thoroughly selfish and is to be overcome by going where you are invited, always and at any sacrifice of mere feeling. Do not shrink from contact with anything except bad morals. Men who affect your unhealthy mind with antipathy will prove themselves very frequently on mature acquaintance your best friends and wisest counsellors.

It is to be noticed with what apparent ease some men enter society and how others remain away always. Such are apt to think that society has not discharged its duties as to them. But all social duties are reciprocal. Society is far more apt to pay its dues to the individual than the individual to society. Have you who complain of the cold selfishness of society, done anything to give you a claim to social recognition? What kind of coin do you propose to pay in the discharge of the obligations which come upon you with social recognition? In other words, as a return for what you wish society to do, what will you do for society? Will you be a member of society by right or by courtesy? If you have so mean a spirit as to be content to be a beneficiary of society, to receive favors and confer none, you have no business in the social circle to which you aspire.

The spirit of life is society; that of society is freedom; that of freedom the discreet and modest use of it. A man may contemplate virtue in solitude and retirement; but the practical part consists in its participation and the society it hath with others; for whatever is good is better for being communicated. As too long a retirement weakens the mind, so too much company dissipates it. Too much society is nearly as bad as none. A man secluded from company can have none but the devil and himself to tempt him; but he that converses much in the world has almost as many snares as he has companions. The great object of society is refresh-

ment of spirit. This is not to be obtained by luxury or by the cankerous habit of speaking against others, but by a bright and easy interchange of ideas on subjects which, even in their brightest and most playful aspects are worthy to engage the thoughts of men.

There is an essential vulgarity in one phase of social life, that which considers the welfare of the guest's stomach to be the essential part of the host's duty and the great question of the guests to relate to the decorating of their own backs. Such views elevate nobody; they refine nobody; they inspire and instruct nobody; they satisfy nobody. This view loses sight of the great end and aim of society, which is to refine and elevate mankind, not to feed them upon dainties, or to enable them to show off good clothes. Dean Swift had a better relish for good society than for choice viands. When invited to the houses of great men he sometimes insisted upon knowing what persons he was likely to meet. "I don't want your bill of fare, but your bill of company."

It is this losing sight of the true end of society which causes it to present so many strange anomalies. Yet with all its defects it is well-nigh indispensable to one who would wield power and influence in the world's arena. There is no way to act out the promptings of your better nature and to move men in the right direction, so potential as that offered to the social man. You cannot move men until you show yourself one among them. You cannot know their wants and needs until you have mingled with them. By refusing to cast your lot with others socially, you are as powerless to do good as the mountain peak is to raise tropical flowers.

It is the manner of some to forego meeting tohers socially. There will certainly come a time when they will regret it; for the human heart is like a millstone in a mill. When you

put your wheat under it, it turns and bruises the wheat into flour. If you put no wheat in it, it still grinds on; but then it grinds away itself. In society, the sorrows and griefs of others are the objects from which we extract the flour of charity and kindness; but to the hermit from society his own griefs and sorrows have the effect to render him cold and selfish. Man in society is like a flower-bud on its native stalk. It is there alone his faculties, expanded in full bloom, shine out. "It is not safe for man to be alone." In the midst of the loudest vauntings of philosophy, nature will have her yearning for society and friendship. A good heart wants something to be kind to and the best part of our nature suffers most when deprived of congenial society.

It becomes all men to seek the general good of society in return for the benefits they receive from it. Though the general good of society sometimes requires the individual members to give up private good for that of the public, yet it always is to be supposed that individuals receive more advantage than disadvantage from society, on the whole. Indeed, there is scarcely any comparison in this case. The public blessings are always immensely great and numerous. They are more in number than can be reckoned up and greater in worth than can be easily described.

The most independent individuals in society owe their principal independence to society and the most retired and inactive persons feel the happy influence of society, though they may seem to be detached from it. No man can reflect upon that constant stream of good which is perpetually flowing down to him from well-regulated society, without feeling his obligation to support it. Should this stream of happiness cease to flow, the most careless and indifferent would feel their loss and feel a sense of their duty to uphold the good of society. Let the head of society cease to direct and

the hands to execute and the other members of the public body would soon find themselves in a forlorn and wretched state

It has been remarked that the modest deportment of really wise men when contrasted to the assuming air of the vain and ignorant may be compared to the difference in wheat, which, while its ear is empty, holds up its head proudly, but as soon as it is filled with grain bends modestly down and withdraws from observation. Thus, with true worth and merit, it is uniformly modest in deportment. It is only the shallow-pated who strive to attract attention by pretentious claims. The ocean depths are mute; it is only along shallow shores that the roar of the breakers is heard.

It is not difficult to draw the line between self-reliance and modesty on the one hand, and self-esteem and arrogant pretensions on the other. True self-reliance does not call on all men to witness its exploits. It displays itself in action. It may be reserved in deportment, but quietly and modestly proceeds in the path that wisdom points out, with a steady reliance on its own powers. Not so, self-esteem. Its boast is that it is sufficient for all things; which, to be sure were not so bad, were it not for the fact that, when put to the test by necessity it so quickly abandons its pretentious claims and forgetting to use its own powers, is anxious only for the aid of others.

Modesty is a beautiful setting to the diamond of talents and genius. If "honesty be the best policy," we cannot deny that modesty, as a matter of policy even, hath a rare virtue. What so quickly commands our good wishes as modesty struggling under discouragement, what our sympathy more than modesty struck down by affliction; or what our respect and love more than modesty ministering to the distresses of others? There is no surer passport to the fa-

vors of others than modesty of deportment. It will succeed where all else has failed to waken in the minds of others an interest in our affairs. It is to merit, as shades to figures in a picture, giving it strength and beauty.

Modesty is far different from reserve. Reserve partakes more of the nature of sullen pride. It is haughty in demeanor and hath not the sweet, retiring disposition of modesty. A reserved man is in continual conflict with the social part of his nature and even grudges himself the laugh into which he is sometimes betrayed. The modest man does not refuse to perform his part socially. His only dread is that others may think he is trying to center attention on himself. The really modest man may be the most social of men. The reserved man thinks it is beneath him to mingle with the mass of the people.

Modesty never counsels real merit to conceal itself. It never bids one refuse to act when action is necessary and the person is conscious that his powers are adequate for the performance of the task. Nor when a good deed is to be done should the modest man hesitate to come forward to do it, providing he is capable of so doing. Modesty counsels none to be backwards where duty points the way; but modesty strictly forbids that when a good or meritorious action is done that the performer should spread abroad the story of his doings. Leave that for others to do.

Bashfulness in itself cannot be admired. It completely distrusts its own powers, whereas we have seen that a proper reliance on self is at all times highly commendable. Bashfulness in man is never to be allowed as a good quality, but a weakness, inasmuch as it suppresses his virtues and hides them from the world, when, had he mind to exert himself, he might accomplish much good. We doubt not but there

are many fine intellects passing for naught by reason of their bashfulness.

Modesty is the crowning ornament of womanly beauty and the honor of manly powers. It alike becomes every age, giving new grace to youthful figures and imparting a pleasing virtue to years. It softens the asperities of poverty and is a beautiful setting for wealth and fortune. It gives additional charms to the possessor of genius and talents, or cunningly conceals the want of the same. It is the key that unlocks alike the gate to success or the door of love and respect. It makes life pleasant to the one who exercises the virtue and charities bestowed by its hand are worth far more to the recipient than their mere pecuniary value.



CHAPTER XXIII

DIGNITY AND TRUE NOBILITY

“The dignity of man into your hands is given,
Oh keep it well, with you it sinks or lifts itself to heaven.”

—*Schiller.*

DIGNITY denotes that propriety of mien and carriage which is appropriate to the different walks and ranks of life. In regard to our intercourse with men we should often reflect, not only whether our conduct is proper and correct, but whether it is urbane and dignified. Dignity of carriage is nearly always associated with high endowments, the reverse is, at any rate true, that high endowments are associated with dignity. “A trifling air and manner bespeaks a thoughtless and silly mind,” saith a Chinese proverb, “but a grave and majestic outside is, as it were, the palace of the soul.”

True dignity is never gained by place and never lost when honors are withdrawn. There may be dignity in a hovel as well as in a court; in one who depends on the sweat of his brow as well as one who is placed, by reason of his wealth, in a position of independence. In all ranks and classes it is equally acceptable and worthy of esteem. True dignity is without arms. It does not deal in vain and ostentatious parade. In proportion as we gratify our own self-esteem by

love of display, we commonly forfeit to the same degree the respect of those whose good opinion is worth possessing. A dignified manner is not necessarily an imposing manner; for true dignity is but the outward expression of inherent worth of character, but an imposing manner is generally ostentatious in degree and as such may be taken as an evidence of imposition. That dignity which seeks to make an ostentatious display is often only a veil between us and the real truth of things. It is only the false mask of appearance put on to conceal inherent defects.

The ennobling quality of politeness is dignity. Have you not noticed that there are some persons who possess an inexpressible charm of manner—a something which attracts our love instantaneously, when they have neither wealth, position, nor talents? You will find that a dignity of manner characterizes their actions and that a spirit of dignity hovers around them. On the other hand, have you not seen persons of wealth who were surrounded by luxury and all the comforts of affluence, yet, in lacking a spirit of dignity, lacked the essential to render their lives influential for good?

Where there is an inherent want of dignity in the character, how many distinguished and even noble acquisitions are required to supply its place! But when a neutral dignity of character exists, what a prepossession does it enlist in its favor and with how few substantial and real excellencies are we able to pass creditably through the world!

There are three kinds of dignity which either adorn or deface human character. There is the dignity of etiquette and good manners, which is often of an artificial kind and is a creature of rules and ceremonies and not of the heart. The second is the dignity of pride and arrogance. This is a presumptuous dignity arising from self-conceit and egotism. It is thoroughly selfish in its nature. It is more a spirit of

haughtiness and cold reserve than of true dignity. Then there is the dignity of compassion and kindness. This is that true dignity which ennobles life. It arises, not from selfishness, but from kindness of heart and from a sense of the importance of life.

Some men find it almost impossible to discover the line which separates dignity from conceit. Dignity is a splendid personal quality if it be of the right sort. To possess it is to be above meanness, above cringing, above anything that is low and unseemly. It holds up its head, even among poverty and outward shabbiness and looks the world bravely in the face. It is innate manliness that outward garb cannot change. But conceit is a very different quality and its possessor is very far from being dignified, though he doubtlessly considers himself to be so. He looks upon himself as the grand center of his social system and upon all others as satellites, whose particular business is to revolve around him. The assumption may not take shape in words, but it comes out in his manner all the same. Let him undertake to be amiable and there is a sort of royal condescension; he takes the attitude of stooping, rather than that of one reaching out friendly hands to his equals. All this would be offensive and somewhat exasperating were it not ridiculous. But we laugh in charitable good nature and pity his absurdities. There is little use in trying to point them out to him. He is so hoodwinked by his overshadowing self-esteem that he cannot see. True dignity does not consist in haughty self-assurance. In resolving to be dignified let us see to it that we strive for the true kind.

In counseling dignity, we advise no spirit of hauteur and pride, but we do counsel such outward walk and conversations as shall become one who has a just appreciation of life and its possibilities. One who is always given to light and

flippant remarks and always assuming a free and easy style in his demeanor, cannot carry such an impression of power as one who bears about him the impression of a man among men by his dignified and decorous bearing.

Its seat should be in the mind and then it will not be found wanting in the manner. It is often strikingly and eloquently displayed in the bearings of those utterly unacquainted with the strict rules of etiquette. If one has a modest consciousness of his own worth and a sincere desire to be of worth to others, he must necessarily display true dignity in his manner and bearing towards others.

There is so much in this world that is artificial, so much that glitters in borrowed light, that it is not singular that moral greatness and nobility are often counterfeited by some baser metal—so much so that it is no light task to discriminate rightly between the true and the false and to determine wherein true nobility doth consist. When we carefully consider the nature of man, we readily admit that it is in the possession of moral and intellectual powers that his superiority over the brute world consists.

In the society of his fellow-men man ought not to be rated by his possessions, by his stores of gold, by his office of honor and trust; these are but temporary and accidental advantages and the next turn of fortune may tear them from his grasp. The light of fame, though it shines with ever so clear a light, is able to dispel the darkness of death but a little ways. The greatest characters of antiquity are but little known. Curiosity follows them in vain, for the veil of oblivion successfully hides the greater portion of their lives.

The world ofttimes knows nothing of its greatest men. Their lives were passed in obscurity, but real nobility of character was theirs and this is nearly always unseen and unknown. He who in tattered garments toils on the way

may, and often does, possess more nobility of spirit than he who is driven past in a chariot. It is the mind that makes the heart rich and as the sun breaks through the darkest clouds, so honor peereth in the meanest habit. Public martyrdom of every shade has a certain *eclat* and popularity connected with it that will often bear men up to endure its trials with courage; but those who suffer alone, without sympathy, for truth or principle—those who, unnoticed by men, maintain their part and, in obscurity and amid discouragement, patiently fulfil their trust—these are the real heroes of the age and the suffering they bear is real greatness.

It is refreshing to read the account of some of the truly great men and women, whose lives of usefulness have done much for the alleviation of the world's misery. And after all, there is no true nobility except as it displays itself in good deeds. Says Matthew Henry: "Nothing can make a man truly great but being truly good and partaking of God's holiness." That which constitutes human goodness, human greatness, and human nobleness is not the degree of enlightenment with which men pursue their own advantages, but it is self-forgetfulness, self-sacrifice, and the disregard of personal advantages, remote or contingent, because some other line of conduct is nearer right. The greatest man is he who chooses right with the most invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and most fearless under menaces and frowns.

Some persons are great only in their ability to do evil. Such appears to have constituted the greatness of many of those individuals who drenched the world in blood that their ambition might be satisfied. They may possess the most astonishing mental qualities, yet may be overruled for evil instead of good. Men of the most brilliant qualities need

only a due admixture of pride, ambition, and selfishness to be great only in evil ways. Energy without integrity of character and a soul of goodness may only represent the embodied principle of evil. But when the elements of character are brought into action by a determinate will, and influenced by high purposes, a man enters upon and courageously perseveres in the path of duty at whatever cost of worldly interests, he may be said to approach the summit of his being—to possess true nobility of character; he is the embodiment of the highest idea of manliness.

The life of such a man becomes repeated in the life and actions of others. He is just and upright in his business dealings, in his public actions, and in his family life. He will be honest in all things—in his works and in his words. He will be generous and merciful to his opponent—to those who are weaker as well as those stronger than himself. "The man of noble spirit converts all occurrences into experience, between which experience and his reason there is marriage, and the issue are his actions. He moves by affection, not for affection; he loves glory, scorns shame, and governeth and obeyeth with one countenance, for it comes from one consideration. Knowing reason to be no idle gift of nature, he is the steersman of his own destiny. Truth is his goddess, and he takes pains to get her, not to look like her. Unto the society of men he is a sun whose clearness directs in a regular motion. He is the wise man's friend, the example of the indifferent, the medicine of the vicious. Thus time goeth not from him but with him, and he feels age more by the strength of his soul than by the weakness of his body. Thus feels he no pain, but esteems all such things as friends that desire to file off his fetters and help him out of prison."

True nobility of spirit is always modest in expression. The grace of an action is gone as soon as we are convinced

that it was done only that persons might applaud the act. But he who is truly great, and does good because it is his duty, is not at all anxious that others should witness his acts. His aim is to do good because it is right. His nobility does not show itself in waiting and watching for some chance to do a great good at once. Greatness can only be rightly estimated when minuteness is justly revered. Greatness is the aggregation of minuteness; nor can its sublimity be felt truthfully by any mind unaccustomed to the watching of what is least. His nobility consists in being great in little things. All the little details of life are attended to, and thus the soul is prepared for great ones. There is more true nobility in duty faithfully done than in any one great act when others are looking on and signifying their approval, and thus by their sympathy spurring the soul on to greater exertions.

It is impossible to conceive of a truly great character, and not think of one imbued with the spirit of kindness. Nobility of spirit will not dwell with the haughty in manner. It delights to take up its abode with the generous and tender-hearted; those who seek to relieve the misery of others as they would their own. If you contrast the career of Napoleon Bonaparte and Florence Nightingale, though one filled all Europe with the terror of his name, doubt not that in the scale of moral greatness the latter far outweighs the former. Kindness is the most powerful instrument in the world to move men's hearts, and a word in kindness spoken will often do more for the furtherance of your cause than any amount of angry reasoning. Therefore, it is not singular that one whose whole life is spent in the exercise of kindness should possess a peculiar power over the lives of others—in effect, wield such an influence over them as marks him as one of the truly great.

Nobility of character is also reverential. The possession of this quality also marks the noblest and highest type of

manhood and womanhood. Reverence for things consecrated by the homage of generations, for high objects, pure thoughts and noble aims, for the great men of former times and the high minded workers among our contemporaries. Reverence is alike indispensable to the happiness of individuals, of families and of nations. Without it there can be no trust, no faith, no confidence, either in God or man—neither social peace nor social progress. Reverence is but another name for love, which binds men to each other, and all to God.

The rewards of a life of moral greatness rests with posterity. Great men are like the oaks, under the branches of which men are happy in finding a refuge in times of storm and rain. But when the danger is past they take pleasure in cutting the bark and breaking the branches. As long as human nature is such a mass of contradictions this is not to be wondered at. But the influence of such men is ever working and will sooner or later show itself. Men such as these are the true life-blood of the country to which they belong. They elevate and uphold it, fortify and ennoble it, and shed a glory over it by the example of life and character which they have bequeathed to it. "The names and manners of great men," says an able writer, "are the dowry of a nation." Whenever national life begins to quicken, the dead heroes rise in the memory of men. These men of noble principles are the salt of the earth. In death, as well as life, their example lives in their country, a stimulus and encouragement to all who have the soul to adopt it.

Nobility of character is within the reach of all. It is the result of patient endeavors after a life of goodness, and when acquired, cannot be swept away unless by the consent of its possessor. Wealth may be lost by no fault of its possessor, but greatness of soul is an abiding quality. One

may fail in his other aims; the many accidents of life may bring to naught his most patient endeavors after worldly fame or success; but he who strives for nobility of character will not fail of reward, if he but diligently seek the same by earnest resolve and patient labor. Is there not in this a lesson of patience for many who are almost weary of striving for better things? If success does not crown their ambitious efforts, will they not be sustained by the smile of an approving conscience? Strong in this, they can wait with patience till, in the fullness of time, their reward cometh.

There is a wave of new thought sweeping over the land and the old standards of success are being weighed in the balance and found wanting. The craze for wealth, the thirst for gold, is appearing to the truly advanced soul among men as unutterably foolish and unworthy. The student of Personal Magnetism learns to know what the true wealth which enriches human life consists of and he values gold as something infinitely inferior to the power which inheres in the meanest and most degraded human soul. In these days when men are so madly crowding each other to obtain possession of gold, we need some of the spirit that inspired Quintus Curtius, that noble Roman warrior, who when told that the choicest treasures of Rome must be thrown into the yawning crevasse opened in the forum by an earthquake, exclaimed: "What greater treasure does Rome possess than the manhood and valor of her sons." So mounting his horse and in full armor, he leaped into the abyss and was never heard of more.

That wealth is truest and most valuable, which adds to the power and ability to enjoy life. Happiness is coveted by all and he is the best teacher who teaches truly the way in which it may be obtained, but happiness can only be secured by working in harmony with natural law, and that law is so

often unknown to those who desire power and knowledge, that they seek in vain. But the path is plain to those who have made Occult Science a life study and our knowledge is gladly given to assist those deserving ones who earnestly desire higher light and knowledge. A study of Personal Magnetism will dispel all doubt and lead you upward by easy steps until you feel within this power, which will regenerate your life and make every true and worthy ambition possible of attainment.



CHAPTER XXIV

SELF-CONTROL, COURAGE AND AMBITION.

“These multiply the chances of success.”

SELF-CONTROL is the highest form of courage. It is the base of all the virtues. It is one of the most important but one of the most difficult things for a powerful mind to be its own master. If he reigns within himself and rules passions, desires and fears, he is more than a king.

Too often self-control is made to mean only the control of angry passions, but that is simply one form of self-control; in another—a higher and more complete sense—it means the control over all the passions, appetites and impulses. True wisdom ever seeks to restrain one from blindly following his own impulses and appetites, even those which are moral and intellectual, as well as those which are animal and sensual. In the supremacy of self-control consists one of the perfections of the ideal man. Not to be impulsive, not to be spurred hither and thither by each desire that in turn comes uppermost but to be self-restrained, self-balanced, governed by the joined decision of the feelings in council assembled, before whom every action shall have been fully debated and calmly determined, this is true strength and wisdom.

Mankind are endowed by the Creator with qualities which raise them infinitely higher in the scale of importance than any other members of the animal world. They are given reason as a guide to follow rather than instinct. But if men give the reins to their impulses and passions, from that moment they surrender this high prerogative. They are carried along the current of their life and become the slaves of their strongest desires for the time being. To be morally free—to be more than animal—man must be able to resist instinctive impulses. This can only be done by the exercise of self-control. Thus it is this power that constitutes the real distinction between a physical and a moral life, and that forms the primary basis of individual character. Nine-tenths of the vicious desires that degrade society and the crimes that disgrace it, would shrink into insignificance before the advance of valiant self-discipline, self-respect, and self-control.

It is necessary to one's personal happiness to exercise control over his words as well as his acts, for there are words that strike even harder than blows, and men may "speak daggers," even though they use none. Character exhibits itself in control of speech as much as anything else. The wise and forbearant man will restrain his desire to say a smart or severe thing at the expense of another's feelings, while the fool speaks out what he thinks and will sacrifice his friend rather than his joke. There are men who are headlong in their language as in their actions because of the want of forbearance and self-restraining patience.

Government is at the bottom of all progress. The state or nation that has the best government progresses most; so the individual who governs best himself makes the most rapid progress. The native energies of the human soul press it to activity; controlled they bear it forward in right paths; un-

controlled they urge it on to probable destruction. No man is free who has not the command over himself, but allows his appetites or his temper to control him; and to triumph over these is of all conquests the most glorious. He who is enslaved to his passions is worse than Athens was by her thirty tyrants. He who indulges his sense in any excesses renders himself obnoxious to his own reason, and to gratify the brute in him displeases the man and sets his two natures at variance. We ought not to sacrifice the sentiments of the soul to gratify the appetites of the body. Passions are excellent servants, and when properly trained and disciplined are capable of being applied to noble purposes; but when allowed to become masters they are dangerous in the extreme.

To resist strong impulses, to subdue powerful passions, to silence the voice of vehement desire, is a strong and noble virtue. And the virtue rises in height, beauty and grandeur in proportion to the strength of the impulses subdued. True virtue is not always visible to the gaze of the world. It is often still and calm. Composure is often the highest result of power and there are seasons when to be still demands immeasurably higher strength than to act. Think you it demands no power to calm the stormy elements of passions; to throw off the load of dejection, to repress every repining thought when the dearest hopes are withered, and to turn the wounded spirit from dangerous reveries and wasting grief to the quiet discharge of ordinary duties? Is there no power put forth when a man, stripped of his property—of the fruits of a life's labor—quells discontent and gloomy forebodings and serenely and patiently returns to the task which providence assigns? We doubt not that the all-seeing eye of God sometimes discerns the sublimest human energy under a form and countenance which, by their composure

and tranquility, indicate to the human spectator only passive virtues. Individuals who have attained such power are among the great ones of earth.

Strength of character consists of two things—power of will and power of self-restraint. It requires two things, therefore, for its existence—strong feelings and strong command over them. Ofttimes we mistake strong feelings for strong character. He is not a strong man who bears all before him, at whose frown domestics tremble and the children of the household quake; on the contrary, he is a weak man. It is his passions that are strong; he, mastered by them, is weak. You must measure the strength of a man by the power of the feelings he subdues, not by the power of those that subdue him.

Did we ever see a man receive a flagrant injury and then reply calmly? That is a man spiritually strong. Or did we ever see a man in anguish stand as if carved out of solid rock mastering himself, or one bearing a hopeless daily trial remain silent and never tell the world what cankered his peace? That is strength. He who with strong passions remains chaste, he who, keenly sensitive, with manly powers indignation in him, can be provoked and yet restrain himself and forgive, these are strong men, the spiritual heroes.

A strong temper is not necessarily a bad temper. But the stronger the temper the greater is the need of self-discipline and self-control. Strong temper may only mean a strong and excitable will. Uncontrolled it displays itself in fitful outbreaks of passion; but controlled and held in subjection, like steam pent up in the mechanism of a steam engine, it becomes the source of energetic power and usefulness. Some of the greatest characters in history have been men of strong tempers, but with equal strength of determination to hold their motive power under strict regulation and control.

He is usually a moral weakling who has no strong desires or strong temper to overcome; but he who with these fails to subdue them is speedily ruined by them.

Man is born for dominion; but he must enter it by conquest and continue to do battle for every inch of ground added to his sway. His infant exertions are put forth to establish the authority of his will over his physical powers. His after efforts are for the subjection of the will to the judgment. There are times which come to all of us when our will is not completely fashioned to our hands and the restless passions of the mind hold us in sway—seasons when all of us do and say things which are unbecoming, unseemly and which lower and debase us in the opinions of others and also of ourselves. Self-control, however, is a virtue which will become ours if we cultivate it properly, if we strive right manfully for its possession; fight a bitter warfare against irritability, nervousness, jealousy and all unkindness of heart and soul. But it must be cultivated properly. One exercise of it will not win us the victory. We must by constant repetition of efforts, obtain at last the victory which will bring us repose, which will enable us to say to the raging waves of passion; “Thus far canst thou come and no farther.” We must be faithful to ourselves, faithful in our watch and ward over tongue, eye and hand. It is only by so doing that man comes to the full development of his powers. It is alike the duty and birthright of man. Moderation in all things and regulating the actions only by the judgment, are the most eminent parts of wisdom. “He that ruleth his own spirit is greater than he that taketh a city.”

Courage consists not in hazarding without fear, but being resolutely minded in a just cause. The brave man is not he who feels no fear—for that were stupid and irrational—but he whose noble soul subdues its fears and bravely dares

the dangers nature shrinks from. True courage is cool and calm. The bravest of men have the least of a brutal, bullying insolence, and in the very time of danger are found the most serene and free. Rage can make a coward forget himself and fight. But what is done in fury or anger can never be placed to the account of courage.

Courage enlarges, cowardice diminishes resources. In desperate straits the fears of the timid aggravate the dangers that imperil the brave. For cowards the road of desertion should be kept open. They will carry over to the enemy nothing but their fears; the poltroon, like the scabbard, is an incumbrance when once the sword is drawn. It is the same in the everyday battles of life; to believe a business impossible is the way to make it so. How many feasible projects have miscarried through despondency and been strangled in the birth by a cowardly imagination! It is better to meet danger than to wait for it. A ship on a lee shore stands out to sea in a storm to escape shipwreck. Impossibilities, like vicious dogs, fly before him who is not afraid of them. Should misfortune overtake, retrench, work harder, but never fly the track. Confront difficulties with unflinching perseverance. Should you then fail, you will be honored; but shrink and you will be despised. When you put your hands to a work, let the fact of your doing so constitute the evidence that you mean to prosecute it to the end. They that fear an overthrow are half conquered.

No one can tell who the heroes are and who the cowards, until some crisis comes to put us to the test. And no crisis puts us to the test that does not bring us up, alone and single-handed to face danger. It is comparatively nothing to make a rush with the multitude, even into the jaws of destruction. Sheep will do that. Armies can be picked from the gutters and marched up as food for powder. But

when some crisis singles out one from the multitude, pointing at him the particular finger of fate and telling him, "stand or run," and he faces about with steady nerve, with nobody else to stand behind, we may be sure the hero stuff is in him. When such crises come, the true courage is just as likely to be found in people of shrinking nerves, or in weak and timid women, as in great, burly people. It is a moral, not a physical trait. Its seat is not in the temperament, but the will.

Some people imagine that courage is confined to the field of battle. There could be no greater mistake. Even contentious men—unavoidably contentious—are not by any means limited to the battlefield. And there are other struggles with adverse circumstances—struggles, it may be, with habits or appetites or passions—all of which require as much courage and more perseverance than the brief encounter of battle. Enough to contend with, enough to overcome, lies in the pathway of every individual. It may be one kind of difficulties or it may be another, but plenty of difficulties of some kind or other everyone may be sure of finding through life. There is but one way of looking at fate, whatever that may be, whether blessings or afflictions, to behave with dignity under both. We must not lose heart, or it will be the worse both for ourselves and for those whom we love. To struggle, and again and again renew the conflict, this is life's inheritance. He who never falters, no matter how adverse may be the circumstances, always enjoys the consciousness of a perpetual spiritual triumph, of which nothing can deprive him.

Though the occasions of high heroic daring seldom occur but in the history of the great, the less obtrusive opportunities for the exercise of private energy are continually offering themselves. With these domestic scenes as much

abound as does the tented field. Pain may be as firmly endured in the lonely chamber as amid the din of arms. Difficulties can be manfully combated, misfortune bravely sustained, poverty nobly supported, disappointments courageously encountered. Thus courage diffuses a wide and succoring influence and bestows energy apportioned to the trial. It takes from calamity its dejecting quality and enables the soul to possess itself under every vicissitude. It rescues the unhappy from degradation and the feeble from contempt.

The greater part of the courage that is needed in the world is not of an heroic kind. There needs the common courage to be honest, the courage to resist temptation, the courage to speak the truth, the courage to be what we really are and not pretend to be what we are not, the courage to live honestly within our own means and not dishonestly upon the means of others. The courage that dares to display itself in silent effort and endeavor, that dares to do all and suffer all for truth and duty, is more heroic than the achievements of physical valor, which are rewarded by honors and titles, or by laurels sometimes steeped in blood. It is moral courage that characterizes the highest order of manhood and womanhood. Intellectual intrepidity is one of the vital conditions of independence and self-reliance of character. A man must have the courage to be himself and not the shadow or the echo of another. He must exercise his own powers, think his own thoughts and speak his own sentiments. He must elaborate his own opinions and form his own convictions.

It has been said that he who dares not form an opinion must be a coward; he who will not must be an idler; he who cannot must be a fool. Every enlargement of the domain of knowledge which has made us better acquainted with the heavens, with the earth and with ourselves, has been estab-

lished by the energy, the devotion, the self-sacrifice and the courage of the great spirits of past times, who, however much they may have been oppressed or reviled by their contemporaries, now rank among those whom the enlightened of the human race most delight to honor.

The passive endurance of the man or woman who for conscience's sake is found ready to suffer and endure in solitude, without so much as the encouragement of even a single sympathizing voice, is an exhibition of courage of a far higher kind than that displayed in the roar of battle, where even the weakest feels encouraged and inspired by the enthusiasm of sympathy and the power of numbers. Time would fail to tell of the names of those through faith in principles and in the face of difficulties, dangers and sufferings, have fought a good fight in the moral warfare of the world and been content to lay down their lives rather than prove false to their conscientious convictions of the truth.

The patriot who fights an always losing battle, the martyr who goes to death amid the triumphant shouts of his enemies, the discoverer, like Columbus, whose heart remains undaunted through years of failure, are examples of the moral sublime which excites a profounder interest in the hearts of men than even the most complete and conspicuous success. By the side of such instances as these, how small by comparison seem the greatest deeds of valor, inciting men to rush upon death and die amid the frenzied excitement of physical warfare.

There is a large element of deception in all ambitious schemes, for oftentimes, when at the summit of ambition, one is at the depths of despair and the showy results of a successful pursuit of ambition are sometimes but gilded misery, the casing of despair. The history of ambition is written in characters of blood. It may be designated as one of the

vices of small minds, illiberal and unacquainted with mankind. It is a solitary vice. The road ambition travels is too narrow for friendship, too crooked for love, too rugged for honesty, too dark for science and too hilly for happiness.

Those who pursue ambition as a means of happiness awake to a far different reality. The wear and tear of hearts is never recompensed. It steals away the freshness of life; it deadens its vivid and social enjoyments; it shuts our souls to our own youth and we are old ere we remember that we have made a fever and a labor of our raciest years. The happiness promised by ambition dissolves in sorrow just as we are about to grasp it. It makes the same mistake concerning power that avarice makes concerning wealth. She begins by accumulating power as a means of happiness, but she finishes by continuing to accumulate it as an end.

A thoroughly ambitious man will never make a true friend, for he who makes ambition his god tramples upon everything else. What cares he if in his onward march he treads upon the hearts of those who love him best. In his eyes your only value lies in the use you may be to him. Personally one is nothing to him. If you are not rich or famous or powerful enough to advance his interests, after he has got above you, he cares no more for you. It is the nature of ambition to make men liars and cheats, to hide the truth in their breast and show, like jugglers, another thing in their mouth; to cut all friendships and enmities to the measure of their interests and to make a good countenance without the help of a good will. If, as one says, "ambition is but a shadow's shadow," it were well to remember that a shadow, wherever it passes, leaves a track behind. It would conduce to humility also to remember of the greatest personages in the world when once they are dead there remains no monument of their selfish ambition except the empty renown of

their boasted name. It is a very indiscreet and troublesome ambition which cares so much about fame, about what the world will say of us, to be always looking in the faces of others for approval, to be always anxious about the effect of what we do or say, to be always shouting to hear the echo of our own voices. To be famous? What does this profit a year hence, when other names sound louder than yours?

The desire to be thought well of, to desire to be thought great in goodness, is in itself a noble quality of the mind and is often termed ambition, though it lacks the element of selfishness which renders ambition so odious to all right minded people. It seems an abuse of language to confound such a trait of the mind with ambition. It were better to call it aspiration, which becomes ambition only when carried to an extreme, or when the objects for the attainment of which ambition incites us to put forth our utmost exertions are unworthy the attention of sentient moral beings, who live not only for time, but for eternity. A worthy aspiration may be a great incentive to advancement and civilization, a great teacher to morality and wisdom; but an unworthy ambition, unworthy because of its ends or the zeal with which they are pursued, is often the instrument of crime and iniquity, the instigator of intemperance and rashness.

Ambition is an excessive quality, and as such, is apt to lead us to the most extraordinary results. If our ambition leads to excel or seek to excel in that which is good, the currents it may induce us to support will be none but legitimate ones. But if it is stimulated by pride, envy, avariciousness or vanity, we will confine our support principally to the counter currents of life and thus leave behind us misery and destruction. An *ambition* to appear to be thought great in noble qualities may lead us to *appear* good; but where we only act from ambition and not from aspiration, we are sub-

ject to fall at any moment, since it were vain to expect selfishness to long continue in any right direction.

If it is our ambition to gain distinction, we will rob the weak and flatter the strong and become the fawning slave of those who are able to foist us above our betters, and deck us with the titles and honors of the great without any regard to our own merit or respectability. But if we are ambitious to do good, without any regard for the fame we may win or the praise we may command, our course will be honorable and just, our acts and deeds most worthy and good. When we have done with the world the prints of our worthy ambition will still remain as a legacy to those who come after us to enjoy and reap the benefits, for which they will revere our memory and retain our names in the lists of those whose labors have aided in enriching the world and exalting the general interests of mankind.

To be ambitious of true honor, of the true glory and perfection our nature is the very principle of virtue; but to be ambitious of titles, of place, of ceremonial respects and civil pageantry is as vain and little as the things are which we court. Much of the advancement of the world can be traced to the efforts of those who were moved by ambition to become famous. Like fire, ambition is an excellent servant but a poor master. As long as it is held subservient to integrity and honor and made to conform to the requirements of justice, there is but little danger of a man's having too much of it. But, beware! it is such an insatiate passion that you must be continually on your guard lest it speedily become the ruling principle of your being.

A true and worthy ambition will lead to a strong desire to excel in whatever we undertake and the man who is careless of the results of his labor is never the man who makes his mark in the world or whose influence is powerful for good

with his fellow-men. In the truest and highest sense a man who has an ambition which is worthy and who wins a success which brings him the highest happiness, helps everyone around him and it is an utterly false idea of life to regard a victory which puts the lives or fortunes of others in one's power as necessary to true happiness or success in life; the truest success is that victory which is won over erratic impulses and injurious thoughts; for when the powers of a man's nature are trained to work in a given direction with most effect, the thoughts and impulses must of necessity be under the control of the will and the will must act so that the highest intellect and wisdom guide every act of life. This is the true meaning of that text of scripture which says that "He who conquers himself is greater than he that taketh a city."

The true conquest of self lies in a full development of every power which Nature has given to man, and the work the Chicago College of Psycho-Therapeutics and National Institute of Science is not a work of repression, but of teaching our students how best to bring into action those natural powers which lie dormant in many, but upon the development of which depends much of the happiness and power of life. The proper field for the use of man's powers is not on the field of battle, where the spoils of rich cities reward the victor; but in the arena of peaceful life, where trained intellect and inherent power is rated at its true worth and where every man, sooner or later, finds his proper place. There is no study so fascinating as the careful observation of the power of one man over another and it requires a deep knowledge of causes to be able to tell why one man or one woman possesses such a wonderful power to influence those who come in contact with them, while others are followers in every way of stronger and more positive minds, and seem to be destitute of power to help themselves.

Here is where the student of Personal Magnetism has the advantage over those who are ignorant of those finer forces of human life which are called occult; he not only knows the laws which govern the generation of that vital magnetism, which lends power to every word and act; he is taught how to control and use that wonderful power which gives potency to all his thoughts and sends them out on their mission like winged arrows, straight to their mark. The conscious knowledge of the laws which govern this power is just as necessary to its efficient use, as a knowledge of the laws of explosives is necessary to the man who would use them on the battlefield. "In knowledge there is always safety; in ignorance there is always danger," and those who are conscious of their ignorance and who would replace it by knowledge, should not trust to the vague ideas which they can glean from the pages of newspapers or magazines. Remember, however vague and indefinite your ideas may be regarding the Occult forces, there is nothing vague or indefinite in the science itself, Personal Magnetism, Hypnotism and all the wonderful power which one mind possesses over another is governed by fixed and unvarying laws, as changeless in their operations as those which hold the planets in their orbits.

There is no *chance*, in all the operations of the finer forces of nature we trace the operations of law, and he who possesses the true knowledge of that law, can look away into the realm of causes and foresee and plan results which seem like the working of miracles to the uninitiated. In all the domain of nature there is no effect without a cause behind it; be wise then, and learn the causes of things and aspire to become an adept in the knowledge and use of Occult Law.

Do not think that instruction is needless, or that the way is so easy that you are in no danger of stumbling if you

essay it without a guide. Those who have trod the path before you, can make your way easy and Professor Anderson who is President of the College, has spent many years of research and experiment, searching for the hidden laws of which we speak. He is qualified by ripe experience and natural fitness for the work, to teach those who would learn the secrets of Personal Magnetism, and he has gathered around him assistants who are naturally fitted to be his helpers in his work for humanity. The influence of the College is extending year by year and its students are receiving instructions from the Central College, who are in far distant lands. The College is located in the Masonic Temple, a building which is one of the wonders of the world. There on the fifteenth floor, away from the bustle of the street yet within easy reach, the Professor and his corps of assistants send out the ideas which are destined to have such a powerful influence on many lives. The library belonging to the institution is unique in its way, being devoted to such works as bear on human health, character and development. No trash or fiction is found on its shelves; human life is too short and too full of facts which men need to know, to waste time on works of imagination, which crowd out useful knowledge. But the library is rich in volumes on Hygiene, Phrenology, Physiology, Character building and the Occult Sciences. All students have the free use of this library during their course and as long afterward as they desire; it has been selected by Professor Anderson himself and many a rare volume has been gathered from collections in distant cities to enrich it; it is constantly growing; new additions being made from time to time.

There is a higher and nobler ambition than that which animates him who worships wealth. It is felt by the student of Personal Magnetism who feels his own power to make

others happy grow, as his own happiness grows. For a true life must always make for happiness, and that happiness which is won without giving others pain, is the only kind which is without alloy. The first requirement of Personal Magnetism is perfect health, and the student who has health and the power of Personal Magnetism, has no need to be envious of the head that wears a crown. With a confident feeling that we have herewith given to the public much matter of vital importance and that the gateway to a life of bliss heretofore unknown is opened to all who may desire to enter, we submit our humble efforts, with the best of wishes.

