# The King on His Throne; or, Power of Will Through Direct Mental Culture. By FRANK C. HADDOCK,

Author of "HERO AND MARTYR," "A BOY AND THE CHRIST," etc.

ESPECIALLY DEVOTED TO THE TRAINING OF THE WILL.

For Students, Teachers, Professional Workers, and All Who Desire Self-Culture and the Mastery of Life.

#### In five Parts:

EMBRACING

THE THEORY AND PRACTICE OF A GROWING WILL; DIRECT CONTROL OF THE MENTAL FACULTIES; AND SUCCESS IN THE CONDUCT OF AFFAIRS. WITH AN ANALYSIS OF THE SYMMETRICAL EXISTENCE.

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# Pedicated

#### TO ALL WHO ACCEPT THE FOLLOWING STATEMENTS OF SCIENCE, AND ARE RESOLVED TO PLACE SECURELY ON ITS THRONE THE DEIFIC WILL:

Living matter is psychic.

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In animals, mind predominates over matter.

The evolution of life demands some central authority in the animal organism.

The seat of such authority lies somewhere in the nervous system.

- "We may safely say that the amount, complexity and quality of mind, in a general way, correspond with the amount, complexity and quality of nerve matter."
- "In man the organ of consciousness, with the greatest probability and according to nearly all competent thinkers, is the cortex of the cerebrum."
  - This part of the brain is the throne-room of the mind.
  - The supreme stimulus of the nervous system here centralized is the mysterious Will.

Ordain for thyself forthwith a certain form and type of conduct, which thou shalt maintain both alone and, when it may chance, among men. — Spietetus.

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### PREFACE.

THIS book comes to you as a Well-wisher, a Teacher, and a Prophet.

It sincerely desires to do you good by inspiring you to seek the greatest possible efficiency in the use of your life.

It will become a Teacher if you will honestly try to secure mental reaction upon it; that is, if you will resolve to THINK — to Think *with* it and to Think *into* it.

It will be Prophet of a higher and more successful living if you will persistently and intelligently follow its requirements, for this will make yourself a completer Manual of the Perfected Will.

But remember!

This book cannot think for you; THAT IS THE TASK OF YOUR MIND.

This book cannot give you greater power of Will; THAT IS FOR YOURSELF TO ACQUIRE BY THE RIGHT USE OF ITS CONTENTS.

This book cannot hold you to persistence in self-culture; THAT IS THE TEST OF YOUR WILL.

This book is not magical. It promises nothing occult or mysterious. It is thoroughly practical, and is based upon scientific principles. If it is incomplete, how vast is its subject — Will-power through direct Mental Culture !

The goal is priceless!

If you will steadfastly go on through the requirements marked out, this book will develop within you highest

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wishes of welfare for self, it will make you a teacher of self, it will inspire you as a prophet of self brought to largest efficiency.

It will bring you to see that the noblest self-hood is that which is great, or seeks to become great, for the sake of others.

It will give you a more intelligent understanding of the Will, a stronger and better Will-energy, and a taste for Will-mastery which will dominate for good your entire career.

Your life, your character, your destiny, are in your own hands.

ALL NOW RESTS WITH YOU !!



## STATEMENT OF GENERAL PRINCIPLES.

1. — Aside from religious considerations, there are five general kinds of force : —

Mechanical force, observed in the action of inanimate objects upon one another.

Vital force, — that which builds living tissue.

Psycho-physical force, exhibited in the reaction of body and mind.

Pure mental force, originating solely within the mind. Volitional force, or power of Will.

2. — This book believes that every human individual is a centre of active power.

Power is the basic idea of personality.

- The person is a living, conscious, reasoning and moral being, who is acted upon by force, but who acts volitionally, and exhibits independent power.
- The goal and highest manifestation of personality is the predominance of its ability to put forth right power from within over its liability to be influenced by any power external.
- 3. That which attains this goal and exhibits this ability is the free personal Will.
  - Personal life is a play between powers without and powers within the central function of Will.

Personal life either ends in subjection to such external force or rises to mastery over it.

In the latter case life is educative.

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## viii Statement of General Principles.

- 4.— Hence, the supreme power may be developed in the ease and force of its action.
  - The Will may be trained. Here is the object of existence.

The Will grows by exercise.

- Exercise involves the use of its own instruments body, mind, the world.
- The only method which can strengthen and ennoble Will is that which puts it into action in conjunction with its furniture.
- This method, persistently followed, is certain to give to the Will mighty power.

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# PART I. — THEORY AND LIFE.

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"O living Will, thou shalt endure When all that seems shall suffer shock."

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- TENNYSON.



# The King on His Throne; or, Power of Will Through Direct Mental Culture.

#### CHAPTER I.

#### THE WILL AND ITS ACTION.

**''** T APPEARS in mere naked protoplasm as a selfdetermined contractility. In zoöspores, spermatozoids, etc., it attains a variety of action. In animal and vegetal persons it occurs as a common function, controlling the general movements of the protoplasms in contact. With the appearance of nerve cells and muscles, its range both of excitation and of execution is vastly enlarged."— *Van Norden*.

The human Will involves mysteries which have never been fathomed. As a faculty of mind it is, nevertheless, a familiar and practical reality. There are those who deny man's spiritual nature, but no one calls in question the existence of this power. While differences obtain among writers as to its source, its constitution, its functions, its limitations, its freedom, all concede that the Will itself is an actual part of the mind of man, and that its place and uses in our life are of transcendent importance.

Disagreements as to interpretations do not destroy facts.

The Will is sometimes defined as the "faculty of conscious, and especially of deliberative action." Whether

the word "conscious" is essential to the definition may be questioned. Some actions which are unconscious are, nevertheless, probably expressions of the Will; and some involuntary acts are certainly conscious. All voluntary acts are deliberative, for deliberation may proceed "with the swiftness of lightning," as the saying goes, but both deliberation and its attendant actions are not always conscious. A better definition of the Will, therefore, is "THE POWER OF SELF-DIRECTION."

This power acts in conjunction with *feeling* and *knowledge*, but is not to be identified with them as a matter of definition. Nor ought it to be confounded with *desire*, nor with the *moral sense*. One may feel without willing, and one may will contrary to feeling. So the Will may proceed either with knowledge or in opposition thereto, or, indeed, in a manner indifferent. Oftentimes desires are experienced which are unaccompanied by acts of Will, and the moral sense frequently becomes the sole occasion of willing, or it is set aside by the Will, whatever the ethical dictates in the case.

The Will is a single, simple "faculty" of the mind, by which the latter acts to direct itself and the body in which it dwells.

It is not, however, the Will that wills, any more than it is the perceptive powers that perceive, or the faculty of imagination that pictures mental images.

The Will is "the Soul Itself Exercising Self-direction." When the mind employs this instrumental power, it puts forth a Volition.

A Volition is the willing power in action.

Obedience of mind or body to Volitions exhibit the power of the Will.

All Volitions are thus *secondary mental commands* for appropriate mental or physical acts.

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No one wills the impossible for himself. One cannot will to raise a paralyzed arm, nor to fly in the air without machinery. In such cases there may be desire to act, but always mind refuses to will — that is, to put forth a Volition, which is a secondary command — when obedience, of the mind itself, or of the body, is known to lie beyond the range of the possible. Interesting questions might here be raised, but this would lead to a prolonged and unnecessary discussion. Will, as a *capacity* of mind, may exist without any given Volition; but a Volition which does nothing is itself — nothing.

The Will, then, as a self-directing power of the soul, may be regarded as both

Static and Dynamic.

In the one case it is a *power of mind* to originate and direct human activities; in the other case, it is *action* of mind for these ends.

Thus, one is said to be possessed of a strong Will (the *static*) when he is capable of exerting his mind with great force in a Volition or in a series of Volitions. The quality of his Will is manifest in the force and persistence of his Volitions or his acts. The manifested Will then becomes *dynamic*; his Volitions are the directing power of the mind in a state of action.

Hence, the Will is to be regarded as an *energy*, and, according to its degree as such, is it weak, or fairly developed, or very great.

"It is related of Muley Moluc, the Moorish leader, that, when lying ill, almost worn out by incurable disease, a battle took place between his troops and the Portuguese, when, starting from his litter at the great crisis of the fight, he rallied his army, led them to victory, and then instantly sank exhausted, and expired." Here was an exhibition of stored-up Will-power.

So, also, Blondin, the rope-walker, said : "One day I signed an agreement to wheel a barrow along a rope on a given day. A day or two before I was seized with lumbago. I called in my medical man, and told him I must be cured by a certain day; not only because I should lose what I hoped to earn, but also forfeit a large I got no better, and the evening before the day of sum. the exploit, he argued against my thinking of carrying out my agreement. Next morning when I was no better, the doctor forbade my getting up. I told him, 'What do I want with your advice? If you cannot cure me, of what good is your advice?' When I got to the place, there was the doctor, protesting I was unfit for the exploit. I went on, though I felt like a frog with my back. I got ready my pole and barrow, took hold of the handles and wheeled it along the rope as well as ever I did. When I got to the end I wheeled it back again, and when this was done I was a frog again. What made me that I could wheel the barrow? It was my reserve-Will."

Power of Will is, first, mental capacity for a *single* volitional act: A powerful Will, as the saying is, means the mind's ability to throw great energy into a given command for action, by itself, or by the body, or by other beings.

This is what Emerson calls "the spasm to collect and swing the whole man."

The mind may, in this respect, be compared to an electric battery; discharges of force depend upon the size and make-up of the instrument; large amounts of force may be accumulated within it; and by proper manipulation an electric current of great strength may be obtained. There are minds that seem capable of huge

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exercise of Will-power in single acts and under peculiar circumstances, — as by the insane when enraged, or by ordinary people under the influence of excessive fear, or by exceptional individuals normally possessed of remarkable mental energy. So, power of Will may, as it were, be regarded as capable of accumulation. It may be looked upon as an energy which is susceptible of increase in quantity and of development in quality.

The Will is not only a dynamic force in mind, it is also secondly, a power of *persistent adherence to a purpose*, be that purpose temporary and not remote, or abiding and far afield in the future ; whether it pertain to a small area of action or to a wide complexity of interests involving a life-long career. But what it is in persistence must depend upon what it is in any single *average* act of Volition. The Will may exhibit enormous energy in isolated instances while utterly weak with reference to a continuous course of conduct or any great purpose in life. A mind that is weak in its average Volitions is incapable of sustained willing through a long series of actions or with reference to a remote purpose. The cultivation, therefore, of the Dynamic Will is essential to the possession of volitional power for a successful life.

"A chain is no stronger than its weakest link."

Development of Will has no other highway than absolute adherence to wise and intelligent resolutions.

The conduct of life hinges on the Will, but the Will depends upon the man. Ultimately it is never other than his own election.

At this point appears the paradox of the Will : ---

The Will is the soul's power of self-direction; yet the soul must decide how and for what purposes this power shall be exercised.

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It is in such a paradox that questions of moral freedom have their origin. The freedom of the Will is a vexed problem, and can here receive only superficial discussion. The case seems to be clear enough, but it is too metaphysical for these pages.

"The Will," says a French writer, "is to choose in order to act." This is not strictly true, for the Will does not choose at all. The mind chooses in order that the Will may act. But in a general or loose way the Will may be now defined as the mind's power to choose what Properly speaking, it is not the Will the man shall do. but the mind that chooses, the Will acting to induce bodily or mental action subsequent to such choice. Nevertheless, the mind's choice is always followed by Volition, and Volition by appropriate action. To say that we choose to act in a certain way, while abstaining from so doing, is simply to say either that, at the instant of so abstaining, we do not choose, or that we cease to choose. We always do what we actually choose to do, so far as mental and physical ability permit. When they do not permit, we may desire, but we do not choose in the sense of willing. In this sense choice involves some reason, and such reason must always be sufficient in order to induce mind to will.

A Sufficient Reason is a motive which the mind approves as ground of action. This approval precedes the act of willing, that is, the Volition. The act of willing, therefore, involves choice among motives as its necessary precedent, and decision based upon such selection. When the mind approves a motive, that is, constitutes it Sufficient Reason for its action in willing, it has thereby chosen the appropriate act obedient to willing. The mind frequently recognizes what, at first thought, might be regarded as Sufficient Reason for Volition, yet refrains

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from putting forth that Volition. In this case other motives have instantaneously, perhaps unconsciously, constituted Sufficient Reason for inaction, or for action opposed to that immediately before considered.

We thus perceive four steps connected with the act of willing :

1. Presentation to mind of something that may be done;

2. Presentation in mind of motives or reasons relating to what may be done;

3. The rise in mind of Sufficient Reason;

4. Putting forth by mind of Volition corresponding to Sufficient Reason.

"A motive cannot be identified with the Volition to act, for it is the reason of the Volition. The identification of motives and Volitions would involve us in the absurdity of holding that we have as many Volitions as motives, which would result in plain contradiction." And, it may also be remarked, "a motive is not an irresistible tendency, an irresistible tendency is not a desire, and a desire is not a Volition. In short, it is impossible to identify a Volition or act of Will with anything else. It is an act, *sui generis*."

But while motives must be constituted Sufficient Reasons for willing, the reason is not a *cause*; it is merely an *occasion*. The *cause* of the act of Will is the mind, free to select its reason for Volition. The *occasion* of the action of Volition in mind is solely the motive approved.

Motives are conditions; they are not causes. The testimony that they are not determining conditions stands on the validity of the moral consciousness. The word "ought" always preaches freedom, defying gospelers and metaphysicians of every pagan field. Moreover, the phrase "freedom of will" is tautology, and the phrase "bondage of will" is contradiction of terms. To speak of the freedom of the Will is simply to speak of the Will's existence. A mind without power to decide what the man shall do is not a complete organism.

Will may not exist, but if there is any Will in mind, it is free.

Will may be weak, but within the limitations of weakness, freedom nevertheless obtains.

No bondage exists in the power of mind to will Bondage may obtain in the man, by reason of somewhat. physical disorders, or of mental incapacity, or of moral perversion, or, perhaps, of environment. For the Will "does not sensate: that is done by the senses; it does not cognize: that is done by the intellect; it does not crave or loathe an object of choice: that is done by the affections; it does not judge of the nature, or value, or qualities of an object: that is done by the intellect; it does not moralize on the right or wrong of an object, or of an act of choice: that is done by the conscience (loosely speaking); it does not select the object to be chosen or to be refused, and set it out distinct and defined, known and discriminated from all others, and thus made ready, after passing under the review of all the other faculties, to be chosen or refused by the Will; for this act of selecting has already been done by the intellect."

The operations of the sense perceptions, of the intellect and of the moral powers may thus be inadequate, and there may be great difficulty in deliberating among motives, and even inability to decide which motive shall rule, but these weaknesses obtain in the mind or the man, they do not inhere in the Will. This does not surrender the freedom of the Will by shifting it from a faculty the definition of which makes it free to the mind which may or may not be free, because any bondage of mind has before it actual freedom as the result of development, education and moral influences. The action of Will is not determined by motive but by condition of mind, and, to a degree, except under the oppression of disease, the mind may always raise any motive to the dignity of Sufficient Reason.

Most minds experience a bondage to evil, but the bondage of evil lies in the fact that the evil mind tends to select a motive whose moral quality is of a like character. Accountability springs from this, — that evil has been permitted to establish that tendency. "A force endowed with intelligence, capable of forming purposes and pursuing self-chosen ends may neglect those rules of action which alone can guide it safely, and thus at last wholly miss the natural ends of its being."

As Samuel Johnson says: "By trusting to impressions a man may gradually come to yield to them and at length be subject to them so as not to be a free agent, or, what is the same thing in effect, to *suppose* that he is not a free agent. A man who is in that state should not be suffered to live; if he declares he cannot help acting in a particular way, and is irresistibly impelled, there can be no confidence in him, no more than in a tiger. But, sir, no man believes himself to be impelled irresistibly; we know that he who says he believes it lies.

"As to the doctrine of necessity, no man believes it. If a man should give me arguments that I did not see, though I could not answer them, should I believe that I did not see?"

Hence the sway and the value of moral character in the arena of Will.

A mind of right character tends to constitute right motives Sufficient Reason for Volitions.

The Will, therefore, is under law, for it is a part of the universal system of things. It must obey the general laws of man's being, and it is true to the laws of its own nature. A lawless Will can have no assignable object of existence. As a function of mind it is subject to the influences of the individual character, of environment and of ethical realities. But in itself it discloses that all Volitions are connected with motives or reasons, that every Volition has its Sufficient Reason, and that no Volition is determined solely by any given reason. To suppose the Will to act otherwise than as required by these laws is to destroy its meaning. A lawless Volition is not a free Volition, it is no Volition. Lawless Volition is caprice. Capricious Volitions indicate a mind subject to indeterminate influences. When an individual is in such a state, we say that he is a slave, because he is without power to act intelligently for a definite purpose and according to a self-chosen end.

Will is not free if it is not self-causing, but to be selfcausing in any true sense it must act according to the laws of its own being. Law is the essence of freedom. Whatever is free is so because it is capable of acting out unhindered the laws of its nature.

The Will is a reality, but it cannot transcend itself. It is not necessary that it should transcend its own nature in order to be free. A bird is free to fly, but not to pass its life under water. A bird with a broken wing cannot fly; nevertheless flight is of the freedom of bird-nature. And limitations upon bird-nature are not limitations upon such freedom. Induced limited states of individual minds cannot set aside the free ability of Will to act according to its fundamental nature.

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The following, written of Howard the philanthropist, is a good illustration of the Will as static, as dynamic, as an energy, as controlled by the mind, as free and as determined by character — what the individual makes himself to be:

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

Howard was an illustration of Emerson's meaning when he said: "There can be no driving force, except through the conversion of the man into his Will, making him the Will, and the Will him." Human nature is a huge commentary on this remark. Man's driving force, conquering fate, is the energy of the free Will. "The lightning which explodes and fashions planets, maker of planets and suns, is in him. On one side, elemental order, sandstone and granite, rock-ledges, peat-bog, forest, sea and shore; and, on the other part, thought, the spirit which composes and decomposes nature — here they are, side by side, god and devil, mind and matter, king and conspirator, belt and spasm, riding peacefully together in the eye and brain of man."

We have now finished our brief survey of the theory of Will-power.

What this book shall accomplish for the reader depends solely upon himself.

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#### TEST.

Before proceeding to the second chapter, a synopsis of the present chapter should be made in writing and committed to memory. Thereafter, also, the synopsis should be frequently reviewed, until it becomes thoroughly embedded in the mind.

NOTE: Resolve thoroughly to master the contents of Part I, in order that the remaining Parts — Part II, Physical Régime; Part III, Mental Régime; Part IV, Destruction of Habit; and Part V, Contact with Other People, may be taken up intelligently, and therefore with interest.

# CHAPTER II.

#### TESTS OF WILL.

<sup>44</sup> THE seat of the Will seems to vary with the organ through which it is manifested; to transport itself to different parts of the brain, as we may wish to recall a picture, a phrase, or a melody; to throw its force on the muscles or the intellectual processes. Like the generalin-chief, its place is everywhere in the field of action. It is the least like an instrument of any of our faculties; the farthest removed from our conceptions of mechanism and matter, as we commonly define them." — O. W. Holmes.

The developed Will manifests itself, as has been suggested, in two general ways:

First. In an energetic single act; here it may be called the Dynamic Will. The Will so acting is not necessarily ideal. "Rosseau," says Carlyle, "has not depth or width, nor calm force for difficulty; — the first characteristic of true greatness. A fundamental error, to call vehemence and rigidity strength! A man is not strong who takes convulsion-fits, though six men cannot hold him then. He that can walk under the heaviest weight without staggering, he is the strong man."

Secondly. In a series of acts conducted with force and related intelligently to a given end; here the Static Will discharges in dynamic actions its store of accumulated power.

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Acts of Will may be described as Explosive, Impelling, Restraining, Persistent, Decisive.

These forms of Will are exhibited in connection with Physical, Mental, Moral states of the man.

Remembering that the Will is always the mind's power of self-direction, it is now suggested : ----

I. --- The strong Will is master of the body.

II. — The right Will is lord of the mind's several faculties.

III. — The perfect Will is high priest of the moral self.

I. — The strong Will is master of the body, directing it according to the dictates of desire or reason. Hamlet's grave-digger determines his own physical vocation. The hero Hobson and his companions send their bodies into the mouth of Santiago harbor and forbid flight, while shot and shell are falling. Martyrs give their bodies to be Paganini directs his fingers to execute marvels burned. The trained athlete is the director of an upon the violin. assembly of physical powers as difficult of original control as the mob that threatened Beecher at Liverpool. Ignatius uncovered brute Will when he said : "It is the part of a good athlete to be flayed with pounding, and yet to conquer." The psychic investigator of the modern college makes every physical element and power a tool, a prophet, a revelator of mental reality.

Mastery of the body is frequently seen in remarkable instances of *physical control*. All voluntarily acquired habits are examples. Though a given habit becomes automatic, it yet represents a long and persistent application of Will, and, as often, perhaps, the present exercise of Volition directing and maintaining actions that are apparently unconscious. The singer's use of his voice

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exhibits trained impulse; the musician's manipulation of his fingers, habituated movements; the skilled rider's mastery of his limbs in most difficult feats and unexpected situations, spontaneous response to mind; the eloquent orator, celerity of muscular obedience to feeling. In all these and similar cases the Will must act, co-ordinating particular movements with general details of Volition with the ultimate purpose in view. Indeed, the specific activities that make up the complex physical uses of the human body in all trades of skill demand supervision of the Will as an adequate explanation. The Will may not be conscious of its sovereign acts, but it is the power upon the throne.

Underlying those states of the soul of which it is immediately aware are conditions not formulated in consciousness, which nevertheless constitute its highest powers. If these exhibitions of "second nature" involved no immediate action of Will, the very exercise and training of Will which look to their attainment would, so far forth, defeat the end in view; — they would weaken rather than develop Will.

The mind, again, has the power to summons, as it were, a special degree of *intensity of Will*, and to throw this with great force into a particular act. This may be done during a repetition of the act, while the repetition is going on "automatically," as it is said. Does such intensity imply that no Will has hitherto been exerted? We know that in such cases we put forth a more energetic Volition.

The human eye may be made to blaze by the application of Will-power to the act of gazing.

The hearing may be made more acute by willing that all other sensations shall be ruled out of consciousness.

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By focusing the attention upon the terminal nerves the sense of touch is vastly quickened, as, for example, in the case of the blind.

Muscular effort accomplishing a certain amount of work while Will is but lightly applied, becomes terrific when the whole man wills himself into the act.

Certain stimulations of mind, as fear, or love, or hate, or hope of reward, or religious excitement, or musical influence, or insanity, rouse the Will at times to vast proportions in its feats with muscle and limb.

The Olympic contests and modern exhibition games, rescues from fire or wave, woman's defense of her offspring, prolonged exertion of political speakers and evangelists, and herculean achievements of enraged inmates of insane hospitals, furnish examples.

So, also, the Will accomplishes wonders through its power of inhibition. Under fear of detection the hiding criminal simulates the stillness of death. Pride often represses the cry of pain. In the presence of the desperately ill, love refuses the relief of tears. Irritated nerves are controlled under maddening conditions. Certain nervous diseases can be cured by the Will. Habits of the body, such as facial twitching, movements of the hands or limbs, etc., are controlled, and mannerisms of private and public life are banished. Sounds are shut out of consciousness in the act of reading. Strong appetites are denied indulgence. Pronounced tendencies in general physical conduct are varied. Attitudes of body are assumed and maintained at the cost of great pain.

Even more than is ordinarily supposed, the body is the servant of the Will. The curious thing here is that so little attention is given to the training of Will in this capacity.

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II. — The right Will is the lord of the mind's several faculties. A familiar example is seen in the act of attention. Here the soul concentrates its energies upon a single object, or upon a number of objects grouped together. A striking example may be noted in the fact that "we can smell either one of two odors, brought to the nostrils by means of paper tubes, in preference to the other, by simply thinking about it." This is a good illustration of abstraction induced by the Will. The degree of exclusiveness and force with which the mind engages itself upon a single line of action represents the cultivation of the persistent Will. If the Will is strong in this respect, it is probably strong in what is called "compound attention," or that considering state of mind in which it holds deliberative court among motives, facts, principles, means and methods relating to some possible end of effort or goal of conduct.

Thus the Will calls mind to intense consciousness of physical acts or states. One, for example, who studies profoundly the relation of physiology to psychology, exhibits great powers in willed attention, embracing largest sensations and taking note of minutest variations with the greatest nicety.

The child in learning to walk manifests admirable ability in this regard, though incapable of prolonged thinking upon a single subject.

Vocal exercises demand utmost attention of mind to musical notes, their effects upon the ear, and the manner and method of their attainment and execution.

Musical instruments are also mastered in this way alone. All use of tools and instruments makes large demand upon the Will, and in proportion to their delicacy, complexity, and the difficulty of handling properly, is this demand increased. "Great skill, great Will," may be written as the general law in this regard.

So, also, as previously suggested, the power of the eye, ear and end nerves is frequently increased by application of mental energy thrown forcibly into the senseperception involved.

The action and capacity of the lungs may be developed by intelligent attention, a style of walk may be cultivated, and habits of speech entirely reorganized. Where pronounced ability in such cases has been acquired, the cost of willed attention has been enormous.

A test of Will may be further seen in the degree of attention exerted in reading. Much is dignified as reading that is not so. There are very few people who read. The old-fashioned goose whose food was stuffed down its resenting neck by some ambitious farmer-wife during the days preceding Thanksgiving, did not eat. The only difference between the goose and the multitude to-day is the fact that the goose did get its food. An inattentive mind cannot be stuffed. In true reading the mind is focused upon the printed page. Kossuth said, "I have a certain rule never to go on in reading anything without perfectly understanding what I read." That was true reading.

Equally concentrated must be the mind of the artist in painting, and that of the musician in mastering a difficult composition. An artist who painted three hundred portraits during a year, said: "When a sitter came, I looked at him attentively for half an hour, sketching from time to time on the canvas. I wanted no more. I put away my canvas and was ready for another sitter. When I wished to resume my first portrait, I took the man and sat him in the chair, when I saw him as distinctly as if he had been before me in his own proper person." A similar

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story is related of the sculptor David. Wishing to execute the bust of a dying woman without alarming her, he called upon her as a jeweler's man, and in a few moments secured a mental portrait of her features, which he afterward reproduced in stone. So blind Tom listened with "rapt attention" to a complicated musical composition, and instantly repeated it, exactly as played before him, including errors. In part, concentrated attention is the secret of genius.

In sustained thinking the Will manifests one of its The mind must now plunge into the noblest aspects. depths of a subject, penetrate by driving force into its minutest details, and follow out the ramifications of its utmost complexities, concentrating upon fact, reality, relation, etc., with great power, and comparing, conjoining, separating, evolving, with tireless persistency. Napoleon was gigantic in all these particulars. Senator Carpenter, of Wisconsin, used to seclude himself in his law library the night before some important case was docketed for trial, and feel, think and care for nothing else until morning, utterly absorbed in the mastery of its So Byron was wont to immure himself with problems. brandy and water and write for many consecutive hours in the elaboration of his poems. "The success of Hegel is in part explained by the fact that he took a manuscript to his publishers in Jena on the very day when the battle of that name was fought, and to his amazement - for he had heard or seen nothing - he found French veterans, the victorious soldiers of Napoleon, in the streets. Mohammed falling into lone trances on the mountains above Mecca, Paul in Arabia, Dante in the woods of Fonte Abellana, and Bunyan in prison, form eloquent illustrations of the necessity of mental seclusion and concentration in order to arrive at great mental results."

It is familiarly known that one of the secrets of concentration is *interest* in the matter in hand. But the mind's interest may be enhanced by persistent assertion of its power of Will. Study, resolutely continued, bores into the subject considered, and, discovering new features, finally induces absorbed attention of an increased degree. School-work furnishes many illustrations of this reward of Will. The mind may be wrought up, by long attention to matters of thought, to a state of great activity. As with mechanical contrivances, so with Will; initial movements of mind, weak at first, acquire by continuance an enhanced power. "We can work ourselves up," as one has said, "into a loving mood, by forcing the attention and the train of ideas upon all the kindness and affection that we have experienced in the past." Similarly in regard to other emotions and states of the soul. The activity of reasoning is no exception. It is a mistake to suppose that great intellectual achievements are products alone of what is called "inspiration." The processes of reasoning, composing, speaking, all exhibit the power of Will to develop interest and beget a true inspiration as well as to hold the mind in the grip of a subject. Lord Macaulay thus sought facility in the preparation and writing of his History. Anthony Trollope made it a rule, while writing a work of fiction, to turn off a fixed number of pages each day, and found his rule not a hindrance, but a help. In jury trials advocates talk on for hours against some supposedly obstinate juryman, and legislative halls frequently witness "speaking against time." In both cases the orator's mind develops special and unexpected interest and power.

The strength of the Will is, again, notably shown in the action of *memory*. Mental energy usually "charges"

the soul by the process of "memorizing." But some facts are blazed into the mind, as it were, by the power of great interest. The storing act of mind in education, as it is commonly understood, requires Will in a very especial sense. Listless repetition of lessons accomplishes Attention, concentration, the forcing of interest, little. must take this kingdom by a kind of violence. A phrase like, "Remember ! yes, remember !" suggests the victorious attitude of mind. Macaulay, fearing that his memory might fail, deliberately set himself to the task of its test and further development. William H. Prescott, who wrote his histories with greatly impaired eyesight, trained his memory so thoroughly that he could perform mentally the work required for sixty pages before dictation. Francis Parkman and Charles Darwin acquired prodigious memories under similar difficulties. Some minds are naturally endowed with great powers in this respect, but the really useful memories of the world exhibit the driving and sustaining action of Will.

Memory is always involved in *imagination*. The mind which is a blank as to its past can form no mental In its noblest character, the imagination pictures. exhibits compulsion, purpose, control. Milton must summon in luminous array the majestic images of Paradise Does Angelo see his immortal shapes without the Lost. direction of Will? Do the phantoms of the ideal world come unbidden to the arena of thought? Undoubtedly fantasies and hallucinations may troop across the plains of mental vision in capricious freedom, as when Luther saw the devil, or Goethe beheld in his sister's home a picture by Ostade; and these may frequently tyrannize over the mind with terrible power, as when Kipling's civilian of India became "possessed" by the "Phantom

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'Rickshaw." But the hallucinations of disease often yield to treatment of physical improvement and resolute Will. It is significant that Goethe, relating the experience above referred to, says: "This was the first time that I discovered, in so high a degree, the gift, which I afterterwards used with more complete consciousness, of bringing before me the characteristics of this or that great artist, to whose works I had devoted great attention." That the power of creating such luminous mental vision can be acquired by strenuous Will may be doubted; but there are minds that have frequent flashes of clear pictorial innersight, in which objects seem to appear with all the vividness of sunlit reality, although they can never command this experience at will. The gift, as Goethe calls it, is, however, subject to summons and control, as seen in his case and in that of many artists. secondary quality of mental vision, in which ideas of things, more or less vague and confused, and similar assemblages of objects, arise, is by common testimony a matter of determined cultivation. Professions which require regular public speaking, as of the ministry or the law; the massing of facts before the mind, as in the trial of jury cases ; the forming of material shapes and their organization into imaginary mechanisms, as in invention; the grasp of details and comprehensive plans, as in large business enterprises and military operations ; --- all furnish illustrations of the truth that not original endowment alone, but energetic exercise of Will, is requisite to success. Ideas, relations, objects and combinations may be made more vivid and real by resolution of the mind and persistent practice. Failures in these fields are frequently due to the fact that the Will does not force the mind to see things as details and as complex wholes. The

strong Will enables the mind to recall, with growing intensity, objects, mechanisms, assemblages of facts and persons, outlines of territory, complex details and laws of enterprise, and airy fancies and huge conceptions of the worlds of real life and of ideal existence. The imagination is the pioneer of progress, — in religion, industry, art and science; but as such it is not a lawless necromancer without deliberate purpose. The spirit that summons, guides and controls it is the soul's mysterious power of self-direction. And this power is equally capable of so developing itself as to exercise selection and exclusion of clamoring images.

Hence it would seem that the mind may train and develop its own power of willing. When cultivation and improvement of Will is sought, we may say, "I will to will with energy and decision ! I will to persist in willing ! I will to will intelligently and for a goal! I will to exercise the Will according to the dictates of reason and of morals !" Some men are born with what are called "strong Wills." If these are to be reasonable Wills as well, they must be For the most part Will would seem to develop trained. and to acquire something of the "sweet quality of reasonableness," under life-processes which are more or less unconscious and unpurposed so far as this end is concerned; nevertheless, the exigencies of "getting on" are constant and unappreciated trainers. Discipline knocks men about with ruthless jocularity. "A man who fails, and will not see his faults, can never improve." Here is a grim-visaged, and oftentimes humorous schoolmaster who gives small pity to his pupils. They must needs acquire some power of Will or demonstrate themselves, not human, but blockheads. Much of life's suffering is due to the fact that force of Will is neither

developed nor trained by conscious intelligent effort, and is more often devoid than possessed of rational moral quality. This is a curious thing — that the Will is left, like Topsy, "to grow up." Why value this power, yet take it "catch-ascatch-can"? Why hinge success upon it, yet give it so little conscious attention? Why delegate its improvement to the indirection of "hard knocks," and disappointment cankering resolution, and misfortune making water of life's blooded forces, and all manner of diseases destroying the fine fibre of mind's divine organism? Why neglect the Will until consequence, another name for hell, oftentimes, has removed "heaven" by the diameter of the universe?

James Tyson, a bushman in Australia, died worth "But," he said, with a characteristic semi-\$25,000,000. exultant snap of the fingers, "the money is nothing. It was the little game that was the fun !" Being asked once, "What was the little game?" he replied with an energy of concentration peculiar to him: "Fighting the desert. That has been my work. I have been fighting the desert all my life, and I have won ! I have put water where was no water, and beef where was no beef. I have put fences where there were no fences, and roads where there were no roads. Nothing can undo what I have done, and millions will be happier for it after I am long dead and forgotten."

"The longer I live," said Fowell Buxton, whose name is connected in philanthropy with that of Wilberforce, "the more certain I am that the great difference between men, between the feeble and the powerful, the great and the insignificant, is ENERGY — INVINCIBLE DETERMINATION — a purpose once fixed, and then Death or Victory. That quality will do anything, that can be done in this world; and no talents, no circumstances, no opportunities will

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make a two-legged creature a MAN without it." The power, then, of such resistless energy should with resistless energy be cultivated.

"When the Will fails, the battle is lost."

III. — The perfect Will is high Priest of the moral self. Indeed, a true cultivation of Will is not possible without reference to highest reason or ideas of right. In the moral consciousness alone is discovered the explanation of this faculty of the soul. A great Will may obtain while moral considerations are ignored, but no perfection of Will can be attained regardless of requirements of highest reason. The crowning phase of the Will is always ethical.

Here is the empire of man's true constitution. Resolute Will scorns the word "impossible." The strong Will of large and prolonged persistence condemns whatever is unreasonable. Nobility of Will is seen in the question, "What is right?" Napoleon exhibits the strong continuous Will. Washington illustrates the persistence of moral resolution. Jesus incarnates the Will whose law is holiness.

The Will that possesses energy and persistence, but is wanting in reasonableness and moral control, rules in its kingdom with the fool's industry and the fanatical obstinacy of Philip the Second. "It was Philip's policy and pride to direct all the machinery of his extensive empire, and to pull every string himself. . . . The object, alike paltry and impossible, of this ambition, bespoke the narrow mind. . . . His mind, constantly fatigued by petty labors, was never enabled to survey his wide domains from the height of majesty." Thus has Motley described an incarnation of perverted willfulness.

The lives of all race-benefactors, and those vast achievements which have sent the world in a bound toward

ultimate civilization, have shown the possibility and the value of the conscious and the morally intelligent cultivation of the "King on the Throne"—the Will. If the "King" will not train himself, how shall he demand obedience of his subjects, the powers of body, mind and spirit? This is the "artist" of whom Lord Lytton sang:—

> "All things are thine estate; yet must Thou first display the title-deeds, And sue the world. Be strong; and trust High instincts more than all the creeds."

### TEST.

A synopsis of this chapter should be written, committed to memory, and, with that of the first chapter, be frequently reviewed.

NOTE: Remember! Part I must be thoroughly mastered in order to the *intelligent* and *interested* study of the Physical and Mental Régimes, Destruction of Habit and Contact with Other People.

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## CHAPTER III.

#### THE CONDUCT OF LIFE.

"RESOLVE is what makes a man manifest; not puny resolve, not crude determinations, not errant purpose — but that strong and indefatigable Will which treads down difficulties and danger, as a boy treads down the heaving frost-lands of winter; which kindles his eye and brain with a proud pulse-beat toward the unattainable. Will makes men giants." — *Ike Marvel*.

In the conduct of life every form in which the normal Will manifests itself is demanded for success. These forms are: The Persistent Will; The Static Will; The Impelling Will; The Dynamic Will; The Restraining Will; The Explosive Will; The Decisive Will.

The Static Will, or Will in reserve, constitutes original source of energy. As heat, light, mechanical motion, life, are rooted in the sun, so are varied Volitions sent forth from this central seat of power, exhibiting the Dynamic Will.

The *Explosive Will* illustrates the mind's ability for quick and masterful summoning of all its forces. The sudden rush of the whole soul in one compelling deed seems sometimes next to omnipotence. But the weakness of otherwise strong men may be revealed in life's reactions. "Having done all, to stand," furnishes many a deciding test. This phase of Will is not exhausted in the common saying, "sticking to it," for a barnacle sticks, and is carried hither and thither on a ship's bottom. Persistence of Will involves "standing," sto—stare sistere, and "through" — per: "standing through." Whatever the material on which or against which Will works, all the energies of mind here conserve one purpose, transformed, as occasion may require, into that ultimate activity which makes for the end. The persistence of force is real in the achieving conduct of life.

The *abiding mind* necessitates the *Impelling Will*. The Impelling Will suggests an ocean "liner," driving onward, right onward, through calm and storm, for a determined goal. Sixty years of that kind of direct motion must summon Will to all its varied activities.

It is curious, too, that the noble quality of Will-power observed in impelling persistence, depends upon the paradox of restraint. An engine without control will wreck itself and its connected machinery. The finest racing speed is achieved under bit and mastery. In man the power that drives must hold back. The supremest type of man exhibits this as a constant attitude. Success in life depends upon what the writers call the Will's power of inhibition. Here we have the *Restraining Will*.

At times the character of Will is also manifest in its ability to forbid obedience to a thousand appealing motives, and even to bring all action to a full stop and "back water," in order to a new decision, a new immediate or ultimate goal. Hence life is full of demands for quick decisions and resistless massing of resources squarely upon the spur of exigency. This suggests the *Decisive Will*.

Such are some of the forms of Will which are required for the conduct of affairs, whether ordinary or extraordinary. Even a slight analysis of the matter would seem to suggest that there can be no tonic like the mental mood which resolves to will.

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Here is a treatment from deepest laboratories of the soul insuring health. A purposeful mind says, sooner or later, "I RESOLVE TO WILL." After a time that phrase is in the air, blows with the wind, shines in star and sun, sings with rivers and seas, whispers with dreams of sleep and trumpets through the hurly-burly of day. Eventually it becomes a feeling of achievement saturating consciousness. The man knows now the end, because all prophecies have one reading. He has begotten the instinct of victory.

It is not as a blind man, however, that he walks. His ineradicable conviction sees with the eye of purpose. If his purpose is approvable at the court of conscience, all roads lead to his Rome.

Men fail for lack of *Some Aim*. Their desires cover the entire little field of life, and what becomes theirs does so by accident.

Multitudes of people are the beneficiaries of blundering luck.

This truth has occasional striking illustrations, but the masses who perceive the fact are themselves unconscious victims of accident supposed to be rewards.

Everywhere Some Aim would make "hands" foremen, and foremen superintendents; would conduct poverty to comfort, and comfort to wealth; would render men who are of no value to society useful, and useful men indispensable.

The man who is indispensable owns the situation.

The world is ruled by its servants. The successful servant is king.

But better than *Some Aim*, which, because it need be neither long-headed nor long-lived, is a player at a gaming table, is *One Aim*, by which all fortune is turned schoolmaster and good fortune is labeled "reward by divine right." The true divine right of kings is here alone.

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The soul that resolves to will *One Aim* makes heavy and imperious call on the nature of things.

For, while many understand that the individual must needs adjust himself to life, few perceive the greater law, that *life is forever engaged in a desperate struggle to adjust itself to the individual.* It is but required of him that he treat life with some degree of dignity, and make his election and plea sure by putting mind in the masterful spell of some *One* ultimate *Aim* to which all things else shall be subordinated.

Some Aim has luck on its side; One Aim has law.

Some Aim may achieve large things, and occasionally it does; One Aim cannot fail to make the nature of things its prime minister.

Life does not always yield the *One Aim* its boon in exact terms of the contract, because men often fall at crosspurposes with endowment; but life never fails to grant all the equities in any given case.

In the long run every man gets in life about what he deserves. The vision of that truth embraces many things which the objector will not see. The objector mistakes what he desires for what he deserves. This confusion keeps many people in the state of an Irish wake.

Hence the importance of self-discovery in life's conduct. It is probably true that every man has some one supreme possibility within his make-up. The purposeful Will usually discovers what it is.

Buried talents are always "fool's gold."

One thing settled — the *Ultimate Aim* — and talents begin to emerge by a divine fiat.

The revelation of power may, indeed, be made while Will roams in quest of a purpose, but, that purpose found, Will looks for its means and methods; and discovers them within.

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William Pitt was in fact born with a definite aim in life. "From a child," says a recent writer, "he was made to realize that a great career was expected of him, worthy of his renowned father. This was the keynote of all his instruction."

General Grant is said to have been called "Useless Grant" by his mother. He discovered himself at Shiloh, after some pottering with hides and leather which was not even preliminary. But Grant always "stuck to the thing in hand," so far as it was worth while doing so. When war brought his awareness of self to the point of definite meaning, he found every detail and the largest campaigns eminently worth the while of a Will which had at last uncovered its highway. "The great thing about him," said Lincoln, "is cool persistency of purpose. He is not easily excited, and he has got the grip of a bulldog. When he once gets his teeth in, nothing can shake him off."

The One Aim is always a commentary on character. It is not difficult to see why life needs Some Aim. Why it should concentrate upon One Aim suggests the whole philosophy of human existence. Nero had One Aim, and it destroyed the half of Rome. Alexander the Great had One Aim, and he died in a debauch. The One Aim may involve selfishness, crimes, massacres, anarchy, universal war, civilization hurled to chaos. One Aim assassinated Garfield, ruined Spain, inaugurated the Massacre of Saint Bartholomew, gave birth to the "unspeakable Turk," devised a system of enmity against existing orders and institutions, threatens to throw Europe into revolutionary carnage, and, in a thousand ways, has power to light the pyre of civilization's destruction. One Aim is no more descriptive of Heaven than it is of Hell.

The climax of Will, therefore, is possible under moral

considerations alone. Character, which is the sum total of a man's good (moral) qualities, furnishes a third phrasing for Will's purpose, the *Righteous Aim*.

Will with Righteous Aim creates character. Character, with Righteous Will, creates Noblest Aim. Character, with Noblest Aim, creates Righteous Will.

The relation between the man, the aim, the Will, is mutual — dependent and productive. There is really no high justification for *One Aim* if it be not best aim. Life is ethical. Its motives and its means and its achievements justify only in aims converging to its utmost moral quality.

It is here that possession of Will finds explanation, as elsewhere remarked. Below man there is no supreme sovereignty of Will; all is relative and reflex. But this sovereignty furnishes its reason in moral self-development, in moral community-relations, in moral oneness with Deity.

So true is it that *righteousness alone justifies the exist*ence of the human Will, that the finest development of the power comes of its moral exercise. Above the martyr who founds a material government the world places with eager zeal that soul who establishes by his death a kingdom of religion.

The Static Will furnishes energy in abnormal life. The Explosive Will murders. The Persistent Will may exhibit in obstinacy and national crimes. The Impelling Will is sometimes hugely reckless. The Restraining Will has it phases in "mulishness" and stupidity. •The Decisive Will is frequently guilty of wondrous foolhardiness. Idiocy, insanity, senility, savagery and various forms of induced mania represent the Will in disorder, without a master, and working pathos fathomless or tragic horror.

The moral quality in Will-power as seen in social strata not degenerate, illustrates the ideal both of itself and of its purpose in man.

If, then, we ask, "Why One Aim in life?" the names of Socrates, Buddha, Charlemagne, Alfred the Great, William of Orange, Gladstone, Washington, Wilberforce, Lincoln, may be offset by those of Caligula, the Medici, Lucretia Borgia, Philip the Second. Asking, "Why the *Righteous Aim*?" troop before the mind's expanding eye all holy heroes and movements "i' the tide o' time"; and no counterpoise appears, for all is great, all is good.

Moral purpose, however, is no prestigiator. The Will, set on all good things for ultimate goal, is still merely the mind's power of self-direction. All requisites for strong Will anywhere are demands here. Inasmuch as the moral aim involves the whole of life, Will, making for it, requires the ministry of cultivated perceptions --- seeing things as they are, especially right things; developed sensibilities - sensitive toward evil, capacious for good; a large imagination --- embracing details, qualities, consequences, reasons and ultimate manifold objects; active, trained and just reasoning faculties - apprehending the incentive, utility and inspiration of truth; and deep and rich moral consciousness - nourishing the Will from inexhaustible fountains of legitimate self-complacency.

In other words, the moral Will, which alone is best Will, demands of its owner constant and adequate consideration, of plan, of means, of methods, of immediate and ultimate end.

The successful conduct of life is always hinged upon "This one thing I do." Where such is really the law of conduct, the world beholds an aroused soul. "The first essential of success," said a great bank president, "is the fear of God."

A live man is like a factory working on full time. Here is creation; every power at labor, every function

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charged with energy, huge action dominating the entire situation, and yielding valuable products. This man puts his body into the thing in hand, mightily confident. His mental being does not detail itself off in "gangs," but swarms at it with that tirelessness which makes enthusiasm a wonder. His intuitions flash, impel, restrain, urge resistlessly, decide instantly, — presiding genii of limited empires. Reasoning faculties mass upon questions vital, and hold clear court, till justice be known. If he be right-souled man, he emerges, Will at the fore, from Decalogue and Mountain Sermon daily, squaring enterprise with the Infinite.

The whole man, swinging a great Will, conserves himself.

Why must there be discussions on selfishness and self-interest? A sound soul is always a best soul. Α selfish soul is never sound. But a sound soul must continue sound. Altruism begins with the self. Society needs the whole man, -- all there is of him, and always at his Hence the nature of things makes it law that a man best. shall endeavor to make the most of himself in every way which is not inimical to soundness. This is the first principle of holiness - wholeness - soundness. As that is worked into conduct, the second principle appears ----Service.

For the service of a sound soul the universe will pay any price.

And here again emerge some old and common rules. It is function of Will to resolve on preservation of bodily health, mental integrity and growth, and moral development. In the eye of that high resolution no detail is without importance. A trained Will regards every detail as a campaign.

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Power of Will is an accretion. Force is atoms actively aggregated. The strong Will is omnivorous, feeding upon all things with little discrimination. Pebbles, no less than boulders, compose mountains. The man who cannot will to stick to trifles and bundle them into importants, is now defeated. The keynote of success is drudgery.

Drudgery stands at every factory door, and looks out of every store window. If drudgery be not somewhere in a book, it is not worth the reading. Inspiration stands tip-toe on the back of poor drudgery. The antecedents of facile and swift art are the aches and sorrows of drudgery. The resistance of angels collapses only after Jacob has found his thigh out of joint, and yet cries : "I will not let thee go!" Jesus had to climb even Calvary.

An English Bishop said truly: "Of all work that produces results, nine-tenths must be drudgery." Really great poets, prose-writers and artists verify this remark. Edmund Burke bestowed upon his speeches and addresses an immense amount of painstaking toil. Macaulay's History cost almost incalculable labor. The first Emperor of Germany was an enormous worker. Indeed, taking the world "by and large," labor without genius is little more incapable than genius without labor.

Kepler, the astronomer, carried on his investigations with prodigious labor. In calculating an opposition of Mars, he filled ten folio pages with figures, and repeated the work ten times, so that seven oppositions required a folio volume of 700 pages. It has been said that "the discoveries of Kepler were secrets extorted from nature by the most profound and laborious research."

It was the steadiness of Haydn's application to his

art which made him one of the first of modern musicians. He did not compose haphazard, but proceeded to his work regularly at a fixed hour every day. These methods, with the extremest nicety of care in labor, gave him a place by the side of Mozart, who, while possessed of the genius of facility, was nevertheless thoroughly acquainted with drudgery.

And there can be no drudgery without patience, the ability to wait, constancy in exertion with an eye on the goal. Here is a complex word which readily splits into fortitude, endurance and expectation. It is kaleidoscopic in its variations. In the saint's character patience is a lamb; in that which builds an industry or founds an empire, it is a determined bulldog.

"Genius is patience," said Davy; "What I am I have made myself."

Grant was patient: "Once his teeth got in, they never let go." The assiduous Will is first principle in achievement, whether of men or nations. The indefatigable purpose is prophet of all futures.

But the "King on his Throne" is no dull monarch of obstinacy. Reason defies inertia. "We say that Will is strong whose aim," remarks Th. Ribot, "whatever it be, is fixed. If circumstances change, means are changed; adaptations are successfully made, in view of new environments; but the centre toward which all converges does not change. Its stability expresses the permanency of character in the individual."

The Rev. Sam. Jones, the evangelist, was so bent upon accomplishing his ministry, that he declared his secret in a fisherman's parable: "If I were fishing in a trout-hole, and failed for long to catch trout, I would either get new bait, or find a new hole."

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All things come to the net of this rational indefatigability. As Carlyle says of Cromwell: "That such a man, with the eye to see, with the heart to dare, should advance, from post to post, from victory to victory, till the Huntington Farmer became, by whatever name you might call him, the acknowledged strongest man in England, requires no magic to explain it. For this kind of man, on a shoemaker's bench or in the President's chair, is always 'Rex, Regulator, Roi; ' or still better, 'King, Koenning,' which means Can-ning, Able-man."

And this same adaptive pursuit of the main thing has made of Cromwell's and Carlyle's England the First Power in Europe. As William Mathews has said : "The 'asthmatic skeleton' (William III.) who disputed, sword in hand, the bloody field of Landon, succeeded at last, without winning a single great victory, in destroying the prestige of his antagonist (Louis XIV.), exhausting his resources, and sowing the seeds of his final ruin, simply by the superiority of British patience and perseverance. So, too, in the war of giants waged with Napoleon, when all the great military powers of the continent went down before the iron flail of ' the child of destiny,' like ninepins, England wearied him out by her pertinacity, rather than by the brilliancy of her operations, triumphing by sheer dogged determination over the greatest master of combination the world ever saw."

It was identically this that led, in American history, to the surrender of Cornwallis to Washington, and to the last interview between Lee, a great soul, an heroic Christian fighter, a consummate "Can-ning man," "Able-man," and Grant, the latter-day Sphinx of invincible reticence.

To a Will of this sort defeats are merely new lights on reason, and difficulties are fresh gymnastics for develop-

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ment of colossal resolve, and discouragements are the goading stimuli of titanic bursts of energy.

" By means of a cord, which passes from his artificial hand up his right coat-sleeve, then across his back, then down his left coat-sleeve to the remainder of his left arm. an American editor has achieved success. He is enabled to close the fingers of his artificial hand and By keeping his left elbow bent, the grasp his pen. tension of the string is continued, and the artificial fingers hold the pen tightly, while the editor controls its course over the paper by a movement of the upper arm and shoulder. By this means, without arms, he has learned to write with the greatest ease, and more rapidly and legibly than the average man of his age who has two For ten years, he has written with this megood hands. chanical hand, practically all of the editorials, and a very large amount of the local and advertising matter that has gone into his paper."

"Suppose," said Lord Clarendon to Cyrus W. Field, talking about the proposed Atlantic Cable, "you don't succeed? Suppose you make the attempt and fail — your cable is lost in the sea — then what will you do?"

"Charge it to profit and loss, and go to work to lay another."

To suppose the iron Will to fail is to suppose a contradiction of terms.

Perhaps no historic character has more perfectly illustrated this element of success than William of Orange, to whom Holland the Wonderful owes more than to any other son in her brilliant family. "Of the soldier's great virtues," writes Motley, "constancy in disaster, devotion to duty, hopefulness in defeat — no man ever possessed a larger share. He arrived, through a series of reverses

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at a perfect victory. He planted a free commonwealth under the very battery of the Inquisition, in defiance of the most powerful empire existing. He was therefore a conqueror in the loftiest sense, for he conquered liberty, and a national existence for a whole people. The contest was long, and he fell in the struggle, but the victory was to the dead hero, not to the living monarch. It is to be remembered, too, that he always wrought with inferior instruments. His troops were usually mercenaries, who were but too apt to mutiny upon the eve of battle, while he was opposed by the most formidable veterans of Europe, commanded successively by the first captains of the age. That with no lieutenant of eminent valor or experience, save only his brother Louis, and with none at all after that chieftain's death, William of Orange should succeed in baffling the efforts of Alva, Requesens, Don John of Austria, and Alexander Farnese --- men whose names are among the most brilliant in the military annals of the world — is in itself sufficient evidence of his warlike ability."

These men, great and world-famed, were, however, men only. They were but Intellects working with the "King on his Throne." It is a statement which points every other man to his ultimate goal that they achieved through that common endowment, power of Will. In their own way they but illustrate the principles of a successful conduct of life. The things they accomplished are in themselves non-essentials, mere accidents of the real essence, the abiding law, that Will is power Godgiven, and is to be trained and used for the capture of all gifts and the conquest of all rebellious kingdoms.

The conduct of life hinges on the strength and quality of Will more than any other factor. The cry for

"opportunity" is essentially weak; opportunity crowds upon the imperious Will. The mediocrity of men is of their own creation.

Gladstone, with large faith in the "commoners," said truly:

"In some sense and in some effectual degree, there is in every man the material of good work in the world; in every man, not only in those who are brilliant, not only in those who are quick, but in those who are stolid, and even in those who are dull."

## TEST.

Before reading farther, the present chapter should be analyzed, a synopsis should be made, and this synopsis should be committed to memory and frequently reviewed.

NOTE: Prepare, by a thorough mastery of the theoretical part of this book, for the vigorous study and practice of Parts II, III, IV and V. Make Part I a solid foundation for the Exercises of Parts II and III, and the Practical Suggestions of Parts IV and V.

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## CHAPTER IV.

DISEASES OF THE WILL.

"" M ECHANICAL obedience' (in the treatment of disease — and of mind as well as of body) is but one-half the battle; the patient must not only will, he must believe. The whole nature of man must be brought to the task, moral as well as physical, for the seat of the disease is not confined to the body; the vital energies are wasted; the Will, often the mind, are impaired. Fidelity of the body is as nothing if not reinforced by fidelity of the soul." — Dr. Salisbury.

The Will may become diseased. Disease is "want of ease," that is, of comfort, arising from the failure of functions to act in a normal manner. It is, then, "any disorder or depraved condition or element," physical, mental or moral.

A disease of the Will may be defined as a more or less permanent lack of action, normal, (a) to the individual, (b) to sound human nature in general.

When a person's Will is more or less permanently disordered with reference to his normal individual activity, we have a case for medical treatment.

When a person's Will is more or less permanently disordered with reference to the normal human standard, we have a case for education.

It is now to be observed that a diseased condition of the Will may result —

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First, from a diseased mind;

Secondly, from an illy-developed mind;

Thirdly, from causes resident in the Will considered as a faculty of mind.

Strictly speaking, a disease of the Will is a disease of the mind, inasmuch as it is the mind that wills. But there are phases of the Will, practically to be regarded as diseases, which manifest themselves in the midst of otherwise normal conditions of mind, and these are, therefore, mentioned under the third division above.

CLASS FIRST: Diseases of Will coming under the head of diseased mind are shown in *insanity*. In almost all cases of mental variation from the normal standard, the Will is more or less affected. This follows because insanity is "a prolonged departure of the individual's normal standard of thinking, feeling and acting." The standard is that of the *individual*, not that of normal human nature. Always the action of the Will depends largely upon the individual's way of thinking and feeling. It is a prolonged departure from that standard which distinguishes diseases of Will in insanity from those seen in illy-developed mind not insane or idiotic - although the manifestations of diseased Will in both classes are or may be identically the same. Insanity often clearly defines, and thus separates from, diseases of Will in the so-called normal mind. In almost all cases of insanity the Will, considered as power of mind to put forth some kind of Volition, remains with more or less strength, but is either weakened or controlled by physiological conditions or false ideas. The "King" is here dethroned. In diseases of Will which are subject to education not medical, the "King" remains in his normal position as ruler, but is

weak, or erratic, or permanently irrational as to the standard of average human conduct.

CLASS SECOND: There are some cases of diseased Will in the *illy-developed mind* which show paralysis of power, all other functions remaining normal. Thus, a sudden great emotion may paralyze the volitional action, such as fear, or anger, or joy. Inability to will may also obtain temporarily in reverie or ecstasy, or as seen in curious experiences common to most people when the mind wishes to act, but seems for the time unable to put forth the necessary Volition. Such paralysis runs all the way from momentary to prolonged or total. In the latter cases we have again subjects for medical treatment, as when one person was two hours in trying to get his coat off, or was unable to take a glass of water offered; or as when another, coming to a gap in a line of houses on the street while walking, could not proceed in that direction, but was compelled to go around several blocks.

Whether the 'difficulty in cases of illy-developed mind is physiological, or a mere lack of belief in one's power to will a given act, the outcome is the same. For the time-being, the Will is dead, or the mind, as to willing, is in a state of dead-lock. It cannot put forth a Volition in the desired direction. Hence it is evident that feeling, desire, thinking, judgment, conscience, are not always determinative of Will-action. The action of mind in willing is as distinct as the action of mind in imagining, recalling, reasoning or apprehending right and wrong. For example, why, in a state of indecision as to getting up of a cold winter morning, do you suddenly find yourself shivering on the floor and wondering how it happened that you are out of bed? It needs but to fix that state of

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irresolution or inability for a period, to show the mind in a dead-lock of the Will.

Willing is a matter of mental states. The illydeveloped mind may will neither correctly nor strongly. Whether or not it can do so depends upon many things which are discussed in the Third Part of this book. Of the mind in general it is said that "willing, in intensity ranges up and down a scale in which are three degrees ---wishing, purposing and determining. Weak Volition wishes, resolute Volition purposes, while strong Volition But Volition does not wish; this is an act of acts." As one has said: "I may desire meat, or ease mind. from pain; but to say that I will meat or ease from pain is not English." Weak Volition is the Will exerting itself weakly. Weak Volition may purpose, but only feebly. Strong Volition indicates mental energy in the act of willing. Resolute Volition is strong Volition continued. The facts in this connection are as follows :

When the state of mind is predominantly that of desire merely, its act in willing is weak or indecisive.

When the mind greatly approves a given desire and determines that to be purpose, its Volition becomes strong.

The energy with which itself or the body obeys Volition, and if the purpose is remote, continues to obey, measures the intensity of the willing act.

Thus, quality of Will is a matter pertaining to mind as an organism capable of feeling, imagination, knowledge, memory and moral consciousness — as will more fully be seen in Part III.

Now, what are called diseases of the Will under our second division, are simply ill-conditions of the mind immediately going out in the act of willing, or of the mind

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engaged in the realm of the sensibilities, the imagination, the reasoning faculties and the moral consciousness, as realities capable of influencing the action of the Will.

For "the ultimate reason of choice is partly in the character, that is to say, in that which constitutes the distinctive mark of the individual in the psychological sense, and differentiates him from all other individuals in the same species," and partly in possible ideals, following which he may more or less change that distinctive character.

"It is the general tone of the individual's feelings, the general tone of his organism, that is the first and true motor. If this is lacking the individual cannot exercise It is precisely because this fundamental state Will at all. is, according to the individual constitution, stable or fluctuating, continuous or variable, strong or weak, that we have three principal types of Will-strong, weak and intermittent, with all intermediate degrees and shades of difference between the three. But these differences, we repeat, spring from the character of the individual, and that depends upon his special constitution." And it is precisely because "this fundamental state is, according to the individual constitution," subject to education and improvement, so that, if fluctuating, it may become stable, if variable it may become continuous, if weak, it may become strong, that this book is written.

A good Will may or may not act quickly: that depends upon the individual's constitution; but it is marked by power when it does act.

A good Will may or may not persist: that depends upon the constitution and the dictates of personal wisdom; but when personal wisdom succeeds in influence, the Will holds steadfastly to the thing in hand. The highest type of Will reveals "a mighty, irrepressible passion which controls all the thoughts of the man. This passion *is* the man — the psychic expression of his constitution as nature made it." Historic examples are seen in Cæsar, Michael Angelo, Napoleon.

In the next lower grade the above harmony between the outer conduct and the inner purpose is broken by various groups of tendencies, working together, but opposing the central purpose. The man is switched off the main track. Francis Bacon was called "the greatest, the wisest and the meanest of mankind," having diverged from the highest line of rectitude, and Leonardo da Vinci, following Art, yet yielded to the seductions of his inventive genius, and produced but one masterpiece.

A third grade is seen where two or more main purposes alternately sway the individual, none ruling for long, each influencing the conduct in turn. Dr. Jekyll and Mr. Hyde are two beings in one person, each possessing a strong Will for himself, but unable to cope with the tendencies of the other. A multiplication of such diverting purposes denotes a still further degradation of the Will.

Lastly appear those types of diseased Will peculiar to insanity.

CLASS THIRD: In this division we have before us, not the mind as acting, but the willing-act of the mind. Whether the Will be exercised rightly or wrongly, wisely or foolishly, is not now the question in hand. That question refers simply to Will-power, or the naked Will; just as, if an individual's muscular power were in question, the morality or the wisdom of its use might be variously estimated, itself being swift or slow, weak or strong,

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capable of endurance or easily exhausted. The Will is what it is, regardless of the direction or the quality of its exercise.

Disease of Will, as considered in the third class, is limited to two general forms: want of power and want of stability.

But these general divisions resolve themselves into more *specific cases*, as follows : —

1. Want of Volitional Impulse. A state of mind in which the impulse to will is wanting is illustrated in the cases already cited, in which one could not get his coat off; or in cases of reverie, ecstasy, etc., where the mind is so fully absorbed by some fanciful condition as to be momentarily incapable of willing contrary thereto.

*Cure*: Of insane cases, medical treatment; of those of reverie, ecstasy, and the like, good health, full life, vigorous action. For the mind that suffers the dead-lock of Will there is no other remedy than actual, concrete life and practical, strenuous activity.

Read the Life of Gladstone.

Cultivate the Moods of Resolution and Decision. (See Chapter VI.)

2. Inability to Decide. Some people never attain to a clear view of any situation; they cannot see the essential details; they cannot weigh motives; they cannot forecast the future; they are wanting in courage as to possible consequences; their imagination is good for evils, but not for benefits; hence they can never, or rarely, come to a definite, decisive determination. They drift; they do not act according to specific determinations; they are creatures of momentary impulse; they are *automata*, so far as concerns the ordinary affairs of life, and, in its extraordinary crises, they are as helpless as driftwood. *Cure*: Cultivate the habit of concentrated attention to the thing in hand, pro and con; resolve to will, anyhow, somehow, with the best light rapidly examined, confident that such resolution, under the lessons of experience, will ultimately come out best for individual interests.

"Sometimes a person encounters emergencies where he must make a decision, although aware that it is not a mature decison, approved by the whole cabinet of his mental powers. In that case he must bring all his comprehension and comparison into active, instant exercise, and feel that he is making the best decision he can at the time, and act. Many important decisions of life are of this kind — off-hand decisions."

And especially ought it to be remembered that "calling upon others for help in forming a decision is worse than useless. A man must so train his habit as to rely upon his own courage in moments of emergency."

Act always on the straight line.

Read the Life of Jeanne d'Arc.

Cultivate the Mood of Decision.

3. Weakness of Volition. The failures of life, which are innumerable, are largely due to this disorder of the Will. Whether it be owing to a want of feeling, desire, imagination, memory or reason, it seems to be universal. The energetic person is the exception. Thus, a writer on Mental Philosophy has described a historic example of this prevalent disease:

"There was probably no man of his time, or perhaps of any time, who surpassed Coleridge in the combination of the reasoning powers of the Philosopher with the imagination of the Poet and the inspiration of the Seer; and there was perhaps not one of the past generation who has left so strong an impress of himself in the subsequent course of thought of reflective minds engaged in the highest subjects of human contemplation. And yet there was probably never a man endowed with such remarkable gifts who accomplished so little that was worthy of them the great defect of his character being the want of Will to turn his gifts to account; so that, with numerous gigantic projects constantly floating in the mind, he never brought himself even seriously to attempt to execute any one of them. It used to be said of him, that whenever either natural obligation or voluntary undertaking made it his duty to do anything, the fact seemed a sufficient reason for his *not* doing it."

So De Quincey, the celebrated victim of the opium habit, having studied the Political Economy of Ricardo, projected an "Introduction to all Future Systems of Political Economy;" but found himself unable to summons his Will to the writing of a Preface and a Dedication. In his "Confessions," he says:

"I seldom could prevail upon myself to write a letter; an answer of a few words, to any that I received, was the utmost that I could accomplish; and often that not until the letter had lain weeks, or even months on my writing-table."

Such are historic examples of Will-power so weak as to be practically nil. They are common in life, although seldom in so marked a degree as in the above cases. This disease is the basis of all grades of poverty.

*Cure*: Cultivate the sustained mental attitude — "I Resolve to Will!" The Resolute Mood ought to be kept constantly before and in the mind, with *inability to will* as the *paramount reason* for *determining now to will* with the greatest energy.

Read the Life of Fowell Buxton.

Practise carefully and persistently the exercises given in Part II.

Cultivate the Mood of Energy.

Fickleness of Will. In this case the man is per-4. sistent so far as he goes, but he never goes far in any one direction. In certain main or underlying lines of activity he may show great apparent steadfastness, as in pursuing the means of a livelihood, but these lines are necessitated and automatic or habitual, not really the subjects of his Volitions. In matters that pertain consciously to his Will he is a dreamer, fantastic, impracticable and fickle. Compelled to stick to the method of bread, in all other respects he flits from one thing to another with astonishing agility, and achieves nothing in any direction. There are those, too, who exhibit not even the dumb adherence of labor, but fly from scheme to scheme, whether main or incidental, as birds fly from tree to tree, with no long-continued purpose, during the whole course of life. In this class, the Will is subject to every new impulse.

*Cure*: The cautious beginning; the resolute pursuit of the undertaking to the end. Minds thus afflicted should learn to attend to one thing at a time, not in the sense that only a single iron should be kept in the fire, but that the iron should not be put there without due deliberation, and that once in, it should receive undivided attention so long as required by the end in view. Generally speaking, every supposed reason for a change of action should be made a determining reason for not changing. The extra schemes need not be given up; it is not necessary for any person to settle down to the mere drudgery of existence; but, while following the course of breadwinning, the mind should determine, *resolve*, SWEAR, to work each theory or scheme to the end thereof.

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Read the Life of Bernard Palissy, the French Potter. Cultivate the Mood of Continuity.

5. Want of Perseverance. There is a marked difference between this condition of Will and that of fickleness. Will is fickle because it yields to sudden or new impulses. Want of perseverance is due to the fact that the *Will* wears out in any given direction. It then becomes like a tired muscle; the mind refuses or fails to volitionate with reference to an old purpose. Its characteristic phrase is, "I am tired of the thing," or "I can't hold out in the effort." Resolution has simply run down; the Will has become exhausted.

*Cure:* The resolution to refrain from yielding permanently to such momentary exhaustion; patience with the mind's present inertia; vigorous search, carried on round-about, for new points of view and new interest. The saying, "I am tired of it," indicates simply a temporary lack of interest; willed interest has failed; but a new view or another mental attitude may inspire spontaneous interest; hence, the matter should be held over until the search for new interest has awakened a spontaneous action of the Will, which will almost invariably follow.

This cure is infallible; but it is by no means easy.

Read the Life of Abraham<sup>•</sup>Lincoln.

Cultivate the Moods of Understanding, Reason and Continuity.

6. The Explosive Will. Any explosion indicates want of equilibrium. Great temper, unpremeditated crime, volcanic Volitions, are sudden releases of energy revealing an overcharged or unbalanced nervous tone. With some men power is always in what may be called a chemico-psychical state of instability. The Will leaps to its decisions like an animal upon its prey, or rushes into action like a torrent from a broken reservoir of water. There are exigencies of life which demand such eruptive outgoes of Volition, but they are rare; and if this kind of Will is characteristic, it surely indicates want of selfcontrol. The true Will is a constitutional monarch, and is never ruled by mob influences or despotic motives. The Will must control itself, or it is unfit to reign. It may decide quickly and irresistibly, but without violent loosing of its powers. Ordinarily all violence signifies weakness.

*Cure*: A healthy tone of the individuality; calmness cultivated, so as to be maintainable in the direst extremity of feeling; a forecasting and vivid realization of the reaction, sure to follow, and which will equal the outburst; a vigorous repression, at the moment of temptation, of all feelings, letting them out in some unimportant side-issue; a determination to recall past experiences, and to profit thereby.

Read the Life of Socrates.

Cultivate the Mood of Reason and Righteousness.

7. Obstinacy. We have here an excess of Will as set upon some particular act or state. There are so-called cases of obstinacy which exhibit a curious want of Willpower, but true obstinacy is firmness of Will carried beyond the dictates of reason or right. The obstinate man always believes himself to be right in the matter at hand. His weakness is his refusal to consider. He is willful, not because he is perverse, but because he does not perceive the need for further investigation; the case is with him all settled, and it is rightly settled; he alone is right, all others are obstinate in their difference or their opposition. George the Third and Philip the Second take first rank among incarnations of obstinacy.

*Cure*: The most minute, as well as the broadest, attention to reasons for or against; greater weight given the judgment of others; the spirit of concession cultivated; determination to swallow pride and yield to wisdom.

Read the Life of Edmund Burke.

Cultivate the spirit of concession.

8. The Headstrong Will. The chief characteristic of this disease may be seen in the expression, "I do n't care." With neither patience, sentiment nor reason, it rushes the man on to a given act or a line of conduct, unmindful of warning, regardless of self-conviction. It is not only a case of obstinacy, but of heedlessness as well. It is the Will self-hypnotized by senseless desire. Napoleon on the way to Moscow is the Headstrong Will.

*Cure*: Cultivation of humility; review of past experiences; resolute heed to the advice of others; elevation into the field of thought of deepest personal convictions; slow, crucifying attention to opposing motives and reasons.

Read the "French Revolution," by Carlyle.

Cultivate the Mood of Reason.

9. Perversity. The perverse Will is obstinate, but peculiarly set in wrong directions. The Will that is obstinate merely may be fixed by wisdom and right (self-conceived), but perversity of Will shows itself in twisting the dictates of both, notwithstanding the mind's recognition of the same. So Pharaoh opposed Moses, in spite of all evidences. So Alexander yielded to wine and beauty, contrary to his best personal judgment. Thousands of men are perversely willful when they fully know that the course they are pursuing is foolish and injurious. The Will is here strong, but it is used in a manner that is consciously wrong.

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*Cure*: Cultivation of memory as to past experiences, and of imagination as to future; resolution to study previous consequences and to profit by them; determination to force attention upon the opinions of others; persistent and candid examination of one's own character and of the basic principles of human conduct — which are few in number and easily mastered and committed to memory; a condition of mind open to conviction kept steadily before thought; each matter thought out, step by step, mere wish, as much as possible, being put out of the way, and the question, What is right or best? substituted; willingness held fast to give up when convinced.

As an assistance, the mind should change its point of view, get into a new atmosphere of life, and bring about other physical conditions.

A persistent Will may be "King," but a perverse Will is a fool's folly on the throne.

Read the Life of Washington.

Cultivate the Moods of Reason and Righteousness.

10. In general, the Will may be said to be diseased when the mind cannot patiently attend; when the mind cannot clearly and persistently exercise memory; when the mind cannot clearly and persistently exercise the imagination; when the mind cannot clearly and persistently exercise the powers of reasoning; when the mind will not call up, and reason in regard to, great moral principles. Because of these failures arise weakness, indecision, fickleness, want of perseverance, violence, obstinacy, headstrong willfulness and perversity.

*Cure*: Resolute cultivation of the willing-mood, and faithful observance of all exercises suggested in Part III.

From sanity to insanity the various phases of diseased Will appear almost imperceptibly. The multitudes of life are victims as truly as offenders, objects of a healthy compassion, subjects for the larger education which is now making itself known.

Society may be graded as follows :

The defective classes : — insane, etc. ;

The delinquent classes : — criminals, perpetual offenders against law;

The dependent classes : — paupers, tramps, unfortunates of a lesser type;

The normal classes, so-called : — the preservative minority;

The illy-developed classes : — the great majority.

All difficulties of the three last classes originate in the region of Will. The threat of the world to-day comes not from the criminal mind, but from the weak mind. A well-developed Will is always equivalent to a welldeveloped mind. When the "King" is ill, the realm is threatened. A sound ruler on a constitutionally guaranteed throne signifies utmost well-being.

### TEST.

A synopsis of this and all previous chapters should be reviewed at frequent intervals. Your individual Will should be carefully studied and its defects noted. An unrelenting effort should be carried on to eliminate these defects, to strengthen and perfect it at all points, and to harmonize its activities with all personal powers.

NOTE: The value of the four remaining parts of this book will depend absolutely upon your mastery of Part I. All its tests should be thoroughly observed. The

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Physical and Mental Régimes, Destruction of Habit and Contact with Others await your study, but the Theoretical underlies all their value.

And, as pertinent to the work now in hand, the words of Hazlitt, the English Essayist, may well be conned:

"It is wonderful how much is done in a short space, provided we set about it properly, and give our minds wholly to it. Let any one devote himself to any art or science ever so strenuously, and he will still have leisure to make considerable progress in half-a-dozen other acquirements."

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# CHAPTER V.

TRAINING OF THE WILL.

"THE great thing in all education is to make our nervous system our ally instead of our enemy.

"For this we must make automatic and habitual, as early as possible, as many useful actions as we can, and as carefully guard against growing into ways that are likely to be disadvantageous.

"In the acquisition of a new habit, or the leaving off of an old one, we must take care to launch ourselves with as strong and decided an initiative as possible.

"Never suffer an exception to occur till the new habit is securely rooted in your life.

"Seize the very first possible opportunity to act on every resolution you make, and on every emotional prompting you may experience in the direction of the habits you aspire to gain." — *Professor William James*.

The power of mind in Will may be trained and developed, as has been suggested. "By this statement is meant, not only that it may be exercised and strengthened by the various agencies of command, encouragement, and instruction" in the school-room, but that ability to originate a purposeful action, and to continue a series of actions with an end in view, may be cultivated and disciplined by personal attention thereto, and by specific exercises undertaken by the individual. The *need of such development* and training is evident from the following facts:

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"Not unfrequently a strong volitional power originally exists, but lies dormant for want of being called into exercise, and here it is that judicious training can work its greatest wonders."

In many persons Will-power is confessedly weak, life being very largely, so to speak, automatic.

And in multitudes the Will exhibits the disorders mentioned in the chapter on "Diseases of the Will."

It is singular that so little would seem to have been written on this important subject, and that the training of the Will should now receive, as it does, such scant attention in modern educational methods.

In works on psychology and education paragraphs may be found here and there indicating the importance of Will-training, but they are curiously deficient in suggestions of methods referring the matter to personal effort.

Thus: "It is of the utmost importance that attention should be directed to the improvement and strengthening of the Will; for without this there can neither be independence, nor firmness, nor individuality of character. Without it we cannot give truth its proper force, nor morals their proper direction, nor save ourselves from being machines in the hands of worthless men."

"The education of the Will is really of far greater importance, as shaping the destiny of the individual, than that of the intellect. Theory and doctrine, and inculcation of laws and propositions, will never of themselves lead to the uniform habit of right action. It is by doing, that we learn to do; by overcoming, that we learn to overcome; by obeying reason and conscience, that we learn to obey; and every right action which we cause to spring out of pure principles, whether by authority, precept, example, will have a greater weight in the formation of character than all the theory in the world."

"I cannot but think that moral philosophers have sometimes exaggerated greatly the direct power of the Will, as an abstract entity, over the thoughts and feelings, without at the same time having taken sufficient account of the slow and gradual way in which the concrete Will itself must be formed. Time and systematic exercise are necessary to the gradual organization of the structure which shall manifest it in full No one can resolve successfully by a mere fruition. effort of Will to think in a certain way, or to feel in a certain way, or even, which is easier, to act always in accordance with certain rules; but he can, by acting upon the circumstances which will in turn act upon him, imperceptibly modify his character; he can thus, by calling external circumstances to his aid, learn to withdraw his mind from one train of thought or feeling, and can direct it to another train of thought or feeling, which will thereupon become active, and so by constant watchfulness of himself, bring about insensibly the formation of such a habit of thought, feeling and action as he may wish to attain to. He can make his character grow by degrees to the ideal which he sets for himself."

Education of the mind's powers should not be left to hap-hazard methods. If the end of education is the evolution of these powers, methods of the direct gymnasium order are in demand. And, as all mental faculties are mutual in interaction, any scientific method which seeks, by specific gymnasium exercises, the development of one faculty, must result in cultivation of others, whether immediately or remotely related thereto.

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Here are vital principles: ----

1. Any direct effort to cultivate the perceptive powers must affect the growth of memory, imagination and reason.

2. Any direct effort to cultivate the memory must affect the growth of the perceptive powers, imagination and reason.

3. Any direct effort to cultivate the imagination must affect the growth of the perceptive powers, memory and reason.

4. Any direct effort to cultivate the reasoning powers must affect the perceptive powers, memory and imagination.

5. Any direct effort to cultivate the moral faculties must affect the growth of the perceptive powers, memory, imagination and reason.

6. And any direct effort to cultivate the perceptive powers, memory, imagination, reasoning or moral faculties must affect the growth of the Will.

Yet the application of definite and scientific methods to the discipline and growth of the perceptive powers, the imagination, the memory and the reason seems to be largely wanting in all the schools.

In what school to-day are classes formed for the education of the power of observation? Where is scientific attention given to the cultivation of the imagination? What college schedules any definite number of hours to the strengthening and training of the memory? Probably nowhere in the world are there any specific efforts made to increase and train the power of the Will.

It is the claim of the present work that the Will may be made stronger by the employment of proper methods. And this (a), as a static power through deliberated and intelligent exercises; (b), as a dynamic energy continuing through a series of acts by deliberate and intelligent determination that such shall be the case.

Cultivation of the Will, then, may be accomplished : — First, by systematic exercises which shall tend to strengthen it as a faculty.

Activity of the brain reacts upon the particular faculty engaged — to speak more specially, upon the particular brain element engaged — modifying it in some unknown way, and bringing about a subsequent "*physi*ological disposition" to act in a particular manner.

Thus, musicians acquire enormous facility in the use of hands and fingers. So, people who have lost their sight are able to picture visible objects independently of external stimulation, having acquired "a disposition so to act through previous exercises *under* external stimulation."

As the seat of the Will is the whole mind, so the exercise of mind in willing brings about its own physiological disposition. "The different parts of the brain which are exercised together, acquire in some way a disposition to conjoint action along lines of 'least resistance,' that are gradually formed for nervous action by the repeated flow of nerve-energy in certain definite directions."

"Lines of least resistance" may be formed by constant action of mind in willing, in certain ways and for certain ends.

"The Cerebrum of man grows to the modes of thought in which it is habitually exercised."

But the development of Will not only involves establishment of facility along easiest channels, but an *increase in power* within the mind as determining to choose its motives and to put forth its Volitions. The willing-act becomes more facile, and it also becomes stronger. Increase of power is not relative alone; it is equally positive.

"The Will grows by exercise. Each form of its activity becomes more perfect by practice. And the lower forms of exercise in bodily movement prepare the way to some extent at least for the higher exercises."

So it is that habits may be voluntarily or unconsciously formed, and old habits may be voluntarily abandoned. All such results involve the Will. Their attainment does not weaken Will, but rather strengthens its application to general conduct. "It is well for our actions to grow habituated to a considerable extent. . . . In this way nerve-energy is economized and the powers of the mind are left free for other matters. . . . At the same time ... much of our life consists in modifying our movements and adapting them to new circumstances. The growth of Will implies thus a two-fold process: (a), the deepening of particular aptitudes and tendencies, that is, the fixing of oft-repeated action in a definite and unvarying form; (b), the widening of these active capabilities by a constant variation of old actions, by new adaptations, or special combinations suited to the particular circumstances of the time."

Secondly, the Will may be cultivated by general improvement of the mind as a whole, giving it greater force while putting forth Volitions, and larger continuity in a series of Volitions having an end in view, because of increased mental power and wiser treatment of various motives; and this especially if, in all intellectual growth, the purpose of stronger Will-power be kept constantly in mind. "The Will can never originate any form of mental activity." But it can select among the objects of consciousness, and in thus utilizing the powers of mind can improve the latter. Its efforts to do so will invariably improve itself: by cultivating attention, by shutting out subjects of thought, by developing natural gifts, by instituting correct habits of thinking and of living.

Exercises for a general development of mind must present to it a variety of motives for consideration with a view to the act of willing, both for the formation of aptitudes, and for the symmetrical development of the Will as a function. This involves : —

1. The *perceptive faculties*, which may be quickened, thus increasing the vividness of motives and inducing Volitions;

2. The *emotions*, the intelligent cultivation of which widens the range of motives and imparts to the mind facility and force in selection of reasons for action;

3. The *imagination*, which represents, according to its strength and scope, various remote and contingent, as well as immediate, reasons for choice of motives, and adherence to the same;

4. The *deliberative faculty*, which requires cultivation in order adequately to weigh the force and value of motives;

5. The *intuitive faculty*, which, without being able to furnish its reasons, frequently impels or prohibits choice, and may wisely be cultivated by intelligent obedience, but needs strict and constant attention to prevent the reign of impulse. Thus, women are wont to follow intuitions of expediency, and business men are often guided by a similar "feeling" or "judgment." So, also, Socrates possessed what he called his "Daimonion," an inner voice which forbade certain actions, but never affirmatively advised an act or a course of conduct. Such "intuitions" may be searched out and examined for the underlying reasons, and this effort will usually bring to light some hidden cause for the impulse to act or refrain from action.

Thirdly, the Will may be cultivated by development of the moral character.

"The greatest man," said Seneca, "is he who chooses right with the most invincible determination."

Self-development involves the moral quality and symmetry of the soul as sustaining relations to its fellows and to Deity.

The cultivation of Will in its highest values, therefore, depends upon its exercise in a moral sense. This involves every function of mind in action with reference to a moral end. A developed moral consciousness modifies consideration of motives through perception, memory, imagination, reason and "intuition," and increases the force and continuity of that act of the mind by which it constitutes any motive a Sufficient Reason.

Moral development cultivates the Will : ---

*Ist*, by bringing to the fore truest motives and goals in the conduct of life;

*adly*, by presenting to mind for its consideration new motives, and motives of an unfamiliar nature;

*3dly*, by enabling mind to deliberate with greater clearness, forethought and wisdom among all possible motives for action;

*4thly*, by prohibiting certain acts or lines of conduct, and by destroying injurious habits ;

*5thly*, by instituting self-control of the highest order; *6thly*, by inspiring a constant search for truth, and obedience thereto;

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Original from UNIVERSITY OF VIRGINIA 7thly, by inciting to noblest planes of being and holding before mind the great alternatives of human destiny for ultimate good or evil.

Luther said to Erasmus: "You desire to walk upon eggs without crushing them." The latter replied: "I will not be unfaithful to the cause of Christ, at least so far as the age will permit me." An untruthful Will in a scholar's brain.

"I will go to Worms," shouted Luther, "though devils were combined against me as thick as the tiles upon the housetops!" A Will which might have become disordered or illy-developed but for the mighty moral character of the reformer,

All human powers are interdependent and interactive. What has righteousness to do with Will-power? Answer: What has Will-power to do with righteousness? Will makes for righteousness; righteousness makes for Will.

A morally growing life establishes "lines of least resistance," with consequent aptitudes and habits which more or less react upon mind and its power to will. Above all, at least in this connection, it widens the field of active capabilities and develops new adaptations and tendencies by presenting larger and more varied worlds of motive and conduct, with an ultimate end having reference to the individual and his relations to others, which end always appeals to the Will, calling it into activity, and so adding to its power.

The same truth may be reached from a material starting-point.

The basis of human life is physical. The original ground of impulse in the volitional nature deals with senseimpressions. In a healthy body these impressions are normal, that is, true. When both body and mind are in a

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Instinct co-ordinates with vital chemistry in normal animal life. Such life is true; it is a full realization of itself; it exhibits truth; hence the instincts are right, because the physical basis is right and co-operates with animal intelligence. Instinct and animal intelligence in turn co-operate with the physical nature to maintain its normality or truth.

In man, mind ought to co-ordinate similarly with his physical life. Conversely, the physical life ought to coordinate with mind. Physical health signifies right, that is, truthful physical sensations. And truthful, that is, normal physical sensations tend always to produce right or normal action of mind, just as normal or right action of mind tends to produce good health — truthful physical sensations. When sound mind co-operates with correct sense-impressions, the result is health, normality, truth in the whole man.

Mind is perception plus Will, plus memory, plus imagination, plus reason, plus moral consciousness.

If mind is deficient in any of these respects it is not a normal personality. The end of each function is nothing more nor less than exhibition of truth: perception of things as they are, memory of facts as they have existed, imagination of reality in true relations, conclusions correctly deduced from correct premises and correct observation, convictions based in the actual moral nature of things.

When the physical sensations are true, that is, normal; when the perceptions, memory, imagination, reasoning powers, moral consciousness deal correctly with realities and relations, there is a perfect co-ordination among all the elements of human nature and character. This co-ordination produces, and it is, health, normality, truth.

In "Assertion," Mrs. Wilcox illustrates a phase of this truth:

- " I am serenity. Though passions beat Like mighty billows on my helpless heart,
  - I know beyond them lies the perfect sweet Repose.
- "I am good health. Though fevers rack my brain, And rude disorders mutilate my strength,
  - A perfect restoration after pain I know shall be my recompense at length.
- "I am success. Though hungry, cold, ill-clad, I wander for a while, I smile and say —
- 'It is but for a time; I shall be glad To-morrow.'"

Out of such a truth-condition of being comes always the highest form of Will-power. The Will is an exhibition of the character, the individual constitution. **Righteous**ness — which is right-wiseness toward all powers and all realities - becomes, then, the sole true developer and trainer of the human Will. The unrighteous mind is sure to exhibit disease or disorder of the Will, because the act of Will, as already seen, involves presentation of motives, deliberation among the same, constitution of Sufficient Reason, putting forth of the volitional act, and mental or bodily obedience thereto; and the mind which lacks in right-wiseness cannot properly deliberate among motives, will miss from its field the best motives, and thus cannot wisely constitute Sufficient Reason. Hence, such inability continuing, exercise of Will must surely establish habits of weak or disordered Volition, as well as Volitions put forth in wrong directions, so that in time all disorders must become chronic and settle into types of Will that not only fail to manifest normality and truth, but actually destroy the same.

Observe : —

The law-abiding physical life is absolutely best; all below weakens Will.

The truth-showing mental life is absolutely best; all below disorganizes the Will.

The righteous moral life is absolutely best; all below destroys the dynamic power of Will.

Will-power issuing from good physical, mental and moral health, wherein right co-ordination obtains, gives to life's endeavors resistless force, and finds training in all intelligent activity. The more it toils, the more it resolves. No obstacle can deter it, no defeat dismay.

Said John Ledyard, the Explorer: "My distresses have been greater than I have owned, or will own, to any man. I have known hunger and nakedness to the utmost extremity of human suffering; I have known what it is to have food given me as charity to a madman; and I have at times been obliged to shelter myself under the miseries of that character to avoid a heavier calamity. Such evils are terrible to bear, but they have never yet had the power to turn me from my purpose."

All the greatest historic Wills have been men of exalted moral character. Compare the following paragraphs:

"He is spoken of as a man of iron Will, sure to make his way, to carry his point, and he thinks himself a man of strong Will. He is only an egotist, morally unable to resist, or even to hesitate at, any evil whereby his selfish aim is assured."

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Original from UNIVERSITY OF VIRGINIA "Energy, without integrity and a soul of goodness, may only represent the embodied principle of evil. It is observed by Novalis, in his 'Thoughts on Morals,' that the ideal of moral perfection has no more dangerous rival to contend with than the ideal of the highest strength and the most energetic life, the maximum of the barbarian which needs only a due admixture of pride, ambition, and selfishness, to be a perfect ideal of the devil. Among men of such stamp are found the greatest scourges and devastators of the world — those elect scoundrels whom Providence, in its inscrutable designs, permits to fulfill their mission of destruction upon the earth."

"The powers of the human intellect," says Professor E. S. Creasy in "Fifteen Decisive Battles," "are rarely more strongly displayed than they are in the commander who regulates, arrays, and wields at his Will these masses of armed disputants (in battle); who, cool, yet daring in the midst of peril, reflects on all and provides for all, ever ready with fresh resources and designs, as the vicissitudes of the storm of slaughter require. But these qualities, however high they may appear, are to be found in the basest as well as the noblest of mankind. Catiline was as brave a soldier as Leonidas, and a much better officer. Alva surpassed the Prince of Orange in the field; and Suwarrow was the military superior of Kosciusko. To adopt the emphatic words of Byron:

> "''T is the cause makes all, Degrades or hallows courage in its fall.'"

"The energetic leader of noble spirit not only wins a way for himself, but carries others with him. His every act has a personal significance, indicating vigor, independence, and self-reliance, and unconsciously commands

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respect, admiration, and homage. Such intrepidity of character characterized Luther, Cromwell, Washington."

The Man of Galilee witnessed Truth in every radius running out from His being. He was, therefore, the Ideal of flawlessly holy and unchangeable Will.

#### TEST.

A synopsis of this chapter should be made and committed to memory. All preceding synopses should be frequently reviewed. The feeling of right-willing should be made to pervade the whole being — body and mind. The purpose to attain a strong and well-balanced Will must never be forgotten.

NOTE: Master theory in order to practical mastery. Physical Régime, will conduct you to Mental Régime; these will open possibilities for Destruction of Habit, but above all, place you rightly in Contact with Others.

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# CHAPTER VI.

TRAINING OF THE WILL, CONTINUED: A STUDY OF MOODS.

"THE man who is perpetually hesitating which of two things he will do first will do neither. The man who resolves, but suffers his resolution to be changed by the first counter-suggestion of a friend — who fluctuates from opinion to opinion, from plan to plan, and veers like a weather-cock to every point of the compass, with every breath of caprice that blows — can never accomplish anything real or useful. It is only the man who carries into his pursuits that great quality which Lucan ascribes to Cæsar, *nescia virtus stare loco;* — who first consults wisely, then resolves firmly, and then executes his purpose with inflexible perseverance, undismayed by those petty difficulties which daunt a weaker spirit — that can advance to eminence in any line." — William Wirt.

Man's conscious life is largely a matter of moods: mind, heart, soul, spirit, courage, zeal, wrath, grief, excited feeling — a temporary *muse* inspiring the individual to be or to do in certain ways. A mood is a disposition or humor, a morbid condition of mind, a heat of anger, a kind of zeal, a capricious state of feeling.

Moods are, therefore — *First*, special states of mind in general; *secondly*, states of mind with reference to the action of the Will. Their influence never ceases during consciousness. As the individual is servant or master of his moods, he is servant or master of himself. The sum total of moods *is* the conscious (and it may be, the subconscious) man. Moods manifest in the objective man, but they originate, in part at least, in that deeper self of which so little is directly known.

No error is greater than that theory which makes mind the product of matter. An equal error is seen in the theory that the man's self is an entity absolutely separate as an existence from the body. The man is spirit bound up in body; both entities are real, but exist and manifest What the connection is the one through the other. between body and spirit is a fathomless mystery; but that connection stands for the mutual dependence of the physical and the immaterial in man. There is as much evidence of the reality of the immaterial inner ego as of the existence of an objective universe. And the demonstration of the physical man as an actual entity is just as sure as the demonstration of the inner ego. All evidences go to show mutual dependence, both for existence and for manifestation, of body and spirit.

These evidences cover — the influence of mind over body; the influence of body over mind (over mind directly and over mind through bodily states) — the mind affecting itself intermediately by means of its influence upon the body.

It is with the power of mind on the body and itself that the present chapter deals.

Let it be understood, this book has nothing to do directly with any so-called "science of healing," whether "Christian" or "Mental," except as immediately following.

All genuine cases of healing by these so-called methods are results of "hypnotizing," either of self or of others, by means of a great law as yet little understood;

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or of a more or less intelligent application of the general laws pertaining to the power of mental states on the physical organism—a subject of largely different scope, and one which is recognized by sober science.

"There are but two really distinct fundamental phases which the doctrine of metaphysical healing has assumed, and to one or the other of these the varying special claims belong. The first is the pure metaphysical idealism upon which the original "Christian Science" is based — the non-reality of the material world and senseexperience, and so of disease. The second is the doctrine of what is properly called "Mental Science," which does not ignore the reality of the physical world nor of the body and its sensations in their normal relations to that world, but is based upon the recognition of the absolute supremacy of the mind over them."

"Christian Science" denies the material world, senseexperience, disease, and evil or sin. Herein are its errors To deny, yet seek to cure, disease, to deny, manifest. vet seek to eliminate, sin, disorganizes a normal dealing with life. To will that that which one believes or strives to believe does not exist shall be one thing or another as to its states, is to dethrone the normal Will. The Will volitionates only toward that which is believed to exist, never toward that which is believed to be non-existent. The fact that body yields to hypnotism in genuine cases of healing, may not show that body exists, but it does show that one believes it exists. The belief that one believes it does not exist is pure delusion. It is impossible to will to change any physical condition which is really believed to be non-existent. It is equally impossible to will to eliminate sin — which is believed to be non-existent — and to take on holiness - the absence, for one thing, of that

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Original from UNIVERSITY OF VIRGINIA which is believed to have no existence, and the possession of those moral qualities, for a second thing, which signify the shunning of that which is believed to have no existence. In all this we have the willed influence of mental states over body which is denied and over mental states that are believed to be without actuality. In other words, the Will, a power given to man to guide him through realities, not fictitious imaginations fully understood to be non-existent as facts, is here dethroned as a normal faculty.

What is called "Mental Science" asserts the reality of matter, body, spirit, disease and sin, but bases its theories upon the power of mind over matter. Its error consists in constructing a "science" on partial data and on laws which are but imperfectly understood, and in asserting the "absolute supremacy" of mind over body. The Will is here set toward a claim which cannot be substantiated --- the "absolute supremacy" of mind over body; which, indeed, is disproved, unless a multitude of facts in life are to be willed out of the field of belief. It is no province of Will to will a disbelief in plain facts. There are innumerable instances which show that the supremacy of mind over body is not absolute, as seen in automatic activities, reflex actions, and in diseases. Moreover, the Will here sets itself to the task of ignoring what are at least intermediate agencies for assisting mind to control bodily conditions. It may be that the supposed necessity for food is a delusion, but the normal mind at least employs the eating of food as an intermediate means for exerting its influence over the physical organism. Medical Science may be no true science - as yet - all and all - but its treatments certainly assist, if in no other way, in establishing right mental conditions for the action

Original from UNIVERSITY OF VIRGINIA of mind over the body. Of course the necessity for foods is real. A genuine medicine is, in a large sense, a food ---" whatever sustains, augments, or supplies nourishment to, organic bodies." Some foods and some medicines are It refalse, in themselves, or in particular applications. mains for the normal mind to select right foods and to use right medicines as parts of the present system of things, with the influence of mental states sought and cultivated as being originated and maintained intermediately through the employment of that which is real in itself and real in its power over belief. Medical Science needs to become less empirical and materialistic, and "Mental Science" needs to enlarge its field by recognition of facts and the medicinal utility of nature. We now return to the discussion of moods.

First general division of moods. Special mental states of mind in general which exert various influences over the body.

"A process set up anywhere in the centres reverberates everywhere, and in some way or other affects the organism throughout, making its activities either greater or lesser."

Sorrow increases the flow of tears. Anxiety may induce perspiration or the opposite. Intense nervous anxiety or fear in a public speaker sometimes almost totally stops the flow of saliva. It is now disclosed that great anger poisons the blood. Any great emotion may increase or retard the circulation. Exaltation of feeling or thought frequently brings about insensibility to pain. Great mental depression makes latent disorders patent. A surgical operation causes some spectators to faint, and a noisome object may bring on vomiting. By fixing the attention

upon certain parts of the body the blood may be directed to those parts. Muscular energy is increased by violent emotions, and is sometimes vastly diminished, and is always made greater by an exertion of the Will. The fury of the madman is accompanied by superhuman strength. Ideas frequently induce actual physical sensations, as nausea at the thought of disgusting food, or the setting of the teeth "on edge" at the thought of saw-filing. Worry cultivates dyspepsia. Incessant mental activity robs the body of assimilated nourishment. Disease may be incurred through conditions of mind, and is often warded off by the same agency. Cheerfulness and hope tend to tone up the entire system.

Similarly with the influence of states of mind over its own activities. Fear quickens some intellects, but dulls others. Many persons can accomplish large things only under great excitement, while with others excitement paralyzes the powers. Hate blinds all mental faculties not immediately engaged in its gratification, but quickens the Musicians, public speakers and exhibitors are latter. greatly influenced by the psychic atmosphere about them. Interest always increases the perceptive powers. The mind's ability to recall past scenes, events and knowledge is increased by a clear brain and a healthy tone acted upon by some pleasing emotion. The imagination is sometimes obscured or confused by disease, sometimes made more powerful by the same, and is always rendered vigorous and facile by exalted trains of thought. The logical faculties are swayed by the passions, and dulled or sharpened as the mind seems sluggish or keen in other respects. Consciousness of right or wrong often depends upon the mental tone of the individual.

Such illustrations disclose the value to life in general

of an intelligent understanding of psychic states. And among the mind's powers the Will is no exception to the sway of its various moods. These considerations make clear the

Second division of moods. Mental states having direct reference to the act of willing.

The Will has its own moods, by which its functions may be analyzed, and by which it may and ought to be cultivated and made to regulate itself in the highest manner. These volitional moods are of importance because they are creative states and may be maintained, thus exercising the Will and becoming permanent factors in the They indicate the mind's attitude toward conduct of life. the act of willing, and so reveal, now the individual nature, now the individual character. Brought into definite and abiding thought, they will always assist in cultivating both the Will's power and its stability. It is the function of Will to regulate them. Hence, no better means of cultivating and training the Will itself can be devised than the deliberate and intelligent control of its own moods. For if the Will can control its peculiar mental states, a determination to do so must increase power of Will and direct it into its legitimate activities.

#### The Moods of Will may now be enumerated as follows :

1. The Mood of Feeling, or Interest. Feeling may be defined as any pleasurable or painful condition of the mind or body. The steps from such condition to Volition are four: a mental impression or object of attention brought to mind; a feeling with regard to the same; a mode of mental action, or attention; and the Volition. The degree of attention sometimes depends upon the Will,

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but more frequently upon interest of mind in the object or impression. Interest is of two sorts, spontaneous and willed. Spontaneous interest is indifferent to the quality of the feeling involved — whether pleasurable or painful; a toothache receives spontaneous interest as truly as a good dinner. But willed interest, or acquired attention, always involves the idea of personal pleasure, at least the gratification of some desire.

The Mood of Feeling or Interest may be cultivated. One ultimate purpose for doing so, providing constant gratification, will be the intelligent increase of the Mood itself, and through that increase, of the mind's steadfast power of Will. In all large living this Mood of Interest is ever present and powerful. If it is suffered to collapse here and there, a loss of Will is sure to follow. The sum total of the Will's activities depends upon the sum total of its acquired interests. Hence spontaneous interest should be utilized for the maintenance of acquired, and above all should be made over into good habits of living.

As a guiding rule for the acquirement of such artificial interest and the keeping alive of feeling with "go" in it, a principle of Prof. William James may be followed:

"Any object not interesting in itself may become interesting through becoming associated with an object in which interest already exists. The two associated objects grow, as it were, together; the interesting portion sheds its quality over the whole; and thus things not interesting in their own right borrow an interest which becomes as real and as strong as that of any natively interesting thing."

If such a principle is practically and persistently carried out, the effort will invariably cultivate great volitional power.

## "Know Thyself."

2. The Mood of Energy. This is a general forceful and determined state of mind. It is the Mood which carries things on. It may act swiftly or slowly, depending upon other characteristics. The energetic man may be swift in action as compared to the bulk of his mind, while slow as compared to men of lighter calibre. Energy may exhibit on the surface of action, or it may hide behind an unmoved exterior; it may be violent in its manifestations, or as calm as a resistless iceberg. Whatever its characteristics, it is of vastest importance. To maintain it draws heavily on the Will, but its continued possession and control furnishes one of the surest means of cultivating and training the Will's power and stability.

3. The Mood of Permission. The Will, in this Mood, having originated certain actions of the body or the mind, simply permits the movements involved to "go on of themselves," as it were, without interference, except to modify or prohibit, at intervals, and as occasion may require. Examples of such permissive action of the Will may be seen in walking, carried on automatically so far as conscious effort is concerned, while the mind is engaged in thought; in reading while conversation is in progress in the vicinity; in musical performance while the player converses with others.

In all such cases it is probable that the "underground mind" is conscious of the various activities, but that the objective mind remains a sort of passive spectator or ruler who does not interpose his power.

The Mood of Permission is also seen when the conscious Will refrains from interfering with a state, an action, or a line of conduct. Thus the Will permits various mental or bodily conditions, as reverie or rest, or an act or series of acts to continue, or a habit to remain

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undisturbed, or a course in life to proceed — the mind in all cases being conscious of its own or bodily activities, and that it may at any moment exert the Will in a contrary direction.

The Mood is distinguished by the fact that the Will here does not command, but permits its present state or action.

This Mood should be cultivated, yet always with reference to the formation of good habits and the growth of Will. It is especially valuable in permitting rest both of body and of mind for the sake of psychic tone. But it must be wisely exercised, for otherwise it will drop to the line of indolence, and thus destroy rather than build up power of Will.

4. The Mood of Decision. This Mood involves the Mood of Energy. It signifies promptness with more or less of force. It is instant in its action, having thus fulfilled its function. Nevertheless, it is a Mood to be cultivated and continually possessed, as the emergencies of life make incessant demands upon its exercise in the Will.

"The irresolute man is lifted from one place to another; so hatcheth nothing, but addles all his actions."

"For indecision brings its own delays, And days are lost lamenting o'er lost days. Are you in earnest? Seize this very minute. What you can do, or dream you can, begin it. Boldness has genius, power, and magic in it. Only engage, and then the mind grows heated — Begin, and then the work will be completed."

Every effort to maintain the decisive state of mind acts directly on the Will. A determined resolution to decide intelligently and forcefully all questions of life as they may present themselves — rather than suffer them to hang for something "to turn up" — will be found to be a perfect Will-tonic.

5. The Mood of Continuity. This Mood involves energy and decision. It is, as it were, a chain of decisions — the Mood of Decision perpetuated. In evil, it is a man's ruin; in right conduct, one of the methods of success. It is a creator of interest, and a prime source of voluntary habits.

"Habit is a second nature, as regards its importance in adult life; for the acquired habits of our training have by that time inhibited or strangled most of the natural impulsive tendencies which were originally there. Ninetynine hundredths or, possibly, nine hundred and ninetynine thousandths, of our activity is purely automatic and habitual, from our rising in the morning to our lying down each night." Hence the supreme importance of forming habits of action which are rational and make for the mind's education.

"A capricious man is not one man merely; he is several at once; he multiplies himself as often as he has new tastes and different behavior."

"Success prompts to exertion, and habit facilitates success."

"Habit also gives promptness; and the soul of despatch is decision."

6. The Mood of Understanding. In this Mood the mind wills to attend intelligently to the thing in hand. It concentrates in order to know. It insists upon knowing that to which it attends. This Mood usually results in decision and continuity — but not always, for Reason may dictate inactivity, and the man may refuse to follow his moral convictions. But the Mood of Understanding is imperative in an intelligent exercise of power of Will. It often prohibits action. It provides the ground for rational endeavors. It is the check of rashness. It is the inspiration of some of the most resistless exhibitions of Willenergy known. When Grant was ready, he swept on to victory. Great commercial enterprises are all born of this Mood. It is the very genius of Science. Faraday, about to witness an experiment, said, "Wait; what am I to expect?" That was the Mood of Understanding. A determination to cultivate this Mood, and to have it present in all deliberations, will obviate innumerable mistakes in life, and infallibly develop great power and wisdom in the exercise of the Will.

"Nine men out of every ten," says Professor William Matthews, "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."

The Mood of Reason. In this Mood the mind 7. employs the preceding, but goes on to ascertain definite reasons for one action in preference to another. One may understand a subject, a motive, or the alternatives of conduct, yet be at a loss for the right decision. The Mood of Reason asks, Why this action, or that? It holds the Will back until satisfactory answers are given. Undoubtedly it is a Mood which may be over-cultivated, and there are occasions when the inability to discover determining reasons for action or cessation of action must furnish the sole reason for decision, as wrong action may be better than a perpetual dead-lock of the Will. Neverthless, the Mood of Reason stands with that of Righteousness in its importance to the conduct of life. Its development and perennial judgment in the court of

mind are scientific guaranties of a strong and intelligent Will.

"Count Von Moltke," writes Orison Swett Marden, "the great German strategist and general, chose for his motto, *Erst wägen, dann wagen,* 'First weigh, then venture,' and it is to this he owed his great victories. He was slow, cautious, careful in planning, but bold, daring, even seemingly reckless in execution the moment his resolve was made."

8. The Mood of Righteousness. In this Mood the mind is bent on ascertaining the moral quality of actions. It is the loftiest of Moods having reference to Will. It has developed some of the greatest Wills of the ages. It clears the mind, uncovers all motives, illumines the judgment, inspires resolution, induces perseverance, alarms the understanding and guides the reason. By nothing is the Will so easily disorganized as by the opposite Mood — that of Evil. The Mood of Righteousness governs the universe — that is its superiority — and exhibits the strength of an Almighty Will. He who nourishes and holds to the fore this Mood is infallibly sure of a good Will; --- which may err in directions really unimportant, but cannot err in the direction of an ultimate power of Will that guarantees success against all the assaults of evil forever.

Many people exhibit the Moods of Feeling, Energy, and Decision.

A less number possess adequately the Moods of Understanding and Reason.

Few there are, seemingly, who show the Mood of intelligent Continuity in life.

Fewer still manifest the Mood of Righteousness as a permanent factor of conduct.

The Will, then, may be graded according as it discloses these Moods. The perfect Will exhibits them in symmetrical combination: the Mood of right Feeling merging into the Mood of Energy, prompt to act, but pausing for Understanding, guided by Reason and controlled by Righteousness. When all these Moods obtain, there is the perfect static Will capable of enormous dynamic energy for any length of time and working toward the noblest ends in life.

At this point appears a basic principle in Will-culture. Intelligent cultivation of the Will involves exercises dealing with every department of human nature :

*First.* Will-bent practice of the *perceptive powers* — exercise of feeling and knowing for growth of Will.

Second. Exercise calling the *imagination* into play with the idea of strengthening and training the Will by deliberate activity and by clean consideration of motives and consequences.

*Third.* Practice in *memory*, as a mind-improver and as a Will-grower; and also for the purpose of rendering experience more vivid and hence a more forceful teacher.

*Fourth.* Practice in *reasoning*, for the cultivation of the whole mind, and in order to develop the habit of acting according to definite reasons, together with the elimination of impulse and thoughtless decisions.

Fifth. Exercise in self-perception and self-control, in the eradication of injurious tendencies and habits and immoral acts and conduct, in order that all Moods of the Will may be brought to the fore in a life mastered by righteousness. For here only is the perfect Will.

Sixth. The persistent state of resolution for Will. This means the preservation always, and under all circumstances, of the attitude — I WILL TO WILL. He who

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would acquire the perfect Will must carry into all his thoughts and actions the resolute assertion: I RESOLVE TO WILL! This resolution, borne out in persistent practice, has never been known to fail.

Such a state of resolution may, as it were, be developed. The general power of Will may be stored up in the mind. Said Dr. O. W. Holmes:

"Electricity leaves what we call magnetism in iron, after passing through it; what name shall we give to that virtue in iron which causes the force we know as electricity thus to manifest itself by a precipitate, so to speak, of new properties? Why may we not speak of a vis ferræ as causing the change in consequence of which a bar through which an electrical current has flowed becomes capable of attracting iron and of magnetizing a million other irons? And so why may not a particular brain, through which certain nutritious currents have flowed, fix a force derived from these currents in virtue of a vis Platonica or vis Baconica, and thus become a magnet in the universe of thought, exercising and imparting an influence which is not expended, in addition to that accounted for by the series of molecular changes in the thinking organ?"

And why may not the mind be trained to store up power of Will for the regulation of its own conduct? The various Moods suggested above are merely states of mind. They represent its different attitudes toward itself and external reality. Now the brain is a kind of dynamo in which mental force is generated. The Moods of Feeling, Energy, Decision, Continuity, Understanding, Righteousness, indicate the mind's dynamo in action. As the nerves store up energy, so the mind seems capable of storing the elements of these Moods, and thus of the Will.

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It is the Will which restrains, releases and controls such stored-up power.

#### TEST.

A complete synopsis of the present chapter should be made and committed to memory. At frequent intervals all the work thus far carried on should also be reviewed, the mind, in this, summonsing its utmost Mood of positive Energy. The emphatic personality must be brought forward and constantly maintained.

NOTE: You are now practically ready for the interesting exercises of Parts II and III. The value to you of Part I now depends upon your faithful practice of these exercises. If you have mastered Part I, your interest in the remaining Parts will make them a delightful experience as you pass through them — the Five Degrees of the Perfected Will.

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## CHAPTER VII.

#### Some General Rules.

"THE exercise of the Will, or the lesson of power, is taught in every event. From the child's possession of his several senses up to the hour when he saith, 'Thy will be done!' he is learning the secret, that he can reduce under his Will, not only particular events, but great classes, nay the whole series of events, and so conform all facts to his character." — *Emerson*.

Part I may be closed with some general rules.

' First, those pertinent to the exercise of Will in the conduct of life.

These paragraphs should be studied and thoroughly fixed in the mind. They are born of experience, and should be practised daily until they become automatic in the working outfit of character.

- I. Be master of your own Will.
- 2. When in doubt, do nothing; wait for light.
- 3. Cultivate perfect calmness.
- 4. Never become confusingly excited.
- 5. Never yield to temper, nor entertain irritation.
- 6. Make no decision when out of temper.
- 7. If inclined to rashness, cultivate conservatism.

8. If inclined to excessive — injurious — conservatism (experience must decide this), cultivate the prompt and progressive spirit.

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9. Decide nothing without deliberation where deliberation is possible.

10. When deliberation is not possible, keep cool. The mind can deliberate with the swiftness of lightning where it is not confused. Confusion is mental anarchy; it dethrones the "King."

11. After a decision under such circumstances, entertain no regrets. The regretful mind is an enemy to a good Will. If the mind has held itself with an iron grip and decided on the spur of dire necessity, the gods could do no more.

12. Make no decision without an adequate purpose. Rely upon your own intelligent idea of adequacy.

13. Permit no difficulties to turn you aside from an adequate purpose. Mirabeau called the word "impossible" "that blockhead word."

14. Never try to make a decision the carrying out of which involves a real impossibility.

15. In the pursuit of an adequate purpose, sift means according to ends, then shift them intelligently. It is folly to tunnel a mountain if you can get a better and cheaper road by going around it. A man in Ohio spent thousands of dollars in laying a roadbed, and abandoned it to purchase another railroad. He should have made sure about the operating road first. But if it is necessary to sink money in a new road in order to compel sale of an old one, that is the thing to do.

16. The best Will is not that which pounds through all circumstances, whether or no, merely for the sake of persistence, but that which "gets there" by taking advantage of shifting conditions. Ends, not means, are the goal of a wise Will.

17. Never lose sight of the main thing in hand.

18. Admit no motive into court which you do not clearly see. A motive is like a would-be soldier; it should undergo medical examination in the nude.

19. Never permit a motive for a decision to tangle up with a motive against. Example : This city is a good business centre ; but then, you have to earn your money a second time in collecting it. Such a marriage of motives breeds confusion. Compel every motive to stand alone.

20. Remember, that a decision of Will involves judge and lawyer. You are merely and always the judge. When desire takes the bench, and the judge pleads, it is time to adjourn court. You can get a correct "judgment" only by sticking to the bench. In other words, never permit yourself to plead, either with, for or against a motive.

21. In making an important decision, summons the whole mind to this one act. I RESOLVE TO WILL! ATTENTION !!

22. Make no decision while the mind is partly occupied with other matters. It is impossible to angle for fish and shoot buffaloes at the same time.

23. Never work at cross-purposes. Set the Will either for one thing or for the other. The man who tries to kill two birds with one stone usually misses both. Where the two birds are taken, a second stone has stolen into the case.

24. Take all the advice that is offered; — then act upon your own judgment.

25. Never discount your own experience. This is "dollars" — except to the fool. The chief value of the fool's experience is its worth to others.

26. Never act upon merely passive resolution. This

is weakness. It may be phrased in these words: "I guess I will do so and so." One may say thereto, with Shakespeare, "What a lack-brain is this!" Nothing comes of the lackadaisical Will.

27. If this is the general tone of your Will, stimulate it by imitation of fierce resolution.

28. The first secret of persistence is a good start; the second is a *constant review of motives*.

29. When tempted to discouragement, defer action to a time of sounder mood.

30. Never embark in an enterprise in which you do not thoroughly believe. To do otherwise is to introduct confusion among the judicial powers. If it turns out that your want of faith has been wrong, you have nevertheless kept those *judicial powers on the bench*. That is worth more than the success which you have missed.

31. If you have any settled fears in life, consort with them, resolutely and persistently, *until you know* them for liars.

32. Do n't worry! To worry about the past is to dig up a grave; let the corpse lie. To worry about the future is to dig your own grave; let the undertaker attend to that. The present is the servant of your Will.

33. Never decide an important matter when the mind is confused by sickness. Store this rule in your soul during health; it will stand by you in disease.

34. Never yield a resolution after three o'clock in the afternoon. The morning may bring a better thought.

35. Never make an important decision after three o'clock in the afternoon, nor before ten o'clock in the forenoon. Before ten you have not "limbered up." After three you are "unlimbered." This rule is symbolic.

36. Never ignore in deliberation a possible consequence.

37. Insist upon seeing clearly all possible consequences.

38. In *deliberation, consequences* should always be separated from *motives*; in *judgment, motives* should always be considered with reference to *consequences*.

39. Before making a decision, magnify all possible difficulties.

40. After decision, minify every actual difficulty, and throw out of mind every difficulty which seems to be imaginary. Here are some things that are hard to decide; but then, all life is a taking of chances.

41. If you must take chances, take those that lean your way.

42. Learn to emphasize in thought, and to see clearly, remote motives, contingencies and consequences. Be sure that they are not overshadowed by those which are near. Example: I wish to economize in order to secure a home; but at present, I desire a vacation. The home is very remote, while the period of rest is very near and clamorous.

43. In weighing motives, have a care that desire does not tip the scale. "In making an effort to fix our mind on a distant good or a remote evil we know that we are acting in the direction of our true happiness. Even when the representation of the immediate result is exerting all its force, and the representation of the distant one is faint and indistinct, we are vaguely aware that the strongest desire lies in this direction. And the resolute direction of attention in this quarter has for its object to secure the greatest good by an adequate process of representation."

44. Never lie to yourself in the consideration of motives and consequences. If you must lie, practise on

other people; they will find you out; but if you continue to lie to yourself, you are a lost fool.

45. Remember always that the *lie is the dry rot of* Will.

46. Be absolutely genuine and sincere. Yet, withal, this gives you no right to ride rough-shod over neighboring humanity.

47. Never perform an act, nor make a decision, in opposition to what Socrates called his "Daimonion," — the inner voice that whispers, "Better not!"

48. When you write to an enemy a letter in which you scorch his soul, be happy — but do not mail it until to-morrow. You will then see that you have written too much. Condense it by half — but do not mail it until to-morrow. It will keep. Do not destroy it. It is a good letter. To-morrow you will again condense it. When you can write a brief, plain, but courteous letter, in which you reveal good breeding and disclose reticence, do so, and instantly mail it, grateful for common sense.

49. Never resolve upon an act which will, or may — injure other people; injure yourself.

50. Measure motives by your noblest selfhood.

51. Dismiss without consideration motives or actions which you clearly recognize to be contrary to your best instincts.

52. In all conflicts between duty and pleasure, give duty the benefit of the doubt.

53. Never act contrary to your clearest judgment. Others may be right; but, in the long run, better is mistake in your own judgment than right on the judgment of others. *Do not abdicate the throne.* 

54. Cultivate as a permanent habit of mind the positive Mood of willing.

It is impossible to deliberate over every detail of conduct. Hence life must become habituated to right general principles. "A force endowed with intelligence, capable of forming purposes and pursuing self-chosen ends, may neglect those rules of action which alone can guide it safely, and thus at last wholly miss the natural ends of its being. To such a being, eternal vigilance would be the price of liberty."

Second, rules having reference to the Moods of mind.

I. — The Mood of Feeling :

1. Never yield to the Mood of Feeling without scrutinizing it closely.

2. In cultivating this Mood, be sure that it is wholly free from wrong desire, fear, hate, prejudice, jealousy, anger, revenge, nervous disorders, mental depression, misconceptions and partial views.

3. At no time permit this Mood to explode in impulse.

4. Keep the Mood constantly at a high, but rational and controlled pitch or tone.

II. — The Mood of Energy :

1. Seek every opportunity to intensify consciousness of the determined Will.

2. Maintain the resolute sense of the emphatic personality.

3. Keep the Mood under firm control.

4. Permit no explosion without deliberate decision and adequate cause.

5. Bring this Mood to all activities.

6. Hold the eye of energy upon the ultimate goal of life.

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Original from UNIVERSITY OF VIRGINIA III. — The Mood of Decision :

1. Precede all decision by deliberation.

2. Cultivate decision in so-called unimportants.

3. Endeavor constantly to reduce the time expended in arriving at decision. Do everything as swiftly as possible.

4. Never defer decided action. Go immediately into the business determined upon.

5. Always conjoin with this Mood that of energy. Act swiftly and with the utmost *proper* force.

IV. — The Mood of Continuity :

1. Count the cost.

2. Repeat constantly the resolution involved.

3. Do not brood over difficulties.

4. Keep the goal in sight.

5. In all continuous effort hold to the fore the Mood of utmost energy, and cause decision to act like a trip-hammer incessantly on the purposed business.

6. Regard each step or stage as a goal in itself. Act by act — the thing is done !

V. — The Moods of Understanding and Reason:

1. Know, first, what the matter proposed involves.

2. Know, secondly, what defeat means.

3. Know, thirdly, what success signifies.

4. Understand your own weakness.

5. Understand your own powers.

6. Thoroughly understand how to proceed.

7. Become acquainted with all details connected with an undertaking, and with the reasons for one method of procedure or another.

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VI. — The Mood of Righteousness :

1. Have perfect faith in yourself.

2. Have faith in men.

3. Be honest — absolutely honest — with yourself.

4. Permit nothing in self to hoodwink the eyes of judgment.

5. Put yourself always in the other man's shoes.

6. Examine all moral traditions.

7. Reject nothing because it is old.

8. Approve nothing because it is new.

9. Settle no question by expediency.

10. Seek all possible light.

11. Live up to all light possessed.

12. Follow your best instincts.

13. Try your ideas by the opinions of the best people.

14. Surrender to all good and *wise* impulses. Repress all others.

15. Love truth supremely.

16. Be as anxious to discover duty as you ought to be to perform it when discovered.

The following remarkable paragraph, by John Stuart Mill, almost epitomizes the right use of Will-power :

"He who chooses his plan for himself, employs all his faculties. He must use *observation* to see, *reasoning* and *judgment* to foresee, *activity* to gather materials for *decision*, *discrimination* to decide, and when he has decided, *firmness* and *self-control* to hold to his deliberate decision. And these qualities he requires and exercises exactly in proportion as the part of his conduct which he determines according to his own judgment and feeling is a large one. It is possible that he might be guided in some good path, and kept out of harm's way, without any of these things. But what will be his comparative worth as a human being? It really is of importance, not only what men do, but also what manner of men they are that do it. Among the works of man, which human life is rightly employed in perfecting and beautifying, the first in importance surely is man himself."

### TEST.

These paragraphs should be read and studied until they are thoroughly fixed in the mind, and practised daily until they become automatic in the working outfit of character.

From the foundation of Theory, we now pass to the building of the practical Will.

NOTE: The Masterful Will, having once begun a task or a line of action, urges steadily on to the ultimate goal. If you desire a great Will, do not pause at this point, but resolutely continue to the end of these studies.

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# PART II. — PHYSICAL RÉGIME.

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"In the possession of five healthy senses Goethe regarded himself as the centre of all phenomena, and asserted that what was discernible to the UNASSISTED HUMAN EVE was the real standard for everything."

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-SARAH HOLLAND ADAMS.

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## CHAPTER VIII.

#### SUGGESTIONS FOR PRACTICE.

"In ATURE is often hidden, sometimes overcome, seldom extinguished. He that seeketh victory over his nature, let him not set himself too great nor too small tasks; for the first will make him dejected by often failings, and the second will make him a small proceeder, though by often prevailings. Let not a man force a habit upon himself with a perpetual continuance, but with some intermission. For both the pause reinforceth the new onset; and if a man that is not perfect be ever in practice, he shall as well practise his errors as his abilities, and induce one habit of both. And there is no means to help this but by seasonable intermissions."— Lord Bacon.

We are now prepared for the actual work of Willculture in Physical Régime. The present chapter is preliminary yet eminently practical, and it should not only be carefully read but thoroughly studied until its suggestions are deeply grounded in daily life.

At this point *certain principles* appear which form the basis of all Physical Régime.

First Principle. — Continuous and intelligent thought on the growth of any power of the mind, with exercises carried on to that end, exert a developing influence upon the function itself. In the case of the Will this would follow

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Original from UNIVERSITY OF VIRGINIA without systematic practice, but regulated exercise tends to keep the mind on the desired goal and to increase the power of the idea of Will-culture incalculably. The value of the abiding thought, "I resolve to acquire a strong and well-trained Will!" can scarcely be overstated.

Second Principle. — Exercises involving one department of the body or mind will exert a beneficial influence in other fields:

With the body, on other parts of the body;

With the body, on various powers of the mind;

With the mind, on other powers of the mind;

With the mind, on various functions and organs of the body.

An illustration of the general law may be seen in the increased grip-power of one hand caused by daily practice with the other. Thus, Professor E. W. Scripture, in "Thinking, Willing, Doing," remarks :

"It is incredible to me how in the face of our general experience of gymasium work some writers can assert that practice makes no change in the greatest possible effort. At any rate, in experiments made under my direction the change could be traced day by day.

"Curiously enough, this increase of force is not confined to the particular act. In the experiments referred to, the greatest possible effort in gripping was made on the first day with the left hand singly and then with the right hand, ten times each. The records were: for the left, fifteen pounds, for the right, fifteen pounds. Thereafter, the right hand alone was practised nearly every day for eleven days, while the left hand was not used. The right hand gained steadily day by day; on the twelfth day it recorded a grip of twenty-five pounds. The left

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Original from UNIVERSITY OF VIRGINIA hand recorded on the same day a grip of twenty-one pounds. Thus the left hand had gained six pounds, or more than one-third, by practice of the other hand."

In practice seeking development of Will, what is true of hands will be true of mental powers. Indeed, steadfast, purposeful exercise of physical powers in general will develop power of Will. The same writer goes on to say on this point:

"A great deal has been said of the relation of physical exercise to Will-power. I think that what I have said sufficiently explains how we can use the force of an act as an index of Will-power. It is unquestionable that gymnastic exercises increase the force of act. The conclusion seems clear; the force of Will for those particular acts must be increased. It has often been noticed that an act will grow steadily stronger although not the slightest change can be seen in the muscle.

"Of course I do not say that the developed muscle does not give a greater result for the same impulse than the undeveloped one; but I do claim that much of the increase or decrease of strength is due to a change in Will-power. For example, no one would say that Sandow, the strong man, has a more powerful Will than anybody else. But Sandow's strength varies continually, and, although part of this variation may be due to changes in the muscles, a large portion is due to a change in force of Will. When Sandow is weak, make him angry, and note the result."

Third Principle. — Lower forms of exercise in bodily movement prepare the way for higher exercises. "All the higher actions of life depend on the attainment of a general control of the bodily organs." This is true even when such control is left to hap-hazard methods. It is

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immeasurably truer when control is intelligently sought. "Consequently," in the highest sense, "the exercising of these capabilities involves a rudimentary," and a very complete "training of the Will, for a definite reaction on the Will itself is absolutely certain."

Fourth Principle. - Intelligent work in Will-culture must begin with perception. Perception precedes mental The senses are avenues of reality. growth. They are our common miners for raw material of life. Yet how few people adequately attend to sensation or intelligently employ their own senses! Strange as it may seem, here is a large *terra incognita*. One of the chief differences among men is the matter of vision. By vision is meant the ability to see, hear and feel reality. Some people perceive a great deal on the surface of things; others catch but little even here. Some perceive not only the superficial aspects of reality, but also its inner contents; others, again, discover neither the surface of things nor Eyes, ears, nerves they have; but their hidden meaning. they see not, hear not, feel not. They are the careless, stupid hap-hazards of humanity. To such people a strong Will-power is a stranger. They are governed largely by caprice.

The *first requisite*, then, of *Will-growth*, is observation. The mind must learn to see things as they are, to hear things as they are, to feel things as they are.

"Eyes and No-eyes journeyed together," says the author just quoted. "No-eyes saw only what thrust itself upon him; Eyes was on the watch for everything. Eyes used the *fundamental method of all knowledge* — observation, or watching.

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"This is the first lesson to be learned — the art of watching. Most of us went to school before this art was cultivated, and, alas! most of the children still go to schools of the same kind. There are proper ways of learning to watch, but the usual object lessons in school result in just the opposite. We, however, cannot go a step further till we have learned how to watch."

Hence, the watchword all along must be ATTEN-TION! The Will must begin its work by resolving upon persistent ATTENTION. To the various operations of the senses Will must mightily attend! In all exercises the watchword must never be forgotten: ATTENTION! But attention for what purpose? For one sole purpose — *Will-power* / The commanding formula, then, is: — "I RESOLVE TO WILL! ATTENTION!!"

Fifth Principle. — Systematic exercise, with power of Will constantly kept in mind as a goal never to be yielded, *develops the Will-habit.* Hence the value of persistence. Practice develops persistence; persistence perfects practice. Emerson said truly:

"The second substitute for temperament is drill, the power of use and routine. The hack is a better roadster than the Arab barb. . . . At West Point, Colonel Buford, the Chief Engineer, pounded with a hammer on the trunnions of a cannon, until he broke them off. He fired a piece of ordinance some hundred times in swift succession, until it burst. Now which stroke broke the trunnion? Every stroke. Which blast burst the piece? Every blast. 'Diligence passe sens,' Henry VIII. was wont to say, or, 'Great is drill.' . . . Practice is nine-tenths. . . . Six hours every day at the piano, only to give facility of touch; six hours a day at painting, only to give command of the odious materials, oil, ochres, and brushes. The masters say that they know a master in music, only by seeing the pose of the hands on the keys; — so difficult and vital an act is the command of the instrument. To have learned the use of the tools, by thousands of manipulations; to have learned the arts of reckoning, by endless adding and dividing, is the power of the mechanic and the clerk."

> Infinite power dawned in man When God created Will:
> Eternal growth consumes its plan, Details its laws fulfil;
> High purpose vaults life's endless span; — But all its strength is DRILL.

"Not only men," says Thomas Reid, the English Philosopher, "but children, idiots, and brutes, acquire by habit many perceptions which they had not originally. Almost every employment in life hath perceptions of this kind that are peculiar to it. The shepherd knows every sheep of his flock, as we do our acquaintance, and can pick them out of another flock one by one. The butcher knows by sight the weight and quality of his beeves and sheep before they are killed. The farmer perceives by his eye very nearly the quantity of hay in a rick or corn in a heap. The sailor sees the burden, the build, and the distance of a ship at sea, while she is a great way off. Every man accustomed to writing, distinguishes acquaintances by their handwriting, as he does by their faces. In a word, acquired perception is very different in different persons, according to the diversity of objects about which they are employed, and the application they bestow in observing them."

All such acquired powers are the results of longcontinued practice. And back of them lies the persistent Will. In the most of such and similar instances no great amount of Will is required at any one time; they are rather outcomes of steady application to the thing in hand.

Thus, unfailing attention to the exercises here to follow, with the idea of power of Will constantly in mind, will impart facility as regards the directions given, and in turn will develop the controlling faculty of mind to an astonishing degree.

It is now to be observed, however, that the exercises that follow cannot be set forth in the order of the moods previously indicated. This would require space and time not at command. We shall follow the simpler usual divisions of mind.

Every normal person can acquire a strong Will, if so determined. Both as to strength and quality of Will many people are ignorant. If it is weak, they are not duly conscious of the fact. Regulated attention to the matter may bring a surprising discovery, and with it a resolve upon improvement. Such effort will also disclose the nature of their Will-power, whether indecisive, wanting in persistence, obstinate, or the like. A course in Willtraining will reveal yourself as few things can do.

But this work, to be successful, must be followed with labor and patience. Think not to acquire a great Will without toil. Nor imagine that such a boon can come of a month's training or of spasmodic effort. There is but one way to get a good Will; to will to will, and to carry out that will with unflinching perseverance.

The insane are sometimes able, for a purpose, to "wind themselves up" and act like the sanest, by a

supreme effort of Will. If the present book costs you many months of endeavor, it will "wind up" the Will to great power and persistence, and will justify all time and toil.

Sixth Principle. — The value of drill depends largely upon system. This requires not only regular labor, but regular rest-periods as well.

In the ten-day exercises continue five days, then rest — preferably Saturday and Sunday.

From first to last, cultivate and sustain the Mood of Will. Put the Will at the fore. Here alone is our *ne plus ultra* !

Finally, in order that the principles involved may become an intelligent part of the system carried out, the following suggestions applicable to the Physical and Mental Régimes should be thoroughly worked into the student's mind as to:

First. — Perception.

1. Keep the perceptive powers always at their best : eyes, ears, smell, taste, touch, nerves.

2. Put the mind into the *consciousness* of each sense.

3. Observe frequent and regular periods of rest. The law that "voluntary attention comes only in beats," requires this rule.

4. With attainment of facility, invent new methods of practice.

5. Carry the idea involved in practice into all your life.

6. While habituated actions that are not *naturally* automatic are certainly voluntary, the presence of *conscious* Will should be maintained as much as possible in all such

activities. Example: piano playing; hold the mind consciously to every movement.

7. Continue the practice of the perceptive powers until the greatest willing-power has been acquired.

Secondly. - Memory.

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1. If the memory is weak all round, resolve to strengthen it.

2. Seek to discover the peculiarities of your own memory. Then make the most of it.

3. If the memory is weak in some particulars, but strong in others, cultivate it especially where weak, and compel it where strong to assist in this effort.

4. Subordinate the verbal memory to that of principles.

5. Give memory for principles a good foundation in memorized facts, dates, etc.

6. Rely resolutely upon the ability of your memory to do your bidding.

7. Frequently review all work of the memory with great Will-power.

8. Make use, as often as possible, in conversation and writing, and in public speaking, of all the acquirements of memory.

9. Always put the Will into the effort to remember.

10. Arrange the mind in drawers, as it were. This was Napoleon's method. Then systematize and associate its possessions.

11. Resolve to acquire a perfect memory.

12. Abstain from all use of tobacco and alcohol.

13. Put no reliance in mnemonics, or any arbitrary "helps," but employ natural laws, such as

"Contiguity . . . . . . . Horse and rider. Contrast . . . . . . . Light and dark. Resemblance . . . . . . Grant and Sherman. Cause and effect . . . . Vice and misery. Whole and parts . . . . United States and New York. Genus and species . . . Dog and greyhound. Sign and thing signified . Cross and Catholic faith."

Thirdly. — Imagination.

1. Do not indulge in revery.

2. Abstain from all evil imaginations.

3. Deal, in the imagination, with facts and essential reality alone.

4. Fill the mind with wholly admirable material.

5. Put the Will-sense into the imagination.

6. Make the imagination a *conscious* and *intelligent* instrument. Use it for practical purposes.

7. Beware of the "squint brain." Look at things squarely and without prejudice.

8. Do not fall in love with the wonderful for its own sake.

9. Do not permit the imagination to dwell upon any one thing, nor upon any one quarter of thought or life, for long at one time.

10. Provide for the imagination the greatest variety of material.

11. Rigidly exclude from the realm of fancy all imaginary ills, and especially misconceptions about men or reality. Guard against deception here.

Fourthly. — Self-perception.

1. Do not suffer the mind to become morbid.

2. Subject the testimony of the senses and of the mind to the closest scrutiny of reason.

3. Maintain in all seasons the healthy mood. Keep up your supply of ozone.

4. Live among wholesome people.

.5. Companion only with large and vigorous truths.

6. Thrust the Will into all perception of self. Banish the dream-mood. Turn a hurricane in on hallucinations.

7. Become familiar with self-perception in every phase: seeing, hearing, smelling, tasting, touch, muscular consciousness, nerve-testimony; feeling, memory, imagination, reason, Will, moral states. Be absolute master here.

Fifthly. — Self-control.

1. Habituate normal and right actions.

2. Eliminate eccentricities.

- 3. Study and overcome your personal faults.
- 4. Destroy immoral, injurious and obnoxious habits.

5. Expend no unnecessary amount of force in legitimate effort, and none at all in illegitimate.

6. Welcome criticism; but sift it thoroughly, and then act upon results.

7. Never gratify impulse or desire if either offers a single chance of permanent injury to the *highest tone* of your mind.

8. When about to lose self-control, anticipate consequences, and foresee especially what you may be required to do in order to regain position.

9. Make discipline an ally, not an enemy.

10. Believe mightily in yourself.

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11. Unite belief in self with faith in man.

Original from UNIVERSITY OF VIRGINIA 12. Keep the loftiest ideals fresh in thought.

13. Never, for an instant, lose consciousness of self as a willing centre of power.

Seventh Principle. — "There is nothing which tends so much to the success of a volitional effort as a confident expectation of its success."

Cultivate, therefore, the Mood of Expectancy.

### **RESOLUTION.**

Realizing the necessity of a strong and well-trained Will for the largest success in secular affairs and in morals, and recognizing various defects in my own Will-power, I hereby RESOLVE to give the present work a thorough trial in all its exercises and suggestions, and to embody these, with others that may occur to me during such trial, so far as any of them are evidently designed to be so embodied in conduct, for the remainder of my life.

[Signed.]

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## CHAPTER IX.

#### EXERCISES FOR THE EYE.

**''** IT IS estimated that the human eye is capable of distinguishing 100,000 different colors, or hues, and twenty shades or tints of each hue, making a total of 2,000,000 color sensations which may be discriminated. If we consider the infinite variations in the color of earth, of plants and their blossoms, of clouds, in fact of all natural objects, such an estimate as this hardly seems excessive." — Dr. Harold Wilson.

Epictetus said: "Did God give the eyes for nothing? And was it for nothing that He mingled in them a spirit of such *might and cunning* as to reach a long way off and receive the impression of visible forms — a messenger so swift and faithful? Was it for nothing that He gave the intervening air such efficacy, and made it elastic, so that being, in a manner *strained*, our vision should traverse it? Was it for nothing that He made Light, without which there were no benefit of any other thing?"

The eye exists for the supreme power of Will.

Eye, ether, light, are ministers to the soul. The eye may be brightened in its gaze by energetic summonsing of consciousness. Emotions of joy, fear, hate, love, desire, aversion, illustrate this deepening influence of energy within. These emotions may be simulated, as on the stage, at the imperious call of Will. If so, one may acquire a keen eye, without the assistance of these feelings, by sheer and persistent resolution.

The present chapter is to deal with the eye. It may, nevertheless, be here said that it partakes of a law which obtains with all the organs of sense: "A process set up anywhere in the centres reverberates everywhere, and in some way or other affects the organism throughout."

Effort at Will-growth by means of exercise of the senses will bring this law into action. Each particular variety of practice will more or less affect the whole man — that is, the central Will.

Vision, hearing, taste, smell and touch depend upon certain stimulations from without — as mechanical (touch), molecular (taste and smell), physical (sight, hearing), muscular (muscle sense), vital (sense of life).

But at times the required stimulation may arise within the nervous system. Examples: In referring to certain hallucinations, a Boston physician said, "The cerebral processes by which vision is produced may not only be started in the brain itself, but when so started, they are identical with those set going by an objective stimulus in the ordinary way."

Professor Sully says : "A man who has lost his sight may be able to picture visible objects. The brain is now able to act *independently* of external stimulation, having acquired a disposition so to act through previous exercises *under* external stimulation."

Two remarks may now be made:

The Will has power to concentrate energy upon a given point in the organism. "By fixing the attention upon certain parts of the body the blood may be directed to these parts." A strong attention directed to the eye enriches its various elements. "In looking attentively at

anything, the various ganglia in which the optic nerve is rooted are richly supplied with blood, and the end organs of vision and the eye muscles are vigorously innervated."

Similarly attention increases the supply of nervous force at the point where Will is focused.

Vision is intensified by attention, which induces a degree of muscular effort: — physical energy from within directed to appropriate muscles. "In all close attention there is a feeling of *tension or strain* which appears to indicate muscular effort. As Fechner says, in looking steadfastly this feeling is referred to the eye; in listening closely, to the ear; in trying to 'think' or recollect, to the head or brain."

"Thus it is presumable that when we attend to a visible object a stream of (nerve-) energy flows downward from the motor centres, partly in the direction of the muscles, and more particularly the ocular muscles which move the eye, and partly in that of the sensory centre which is concerned in the reception of nervous impressions."

If a person tries to grip the hand of a paralyzed arm, he cannot, but muscular effort will manifest in some part of his body. Energy has been expended.

In other words, "the stimuli that excite the nervous force or irritability are of two kinds, physical and mental. Physical stimuli embrace all external excitants of whatever nature — light, heat, sound, odor, and every variety of chemical, mechanical, and galvanic irritant. *Mental stimuli result from the exercise of the Will and thought.*"

The Will is thus the power back of vision.

Professor James cites the case of a girl, born without arms or legs, who "came as quickly to a right judgment of the size and distance of visible objects as her brothers and sisters, although she had no use of hands." Many children have the power of calling up "queer" forms in the darkness.

Cases like the following are not altogether rare: "A man in the Greek island of Hydra was accustomed to take his post every day for thirty years on the summit of the island, and look out for the approach of vessels; and although there were over three hundred sail belonging to the island, he would tell the name of each one as she approached with unerring certainty, while she was still at such a distance as to present to a common eye only a confused white blur upon the clear horizon." The long practice which resulted in this ability involved volitional acts.

The greater the Will (with a good eye), the greater our capacity for correct vision.

As exercise with vision improves the eye, so such exercise augments the flow of energy to the appropriate muscles and nerve-centres connected with sight.

Hence, conversely, all right exercises with the eyes tend to growth of that power which controls the eyes the Will — provided they be carried on with that end held intensely in view.

In the following practice, therefore, the mind must take on energy, and it must energetically *attend* to the thing in hand by the whole of itself, excluding all other elements of perception. This will at first be difficult; as in the case of any muscular or nervous exertion. But to him who constantly declares: "I RESOLVE TO WILL! ATTENTION !!" perfect power of continued and exclusive concentration comes at last to be second nature.

"The culminating point in education is the power to attend to things that are in themselves indifferent, by arousing an artificial feeling of interest."

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Hence, in the exercises that follow, the Mood or feeling of Will should be kept strongly in mind.

Exercise No. 1. Select an object for attention, in the room, or out of doors, say, a chair, or a tree. Gaze at this object, attentively, persistently, steadily. Do not strain the eyes; use them naturally. Now note the object's size. Estimate this. Observe its distance from yourself, and from other objects around it. Note its shape. Determine how it differs in shape from other things near it. Clearly note its color. Does it in this harmonize with its surroundings? If so, how? If not, in what respect. Make out its material. How was it made? What is its true purpose? Is it serving that purpose? Could it in any way be improved? How might this improvement be brought about?

In seeking the above information, hold the mind rigidly to its task. It will be hard at first; but persistence in the exercise will ultimately secure ease and swiftness.

Now, without looking further at the object, write out all results as nearly as you can remember. Mark the writing "Eye, No. 1," date it, and preserve for reference.

Repeat this exercise for ten days, resting two days, one of which should be Sunday, with the same object. Be sure to mark the writing as above required, but date it properly, for each day, and preserve all notes.

On the eleventh day, read these records in their order, and note differences and improvements. Then estimate the per cent. of your progress in correct observation.

Finally, on the eleventh day, look at the object and try to improve on the results as recorded.

Always keep the Will-idea in mind.

*Exercise No. 2.* At a moderate gait pass once through or around a room, observing, quickly and attentively, as many objects as possible. Now, closing the door so as to shut out the room, write down the names of all articles which you remember at that time to have seen. Depend upon your memory, not your knowledge. Mark this writing, "Eye, No. 2," date it, and preserve for reference.

Repeat this exercise for ten days, with rest, as above.

On the eleventh day, proceed as with Exercise No. 1.

Finally, go into the room and note carefully every object which you have not discovered. Estimate the per cent. of your failures.

*Exercise No. 3.* Procure twenty-five or thirty marbles, of medium size. Let eight or ten be red, eight or ten yellow, eight or ten white. Place in an open box and thoroughly mingle the colors. Now, seize one handful, with right and left hand at once, and let the marbles roll out together onto a covered surface, of a table or the floor. When they are at rest, glance once at the lot, and, turning away, write the number, as you recall (do not guess) for each color. Mark the writing, "Eye, No. 3," date it, and preserve.

Repeat this exercise for ten days, with rest, as above.

On the eleventh day, read the records, and estimate your improvement.

*Exercise No. 4.* Procure fifty pieces of cardboard, two inches square, each having one letter printed upon it

in plain, good-sized type. Place them all, scattered, letters down, upon a table. Take in one hand ten of these squares, face down, and throw, face up, all at once, but so as to separate them, upon the table. Now, look at them sharply one instant. Then turn away, and write down the letters recalled. Mark this writing "Eye, No. 4, A," date, and preserve.

Immediately repeat this exercise with ten other cards. Mark "B."

Immediately repeat with ten other cards. Mark the writing "C."

Repeat these three exercises for ten days, with rest, as above. Mark each writings "A. 2"; "B. 2"; etc.

On the eleventh day, read the records, and note rate of improvement for each successive corresponding throw for the ten days. Note the improvement of last throw over first. Note the improvement of the general average for each day over the general average of the day before. Note the improvement of the general average of the last day over that of the first, second, third, and so on.

Observe: It is important that notes be taken of improvement as these exercises proceed, because this awakens interest and helps to concentrate the attention.

The above exercises should all be practised each day, for ten days, at least. They may be continued indefinitely with profit, both to attention and to the Will. But the rest periods must be observed.

*Exercise No. 5.* Let the eyes be wide open, but not disagreeably distended. The gaze should now be directed straight in front, with every power of attention alert. Try to observe, without turning the eyes a hair's breadth, all objects in the field of vision, while gazing ten seconds,

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determined by slow counting. Write out the names of all objects recalled. Depend upon memory, not knowledge. Mark this exercise "Eye No. 5," date, and preserve.

Repeat the exercise ten days, with rest, as above, always from the same position, looking in the same direction. Mark each writing properly and preserve.

On the eleventh day, note the improvement, as in other exercises.

*Exercise No. 6.* Repeat the above exercise in all respects except that the position and field of vision of each day is to be different from those preceding. Write each result, mark each writing, and date, and preserve.

On the eleventh day, note improvement as in other exercises.

Observe: Counting off the seconds is a slower process than is ordinarily supposed. The speed with which one must count in order to pronounce "sixty" at the end of a minute may be easily noted by counting while following with the eyes the second-hand of a watch as it moves once around the minute-circle.

*Exercise No.* 7. Gaze steadily, winking naturally, at some object not very far away, say, ten or sixty feet. Keep the mind intently upon the object. Count sixty to a minute while so gazing intently and observingly. Now, shut the eyes, and strive to call up a mental image of the object.

With some people the image may be as vividly defined as the real object. With most, probably, it will not be so vivid. Look up that word "vivid." Write a description of the image, whether clear or indistinct, with all parts mentally seen. Do not help the writing by looking a second time at the object. Trust the image. Mark this writing "Eye No. 7," name of object and date, and preserve.

Repeat this exercise on ten different objects on the same day. Write and mark properly.

Repeat these exercises for ten days, with rest, as above, making and marking records each day.

On the eleventh day, note all improvement as in other exercises.

Although the time set for practice is ten days, the exercises may be profitably continued for any length of time.

Remember: The purpose here is to learn to see things as they are, and to impress them upon the mind. Great improvement, both in distinctness of vision and in details of single mental objects may thus be made as practice goes on. The essential thing, now, is patience and persistence. Whether the mental image may be cultivated so that the mind's objects shall assume the electric or sunlit tone, seems doubtful. But, within certain limits, the eye of the soul will come to see more and more clearly as persistent endeavor continues. Especially will this be the case if the mind steadfastly wills that it be so.

The value of the end sought, clear perception, connects ultimately with the consideration of motives. This requires that things shall be seen as they actually are, that outcomes or consequences shall be vividly noted, in themselves individually and as comprehended in groups, in order that their full effect upon the mind may be felt, and that adequate comparison among motives may be instituted. These exercises cultivate eye-perception, memory, mental vision and self-control. To obviate carelessness the directions suggest accurately numbered and dated

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Original from UNIVERSITY OF VIRGINIA records to be preserved for reference and comparison, so that improvement may be noted. The end of all is the developed Will.

Exercise No. 8. Lastly, the eye may be trained to Some eyes never look into other eyes directness of gaze. steadily, but glance and shift from eye to object, here and there, without purpose or gain. Some public speakers never look squarely into the faces of their auditors, but gaze either up at the ceiling or down to the floor, or roam over all their hearers, seeing none. One of the subtlest elements of inspiration is thus missed — the face, mouth, eyes, attitude, of eager humanity. If the attitude is not eager, it is usually the fault of the speaker. The people are present to hear this man, for the most part with their minds favorably disposed; and their want of interest may ordinarily be ascribed to the fact that the speaker is not in himself interesting. If they are hostile, it is a case of war, so that the man who wins is the orator who can summons the largest Will-power and the greatest tact with ability to charm.

Sometimes defeat is inevitable, notwithstanding eye and Will, because the janitor of a stuffy building has asserted his royal prerogative of maintaining personal theories, or because an audience is not fitted to the matter in hand, or, in a general and perennial way, is unspeakably stupid, and therefore not amenable to the "golden spell." Dead eye, dead sermon.

As a rule, however, a large element in successful personal address lies in the eye. Directness of gaze is psychological winner. The straightforward, frank eye, is a power wherever it is seen — on the street, in the store, at the social gathering, on the rostrum.

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The might of a good eye can be cultivated. In order to this, the mind must be put into the "windows of the soul." What men get out of life and nature depends upon the amount of mind that can be put into the look. If • reality is to be possessed, the mind must come forward and take it "by force." The soul in the eye means power with men. The highway of an attentive mind is a line which does not wabble. Such a mind knows that the straight line is the shortest distance between two points in space.

Cultivate, therefore, with every person met, the habit of the direct and steady look. Do not stare. Look people full in the eyes. The mind must always be in the eye for this exercise. Let the gaze be open, frank, friendly. And remember, that the vacant stare is a sign of idiocy, and in the domain of Will is ruled out.

*Exercise No. 9.* Gaze steadily, but winking naturally, at a small spot on the wall of a room, eight or ten feet away. *Do not strain the eyes.* Count fifty while so gazing. Keep the mind wholly on the thought: *The Direct Eye.* Put back of that thought the Mood of a strong Will: "I WILL! I AM FORCING WILL INTO THE EYE."

Repeat this exercise ten times for ten days, with rest, as above, adding each day to the count fifty, twenty counts; thus: first day, fifty; second day, seventy; third day, ninety; etc.

*Exercise No. 10.* A dull gaze is akin to the vacant stare. The steady, direct look ought to be bright and full of energy. The energy of the eye's regard may be developed, and with profit, if the soul behind it is honest.

Gaze at any object in the room near by, steadily, but naturally, that is, permitting the eyes to wink as they will. Put the whole mind into the eyes. Observe, the mind is to be put into the eyes, not into or upon the object. And do not look at the nose; look at the object, but bring the mind forward to its windows. Summons your entire energy to the act of looking. Do this repeatedly, resting properly, and never permitting the eyes to grow weary or to be strained.

Now, think of, and simulate some emotion, and try to look that feeling with great power. Examples: Intense interest — Throw delighted attention into the eyes. Deep joy — Assume a genuine joyful feeling and expression. Avoid the grinning mimicry of the clown. Fierce hate — Blaze a look at the ink-stand sufficient to annihilate its black shape. Anger, wrath — Assume the feeling of your last unreasonable fit, and throw this full out at the eyes. Thus with all emotions of the soul.

Repeat these exercises daily for months. It is really worth while. After a time, you will discover that you are the possessor of a good eye, and that your power of Will has grown correspondingly.

Meanwhile, having caught the knack of calling the mind's energy to the act of looking, persist in gazing with all possible forcefulness at all persons and objects met. Acquire the habit of throwing, not the eye upon the object, *but the mind into the eye as it regards the object*, and the idea of Will clear forward in the mind. In other words, cultivate the habit of the direct and penetrating regard, avoiding the stare and all violations of good taste. It is just as easy to possess a good strong eye, therefore, a "magnetic" eye, as it is to own the eye of a codfish, cold, dead, powerless, or even that of the ox, beautiful beyond compare, but out of place in the head of man.

The eye of the average interested child is bright, full

of soul-power, "magnetic;" — unless it happen to be an infant still in the thraldom of arms, when the human gaze frequently becomes something uncanny, preternaturally capable of disconcerting sinners, and altogether above the plane of practical illustration. The four-year-old, the saintly mother, and the righteous police judge, have all straightforward and powerful eyes. The eye of Saint Michael is surely like his sword. The regard of the man Jesus must have been equal to His word — naked verity. Hence the two secrets of masterful eyes are, *directness* and *honesty*. Here, after all, lies the foundation of Will-culture: *straightforward means* — *honest purposes*. The corresponding power of Will may be acquired if the idea of Will is always present in mind.

*Exercise No. 11.* Having acquired the art of putting mind into the act of vision, straightforward and honest, resolve on seeing, naming and knowing the various objects that exist in your neighborhood, and on any street or road over which you may pass. Cultivate the habit of intelligent and accurate observation. It is said that "in Siberia a traveler found men who could see the satellites of Jupiter with the naked eye." Multitudes fail to see a thousand things which they pass daily during life. A Will-fed eye is a rich minister to the values of life. Browning's lines are symbolic of the outcome:

"German Boehme never cared for plants Until it happed, a-walking in the fields, He noticed all at once that plants could speak, Nay, turned with loosened tongue to talk with him. That day the daisy had an eye indeed!"

"If we would get the most out of life, we must learn not only to look but to see."



Original from UNIVERSITY OF VIRGINIA A great law now emerges: The value of the use of any sense depends upon the amount and quality of mind thrown into its exercise.

The person who unceasingly asserts to his eyes: "I RESOLVE TO WILL! ATTENTION!!" cannot fail to develop a look or gaze which is perennially direct and full of energy.

## THEORY OF THIS CHAPTER.

The whole mind in the eye;

The eye an index of white honesty;

The straight line the path of power.

"If thine eye be single, thy whole body shall be full of light."



## CHAPTER X.

#### EXERCISES FOR THE EAR.

<sup>44</sup> I HAD an opportunity of repeatedly observing the peculiar manner in which he (Dr. Saunderson) arranged his ideas and acquired his information. Whenever he was introduced into company, I remarked that he continued some time silent. The sound directed him to judge of the dimensions of the room, and the different voices of the number of persons that were present. His distinction in these respects was very accurate, and his memory so retentive that he was seldom mistaken. I have known him instantly recognize a person on first hearing him, though more than two years had elapsed since the time of their meeting."—*Manchester Philosophical Memoirs*.

"Well, early in autumn, at first winter-warning, When the stag had to break with his foot, of a morning, A drinking-hole out of the fresh, tender ice, That covered the pond till the sun, in a trice, Loosening it, let out a ripple of gold, And another and another, and faster, Till, dimpling to blindness, the wide water rolled."—

Whoever can see that picture from Browning, can hear the sounds that go with it.

Natural defects aside, one good sense-power assists all the senses. When attention of the eye begins, the ear often follows. Here is the first communion. Hence three questions arise:

Do you hear? Do you hear correctly? Do you hear what you wish to hear?

Sounds are produced by vibrations in the atmosphere. The human ear is limited in its ability to distinguish these vibrations. Within such natural limits, the more sounds one can make out the better one's hearing. Loss of sounds is due to defects of ear and abstraction of mind.

If one hears all noises does one necessarily hear correctly? That is, is the mind always in the ear? To distinguish tone, quality, direction, etc., of sounds? Is any difference obtaining in this respect due to endowment or education? Or both? Probably the latter is true. The value of exercises, therefore, to train the ear — to unfold latent powers — is evident.

Hearing what one wishes to hear may involve exclusion: one desires to shut out a noise. Or inclusion: one wishes to enjoy, truly, deeply, certain sounds, harmonies, music. All depends, now, on the mind. The nervous person hears everything. The dull person hears little.

Hearing may be shut out by Will. The door is closed to a certain sound. Hearing may be rendered more acute by Will. "Listen! A far-off bird is singing!" "Sh! A burglar is in the house!" Education in correctness of ear is preëminently a matter of Will; — but of the persistent Will. The control of the ear exhibits some of the highest phases of self-direction. The educated soul now mounts up on wings through the realm of harmony.

But feeling, thought, imagination, are here the masters. To hear in the best sense involves the mind. Other things being equal, the largest soul hears most, most correctly, and with greatest powers of appreciation and appropriation.

The purpose of the exercises that follow is, as with

those for the eye, development of ability to consider motives through discipline of attention, and thus the growth of intelligent Will-power.

*Exercise No. 1.* How many sounds are now demanding your attention? Count them. Listen! Try to distinguish: — Their different *directions*; their different *causes*; their different *tones*; their difference in *strength*; their different *qualitues*; their different *groupings*. Mark the results of your observations, "Ear, No. 1," date, and preserve for reference.

Repeat this exercise for ten days, with rest of two days. Writing and marking results are a part of all exercises.

On the eleventh day, compute the improvement made from day to day, and between the first and the last days.

*Exercise No.* 2. Single out some one prominent sound, and note everything which you can possibly say about it. Write and mark results, "Ear, No. 2, A," name of sound, and date.

Repeat this exercise ten times on the first day with a different sound. Write and mark results, "Ear, No. 2," name of sound, "B," "C," "D," etc., and date.

Repeat these exercises every day for ten days, with rest of two days.

On the eleventh day note improvement as before.

*Exercise No. 3.* Select the faintest sound that continues coming to you. In doing this try to distinguish some regular sound which you have not hitherto noticed. Note everything that can be said concerning it. Write and mark results, "Ear, No. 3, name of sound, A," and date.

Repeat this exercise ten times on its first day, with a different sound. Mark writing with date and "B," "C," "D," etc.

Repeat these exercises every day for ten days, with rest, as above.

On the eleventh day note improvement as before.

*Exercise No. 4.* Single out some one of the sounds that come regularly to you. Attend to this sound alone. Shut out all other sounds. Be filled with it. Become absorbed in it. Note everything which can be said of it. Write and mark results, "Ear, No. 4," name of sound, and date, with letter "A."

Repeat this exercise ten times on its first day, with a different sound. Write and mark results "Ear, No. 4," name of sound, date and letters "B," "C," "D," etc.

Repeat these exercises every day for ten days, with rest, as above.

On the eleventh day note improvement as before.

*Exercise No. 5.* Select the most pleasant sound that continues to come to you. Note all possible reasons for its pleasantness. Do not fall into revery. Write and mark results, "Ear, No. 5," name of sound, date, and letter "A."

Repeat this exercise ten times on its first day with a different sound. Write and mark results, "Ear, No. 5," name of sound, date and letters "B," "C," "D," etc.

Repeat these exercises every day for ten days, with rest, as above.

On the eleventh day note improvement as before.

*Exercise No. 6.* Listen carefully once to some simple melody played upon an organ or a piano. Try now to



build up in your mind that melody solely from memory. You may remember a note or two, but will forget the most of it. If, however, you are persistent, you can gradually reconstruct the lost tune. The author has often accomplished this building up of music. Make the exercise a frequent task.

*Exercise No.* 7. While one is striking the keys of a piano, first one, then another, endeavor, without looking at the player, to distinguish the notes, whether sharp or flat, position on the board, and name of each note.

Repeat with two keys, one hand striking.

Repeat with four keys, both hands striking.

Repeat with full chord, one hand striking.

Repeat with full chords, both hands striking.

Continue until the exercise is mastered.

Practice in the above exercises should be continued until you can detect improvement in compass of hearing, correctness of hearing, control over hearing.

Do not become discouraged. The purpose is Will. Resolve to go on to the end. That end is *Will-power*.

Do nothing without thought. Put the mind into the ear in all these exercises, willing, with great energy, attention to all sounds, or to one, or to none, as the case may be.

Carry the Mood of Will through every exercise.

Few people hear as they might. The savage ear is trained to great acuteness and discriminating ability. The ear of civilized man suffers incessant and enormous assaults. Villages and cities are learning only late that helpless respectability needs protection against nervedestruction by the diabolical devices of animalism and selfishness. The eyes can be closed, but it is unlawful to require that offended ears shall be stuffed with cotton in order to shut out what is unwelcome. The mind of "better folks," therefore, must be trained to acquire a power of exclusion from consciousness. This process probably impairs the power of perception by hearing among those who dwell in Babylon. They must balance this loss by better control of the ear.

Exclusion of sound is often an exhibition of Will, both in the act of shutting sounds out, and in controlling the nerves in regard to sounds which refuse to vanish. Why, then, should not a more regulated and conscious mastery of the ear be acquired ?

Perhaps your hearing is defective and you are not aware of the fact. Or the defect may be due to a want of acute attention. In order to ascertain the real difficulty, the following exercise is suggested:

*Exercise No.* 8. When all is quiet, hold a watch at arm's length from the right ear. Do you hear it ticking? No? Move the watch gradually nearer the ear until you hear. Note the distance at which the ticking first becomes audible. Write the result and mark, "Ear No. 6," and date.

Repeat this exercise ten times on its first day. Mark each result "A," "B," "C," etc.

Repeat these exercises every day for ten days, with rest, as above, making a record for each day.

On the eleventh day note any improvement made in hearing.

Meanwhile induce several other persons to practise the same exercise so far as to ascertain the distance at which they can hear the ticking of the same watch.

During the ten days repeat all the exercises with the left ear, correctly marking results.

If you make no improvement in hearing, this may still be due to a constitutional limit. Continue the practice until you are satisfied that your hearing cannot be improved. Then consult a physician.

If you do not hear as well as others, this also may be due to constitutional limit. It will, nevertheless, be wise to consult a physician.

Perhaps certain sounds which you hear incessantly are destroying you with the threat of nervous prostration or insanity. Your dear neighbor's piano played through everlasting hours, or his dog barking all night long, or street hawkers, become evidences of civilization's chaos. Procure the cessation of these sounds, if possible. If not, resolve to shut them out of mind. Hence:

*Exercise No. 9.* Never fight disagreeable noises by attending to them. Select some particularly hateful sound which comes to you regularly. Make this a practice for the day. Now, by an enormous effort of Will attend so powerfully to some other sound or many sounds as to shut out the one you wish to banish. Continue this effort five minutes. Do not become discouraged. You can do this act of exclusion if you will to do it. After five minutes, rest, by turning the attention away from sounds in general. Then repeat the exercise by shutting out the sound ten minutes. Give the matter a half-hour, increasing the time of exclusion of sound with each exercise a few minutes, and resting between efforts by diverting attention to other things.

Vary the effort to exclude sound by attending with great energy to some agreeable thought.

Do not will directly to shut a sound out of the ear.

Will to become directly absorbed in other sounds or in other matters of thought.

Repeat these exercises until you are master.

*Exercise No. 10.* At night, when you are disturbed by hideous noises, stop thinking about them.

Insist that you do not care, anyway.

Think of a particularly pleasant tune; or thought; or experience. Do not work: take the matter easily.

Call up, mentally, a sound which is totally different from the one that disturbs you. Cause it to run in the mind, taking care that it has a certain regularity and rhythm. Imagine the loud ticking of a large clock, or the droning of an old-fashioned water-wheel, or the steady booming of the sea.

Remember, that all thought about the hateful sound only intensifies its power over you. To rage at a barking dog signifies one of two consequences : the death of the dog (possibly of its owner), or more nervousness on the part of the man who has no Will. Similarly with other disturbing noises. The Will that masters them is a growing Will. The growing Will comes of intelligent exercise, with the Will-idea always present, "I RESOLVE TO WILL! ATTENTION!!"

If, now, these exercises are lacking in interest, that interest may be cultivated by determined effort. The practice of them will introduce you to new worlds. The senses are unspeakable marvels, yet the majority of mankind die without discovering anything like their utility. They are designed to be perfect servants of the sovereign Will, but this also, for the most part, is a possession which is neither trained nor developed as it ought to be and as it can be.

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Everybody knows how acute the hearing of the blind becomes, probably as Dr. M. P. Hatfield has observed, "not because they have any better hearing than the rest of us, but because their misfortune makes them continually cultivate their hearing, for like all of our faculties it is susceptible of very great improvement under cultivation."

The power of the mind to become so absorbed in itself as to lose consciousness of all around it, is illustrated by an incident in the life of Thomas Aquinas. "Upon one of the many occasions when he sat at the table of the king, by invitation, he forgot everything going on about him, sunk in reflection upon some difficult question in theology, with which he had been engrossed; suddenly he cried out, striking the table with his fist, 'I have got it!'" He had heard and observed nothing but the important thing in hand.

So, also, the mind may become so habituated to the routine of duty that accustomed calls to duty are recognized while all other appeals are made in vain. Thus a telegraphic operator, overpowered by sleep, could not be awakened by any ordinary knocking at his door, but when his station, "Springfield," was rapped out he immediately aroused. A fire-department chief was said when asleep to be deaf to his baby's cry, while instantly alert to the alarm of his gong. Sleeping sentinels sometimes walk their beats, soldiers walk when buried in slumber, and riders guide their horses though the body rests. These and similar incidents reveal the Will still dominant. If so, the ear and all senses may be brought under its perfect control.

Remember: The value of any sense depends upon the amount and quality of mind thrown into its exercise.

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### THEORY OF THIS CHAPTER.

The discriminating mind in the ear; The mind master of hearing;

Direct improvement of Will through willed employment of this sense.

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## CHAPTER XI.

#### EXERCISES IN SMELL.

<sup>66</sup> [T IS stated in Mr. Stewart's account of James Mitchell, who was deaf, sightless and speechless, and, of course, strongly induced by his unfortunate situation to make much use of the sense we are considering, that his smell would immediately and invariably inform him of the presence of a stranger, and direct to the place where he might be; and it is repeatedly asserted that this sense had become in him extremely acute. — 'It is related,' says Dr. Abercrombie, 'of the late Dr. Moyse, the wellknown blind philosopher, that he could distinguish a black dress on his friends by its smell.'" — Professor Thomas C. Upham.

A man's nose would seem to be foreign to development of force of Will. Yet this organ often indicates both power of Will and its kind, for "the olfactory nerve is a part of the brain." A good nose is one of heaven's rarest gifts, as Cyrano de Bergerac would undoubtedly affirm. The hawk-nose is a sign-post, reading, "I will money get." The thin, sharp nose, prophesies detection. Nostrils that are capable of dilation indicate passion's sway.

"In all ages of the world," Dr. William Matthews has said, "a liberal allowance of proboscis has been admired, while a niggardly one has been held in contempt. The Romans liked a large nose, like Julius Cæsar's; and it is a significant fact that the same word in Latin, *Nasutus*, means having a large nose, and acute or sagacious. All their distinguished men had snuff-taking organs not to be sneezed at." "In modern days, large noses have been not less coveted and esteemed than in the ancient. 'Give me,' said Napoleon, 'a man with a large allowance of nose. In my observations of men I have almost invariably found a long nose and a long head go together.'"

The right handling of the nose insures escape from many evils, and discovery of many new worlds. The cook does n't know her own dinner; for this reason she prefers one prepared by others. Who wishes to dine when all things taste alike? It has been said by expert investigators: "The great diversity of flavors of objects is due mainly to smell. When a cold in the head injures the ability to smell, the flavors of the dinner-table lose their value."

Hence, instead of making a huge draft on the Will when taking vile medicines, the patient might better hold his nose. Or if one wishes the finest wine he remembers, let him drink common vinegar while holding the nostrils together and calling upon imaginative memory. Query: Might a man become thus intoxicated ?

"The faculty of scent may be cultivated like all other faculties, as is proven by blood-hounds and breeds of dogs which have been specially trained in this direction until it becomes an hereditary faculty. Those who deal in teas, coffees, perfumes, wine and butter, often cultivate their powers to a wonderful degree in their especial lines, but with the majority of people it is the least cultivated of the senses, although Dr. O. W. Holmes thinks it the one which most powerfully appeals to memory."

The sense of smell, it would seem, then, has been greatly neglected, as is seen in the fact that the names of

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# An Odor or a Perfume — Which? 137

odors are almost entirely artificial or derived from association. That it may be trained may be proved by any druggist or manufacturer of perfumes. The druggist does not recognize the "smell" of his own shop, but he perceives by the nose when he enters that of another. Always must he discriminate among odors in his business. The perfumist lives on the acuteness of his olfactory nerves. The glue-maker and soap-refiner exist in spite of their pursuits.

The action of the olfactory nerves may be controlled by thought — that is, by power of Will. Arranging paper tubes in such a way as to convey separate perfumes to each nostril, as suggested by Professor Scripture, "we can smell either one in preference to the other by simply thinking about it." An experiment may be made of this fact.

*Exercise No. 1.* Take some fragrant flower. Inhale its odor. Walk about the room, away from the flower. Now recall the quality and intensity of the smell. Repeat this exercise with various extracts and perfumes taken separately. Care must be had to give the nostrils sufficient rest between whiles, otherwise the sense of smell will become confused.

Repeat these exercises every day for at least ten days, with rest of two days. It will be better to go on until improvement is certainly noted in keenness of scent and mental power to describe smells or odors. Always record results.

On the eleventh day note and record improvement.

During all the above and following practice the feeling of strong Will must be kept constantly at the fore. *Put your mind into your nose.*  *Exercise No. 2.* Procure two different kinds of extracts. Inhale the odor of one. Do the same with the other. Think strongly of the first odor; then of the second. Now try to compare them, noting the difference in writing properly marked.

Repeat this exercise every day for ten days, recording results, with rest of two days.

On the eleventh day read the results and note any improvement.

*Exercise No. 3.* While sitting erect, gently inhale the air, and try to name any odor perceived. Is it real? Where does it originate? Make a written marked record of success.

Let friends secrete some odoriferous substance in a room — a number of pinks or an open bottle of perfumery, not known to you, and while you are in another room. Enter and endeavor by smell alone to find the article. All other pronounced odors must be excluded from the place. Record and mark results.

Repeat these exercises every day for ten days, with rest of two days, making a marked record of results each day.

On the eleventh day compare records and note improvement.

*Exercise No. 4.* Ask some friend to hold in the hand an object which is not known to you and is fragrant or odoriferous. He is to hold the article some distance from you, and then gradually to move it, held unseen in his two hands placed together, nearer and nearer, until you perceive the odor. Note the distance at which you perceive the object by smell. Can you name the smell?

Can you name the object? Repeat the experiment, with intervals of rest, with various different "smellable" articles.

Do you perceive some at a less distance than others? Why is this? Is it due to strength of odor or the quality?

Write out your observations on these matters, with date of each and name of experiment.

Repeat the exercises every day for ten days, with rest of two days, always making record for comparison.

On the eleventh day compare and note improvement.

Humboldt declared that Peruvian Indians can, in the darkest night, determine whether a stranger, while yet far distant, is an Indian, European or Negro. The Arabs of the Sahara can detect by smell the presence of a fire forty miles away.

*Exercise No. 5.* Each of the five senses has power of continually new discoveries in the world of reality. Impressions appropriate to each may be related to the huge things of life. High living puts great significance into even the sense of smell. The present exercise may be made perpetual. Build up in your life the habit of associating the agreeable odors perceived in garden, field or wood, with true and great thoughts. Examples: newmown hay — Tennyson's poem, "Maud Muller"; seaflats — Sidney Lanier's "Marshes of Glynn"; freshturned soil — the teeming life of the world; flowers beauty regnant in the earth. Such a habit will open new worlds, and it will develop energetic attention, and so tend to build up a strong Will in your life.

This work may be so conducted as to make improvement possible. Its value always depends upon the amount of mind put into it — that is, into the nose. The exercises will cultivate a neglected sense, but more, will develop a power of attention that will surprise you, and through this a power of Will, which is the end sought. The idea of Will must always be present. In every act preserve the willing attitude.

#### THEORY OF THIS CHAPTER.

Keenness of attention through discrimination in the sense of smell;

Persistently willed attention a feeder of Will;

A neglected sense cultivated and fullness and power of mind increased.

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# CHAPTER XII.

#### EXERCISES IN TASTE.

VALENTIN, the German Physiologist, could detect bitter at one 100,000th of a solution of quinine.

"Taste can be educated, as the nice discriminations of the professional tea-tasters show. In subconscious conditions it is also abnormally acute." — Text Book.

The tongue tastes; it also feels.

The sensation of touch is often confounded with that of taste. During a heavy cold in one's head the tongue feels much, but tastes little. Aerated water gives the tongue a lively sensation of touch or feeling. Alum "draws" it. Pepper irritates it to burning. Some strong sweets are slippery. Some strong bitters are smooth. Cold food is lacking in the taste of warmer. The sensation produced by very cold water is largely that of feeling. If the restaurant has no ice cream of preferred flavor, the remedy is to bolt it before it can melt. Luke-warm coffee is not enjoyable because the aroma of its steam and the cold of ice are absent. These facts suggest some experiments.

*Exercise No. 1.* Procure a piece of alum. Merely touch it with the tongue. Now try to perceive its taste in distinction from its feeling.

Repeat this exercise with other "puckery" substances. Make notes of results.



Repeat these experiments every day for ten days, with rest of two days, making dated and marked records of success.

On the eleventh day compare notes and observe improvement.

*Exercise No. 2.* Close the nostrils between the thumb and forefinger, and, touching the tongue with some "puckery" substance, try to perceive the taste. Is the idea of taste real or imaginary? Repeat with various similar articles. Write out results, and date and mark them.

Repeat these exercises every day for ten days, with rest of two days.

On the eleventh day compare records and note improvement.

*Exercise No.* 3. Place a little pepper on the tongue. Try to distinguish the taste from the irritation. Is there any difference? Repeat with other substances which "burn" the tongue. Write results, and date and mark them.

Repeat these exercises every day for ten days, with rest of two days.

On the eleventh day compare records and note improvement.

*Exercise No. 4.* With white sugar or syrup placed on the tongue, try to distinguish whether the slippery feeling or the sweet taste is first perceived. Repeat with other similar articles. Write results, and date and mark them.

Repeat these exercises every day for ten days, with rest, as above.

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On the eleventh day compare records and note improvement.

*Exercise No. 5.* Sweeten equally two glasses of water. Let a friend, while you are not observing, place in one glass a minute quantity of quinine or other bitter substance. Now taste and note which glass contains the drug by observing the greater sweetness of the water in which it has been placed. The quantity of "bitter" may be increased until additional sweetness can be perceived. If the water begins to taste bitter before increased sweetness is perceived, the experiment has failed. But do not be discouraged. Repeat until success is reached. Write results and date and mark them.

Repeat these exercises every day for ten days, with rest, as above.

On the eleventh day compare records and note improvement.

*Exercise No. 6.* Try to recall, with great vividness — with the vividness of reality — from memory, the taste of various articles — sugar, lemon, quinine, onions, cheese, etc. Note whether one taste is recalled more vividly than another. Is such recalled taste always associtated with a mental picture of its object, or is it abstract? Write the results of these experiments, and date and mark them.

Does the memory seem to be located in the mind or on the tongue? Write the fact.

Whether in the mind or on the tongue, is it associated with some past experience? Write the fact.

Now think of the tongue, and try to place the remembered sensation, abstracted from all past experi-

ence, there alone. That is difficult, but it can be done. Write the results, and date and mark them.

Repeat these exercises every day for ten days, with rest, as before.

On the eleventh day compare records and note improvement.

*Exercise No.* 7. Procure six articles that are fragrant and six articles that have a pleasant taste. Arrange in pairs — one article of smell with one of taste, and so on until all are thus paired. Take one pair, and compare the sensation of smell with that of taste. Note similarity and difference between the sensations. Repeat with each pair. Write results, and date and mark them.

Repeat these experiments with articles that are odoriferous but not fragrant, and articles that have not an agreeable taste. Write results.

Now, note whether, in all tests with pairs of articles, the effect upon the mind is greater when the sensation is that of smelling than when it is that of tasting. Write results.

Then note whether the difference or similarity of sensation is greater in the case of the first six articles (fragrant and pleasant) or in the case of the second six articles (odoriferous and unpleasant). What is the reason for the facts? Write results.

Write all results of these experiments, and date and mark them.

Repeat these exercises every day for ten days, with rest, as above.

On the eleventh day compare records and note improvement.

Why is a meal of the same kind which is eaten in

solitude with the same degree of hunger vastly less agreeable in itself than when eaten among pleasant companions? If this is not true, you evidently need lessons in sociability. With most people it is true. Eye, nose, tongue have changed not. Yet the meal looks better, smells better, tastes better. Is this due to imagination? Is there not, rather, a mutuality of ministration among the senses which requires the inspiration of friends to bring it fully out? A good eye, a good nose and a good tongue make a trinity of dining felicity. Add, then, a good heart and a pleasantly active mind, and the function of Will-power in the realm of vision, hearing and taste is discovered.

*Exercise No. 8.* While dining with friends, make the exercises of this chapter the subject of conversation and experiment so far as consistent with the business in hand, namely, dining in the most agreeable manner.

*Exercise No. 9.* It is a human privilege to put the soul into bodily sensations, or to withdraw it therefrom. In the one case the word is *attention*, in the other case it is *abstraction*. The following exercise deals with abstraction.

Secure the sensation of any taste or any smell. Now resolutely try to recall from memory some other different sensation so vividly as to banish the first from the mind. For example: smell of a rose, and then think strongly of the odor of onions. You must entirely forget the flower while thinking of the vegetable. Or, taste a little sugar, and then put the sensation out of mind by recalling the memory of wormwood. Or the senses may, as it were, be crossed. Smell of a pink and banish the sensation by

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strong thought of the taste of pepper. Or taste alum and think about the smell of ammonia so keenly as to banish the first sensation.

In each case write out results, and date and mark them.

Repeat these exercises every day for ten days, with rest, as above.

On the eleventh day compare records and note improvement.

After all, *abstraction* is only another name for *attention* — withdrawn from one quarter and massed upon another. Whoever *attends* intelligently and masterfully to eye, nose, tongue, has either new worlds of pleasure or new guards against displeasure. Above all, has this person Will. Attention cultivated involves Will always present.

#### THEORY OF THIS CHAPTER.

A discriminating mind in taste;

A cultivated mind in taste;

Willed attention habituating the Mood of Will.

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### CHAPTER XIII.

Exercises in Touch.

"THE sense of touch is the most positive of all the senses in the character of its sensations. In many respects it is worthy to be called the leading sense." — Noah Porter.

"All the senses are modifications of the sense of touch." — Demosthenes.

There are many very curious facts to be observed in connection with touch. The degree of feeling arising from touch is usually dependent to a great extent upon attention. We do not, for example, ordinarily feel our clothing, but when thought turns to the matter it becomes very apparent. If garments do not fit well, the nerves are likely to take on some habit of twitching or other un-Such habits in children are often due natural movement. to this fact. For the same reason tickling sensations plague sleep away at night with many people. That wise fool who calls himself a "business man" bolts his dinner in eight minutes, and tastes and feels nothing until dyspepsia makes taste and feeling perennial dominators of an unhappy existence. Another fool consumes alcohol in winter for warmth and in summer for coolness; the secret of its "beneficent" ministry is its paralyzing power over physical consciousness. In latter days this man feels heat and cold with the keenness of a skeleton veiled in the rotten gauze of ruined nerves. The orator who is ab-

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sorbed in his flights regards not the busy fly upon his nose nor the physical pain which was insistent before his soul afire took mastery of sense. The epicure, every sense to the fore, lingers while he dines, and nourishes delighted boon fellowship with kindled spirit. When the orator has it before him to listen to another man's lucubrations, his fly becomes a Dante for torture, and his pains possess the power of a Spanish Inquisition. So, too, when Xantippe appears at the philosophers' board, the world must lose in Socratic wisdom.

To attend or not to attend is always with feeling an important question. The end nerves may be brought under large control of the Will. The soldier frequently fails to note that his arm has been shot off in the onslaught of a charge. Your tooth will cease aching if your house is afire or your horse is running away. If feeling may be thus dissipated, it may, as well, be called in and controlled by the exercise of Will. Exercises in touch are therefore suggested for development of Will.

*Exercise No. 1.* Pass the ends of each finger of the right hand in turn very lightly over any flat uncovered surface. Try first a surface which is rough; then one which is smooth. Note the difference in "feel" between a rough surface and a smooth. This will require a good deal of attention, for the difference is manifold. Write the results, with explanations suggested, and date and name the records.

Repeat these exercises with several rough and smooth surfaces.

Repeat as above with the fingers of the left hand. Note whether the feeling is greater with one hand than with the other.

Now repeat the experiments with cloth — of linen, cotton, woolen, silk.

The "feel" of each material is peculiar. Note in writing all the particulars of each case.

Compare, by act, not by records, the sense of touch as given by one piece of cloth with that given by another. Continue these exercises with several pieces of cloth in pairs. Write the results, and date and name them.

Repeat with one hand, then with the other.

What is the main "feel" of silk? Of cotton? Of woolen? Of linen?

Have you any sensation other than touch with any of these kinds of cloth? If so, is it disagreeable? Then resolve to handle that variety of cloth until the aversion has been mastered. This can be done, as clerks in great department stores will testify.

Repeat all the exercises here given every day for ten days, with rest of two days.

On the eleventh day compare records and note improvement in touch — delicacy, kinds of sensations produced, etc.

*Exercise No. 2.* Practise touching lightly the surface of an uncovered table, with the separate fingers, one after the other, of each hand. Note the degree of steadiness with which this is done.

Now repeat the experiment with strong pressure upon each finger of the hands separately applied. What is the difference in sensation between the light touch and the strong pressure? Write results, and date and mark them.

Repeat the exercise every day for ten days, with rest, as above.

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On the eleventh day compare records and note improvement in discrimination.

*Exercise No. 3.* Grasp a small object, say, a paperweight or a rubber ball, very lightly, just an instant, dropping it immediately. Then grasp it firmly, and instantly drop. Did you feel the object with each finger in the first instance? In the second? Make no mistake. What, if any, difference in sensation did you observe? This requires that the Will command great attention. Hence it cannot be done carelessly. Write results, and date and name them.

Repeat every day for ten days, with rest, as above.

On the eleventh day compare records and note improvement in touch and power of discrimination and attention.

*Exercise No. 4.* Look at the back of either hand. Now twist the second finger toward you and cross the first finger behind it. While the fingers are so crossed, press the unsharpened end of a lead-pencil between the finger ends. Look sharp! Do you seem to feel one pencil or two? Shut the eyes and repeat the experiment. Again, is the sensation of one pencil or two? Is the deception stronger with eyes closed or open? When the pressure of the pencil between the crossed fingers is light, or when it is strong? Explain the fact that there are apparently two pencils.

Repeat the experiment with three pairs of fingers.

Write results as to apparent number of pencils; as to deception with eyes shut and eyes on the fingers; as to difference of sensation produced by light and strong pressure; and as to explanations.

Repeat every day for ten days, with rest, as above.

On the eleventh day compare records and note improvements in the various respects suggested.

The eyes being closed in the first experiment, you will probably thrust the pencil against the side of the third finger, which is now on the outside of the hand. Explain this little mistake.

*Exercise No. 5.* Tickle the palm of the hand with a feather. To what is the tickling sensation due? Tickle the back of the neck with a toothpick lightly drawn across the skin. Does this cause a chilly sensation and a shudder? Explain why, if such be the fact.

Write results, and date and mark them.

Repeat every day for ten days, with rest, as above.

On the eleventh day compare records and note difference in results.

*Exercise No.* 6. With eyes closed, place several objects, promiscuously and separated, upon a table. The eyes still being closed, move the right hand lightly over the objects and endeavor to estimate the several distances which separate them. Do not measure by length of hand or finger.

Repeat the exercise with the left hand.

Write the results, and date and mark them.

Keep the question in mind : which hand is more nearly correct in judgment.

Repeat every day for ten days, with rest, as above.

On the eleventh day compare records and note improvement.

*Exercise No.* 7. While your eyes are closed, ask a friend to present to you, so that you can examine by touch alone, but not by taking in your hand, several small objects, one after another. Now try to determine

what the articles are. Examples: small onion, small potato, flower bulb, piece of dry putty, piece of amber, piece of wax; or some sugar, sand, ground pepper, salt, etc.

Make a dated and marked record of results.

Repeat every day for ten days, with rest, as above.

On the eleventh day compare records and note improvement.

*Exercise No. 8.* Procure small blocks of any material — wood, iron — round in shape, and of exactly the same size, but differing slightly in weight. Say two blocks weigh each one ounce, two  $1\frac{1}{2}$  ounces each, two 2 ounces each, and so on to a dozen, always having two blocks of the same weight. Let the weights be stamped or written on one side of the blocks only.

Place them promiscuously on a table, blank side up. Close the eyes and at random pick up one block and then a second, using the same hand. Determine by "feel" whether the weights so picked up are equal or not. Estimate the weights in each experiment.

Write results, and date and mark them.

Repeat with the left hand.

Repeat with both hands, used alternately.

Repeat the experiment in all cases many times.

Continue every day for ten days, with rest, as above.

On the eleventh day compare records and note improvement in judgment.

*Exercise No. 9.* Procure twenty-four small wooden models of crystals, cut from blocks about three inches square. Throw them promiscuously all at once upon a table. With eyes closed, take one in the hand and observe the mental picture that arises by the sense of touch. Count the faces, lines, angles. Now open the eyes and

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note the difference between this mental picture and the reality. This experiment will be difficult because you are not familiar with the forms of crystals, and judgment is left to touch alone. To assist, therefore, look at the crystal models until you are able to shut the eyes and perceive with the eye of the mind the form just examined.

Write results, and date and name them.

Repeat every day for ten days, with rest, as above.

On the eleventh day compare records and note improvement in judgment.

*Exercise No. 10.* Place a model before you. Now think of a number of bullets, and, while looking intently at the model, try mentally to arrange the bullets in such a way as to build up the outlines of the form of the model.

Make notes of success or failure.

Repeat every day for ten days, with rest, as above.

On the eleventh day compare records and note improvement.

*Exercise No. 11.* Draw outlines of the models on paper, without shading. Now gaze steadily at any outline and try to fill out in the mind the solid contents of the model. This requires steadiness of thought and coherence and vividness of imagination. It is therefore difficult, but can be accomplished by persistent effort. The strong Will gives the mind power to see solid mental pictures. The endeavor so to see will develop the Will itself.

Write results, and date and mark them.

Repeat every day for ten days, with rest, as above.

On the eleventh day compare records and note improvement.

The last two exercises do not directly involve touch,

but readily associate therewith in cultivation of ideas of form. With those that precede them they require keen attention, which is a secondary end in all these pages. No one can master his power of attention without acquiring the masterful Will.

Exercise No. 12. When you shake hands with people, note in their grasp any index of their character that may be suggested. Cultivate the gently-firm grasp. Instantly rebuke the bone-crusher; he has a vice which needs destruction. Is the touch of some hands disagreeable to you? Note in what particulars. Be not ruled by that aversion, but seek such hands, and resolve to throw off the feeling. This may be useful to you in the "control of others." The effort to overcome an aversion always develops Will. Determine that nothing which you must touch more or less habitually shall control the sensation which it produces. Let this aversion be a type of all tyrannous aversions. Such an aversion means the inability of a small mind to divert its attention. The really large mind masters irritations and dislikes. But the guide and controller here is Will. Every aversion conquered signifies power of Will increased.

"I RESOLVE TO WILL! ATTENTION !!"

### THEORY OF THIS CHAPTER.

Mind thrown into or abstracted from physical feeling at Will;

Will-attention making Will-action deliberative and second-nature;

Will prohibitions rendering mind supreme at least cost.

# CHAPTER XIV.

#### EXERCISES FOR THE NERVES.

"STANDING at the centre of the universe, a thousand forces come rushing in to report themselves to the sensitive soul-centre. There is a nerve in man that runs out to every room and realm in the universe.

"Man's mechanism stands at the centre of the universe with telegraph-lines extending in every direction. It is a marvelous pilgrimage he is making through life while myriad influences stream in upon him.

"Some Faraday shows us that each drop of water is a sheath for electric forces sufficient to charge 800,000 Leyden jars, or drive an engine from Liverpool to London. Some Sir William Thomson tells us how hydrogen gas will chew up a large iron spike as a child's molars will chew off the end of a stick of candy." — Newell Dwight Hillis.

We are conscious of sensations apprehended through the various sense-organs. But we are possessed of what is called "general consciousness." One may discover this by sitting a little time in a room that is perfectly still. The general testimony of the nervous system will then be perceived. The movement of the heart may be felt; the sound of the breathing may become, as it were, audible; a murmur may perhaps be noticed in the ears; a general feeling of warmth or coolness will be observ-

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able. You are alive! You are aware of yourself in a physical sense. You are conscious in particular spots, to be sure, but in a general way also over almost the entire body. With this "general consciousness" we begin the exercises of the present chapter.

• Exercise No. 1. Attend to this "general consciousness" a few moments. Sit quietly, exclude from the mind all external matters, and take cognizance of the whole body. Put your entire thought upon this one thing; it will be difficult, for you will desire to think of a thousand things foreign; but it can be done by persistence and patient willing. Now write out every fact that makes itself known to you by the testimony of the body. Date and mark the record.

Repeat every day for ten days, with rest of two days.

On the eleventh day compare the records. Observe the sum total of facts made known. Note also any improvement in power of attending to "general consciousness" and reports of facts or sensations.

*Exercise No. 2.* Sitting quietly in a room which is undisturbed, attend as before a few moments to "general consciousness." Now throw consciousness to some particular part of the body. Let it be the arm from hand to elbow. Put the whole mind there. Exclude all sensations except those that arise there. What are the reports? Write these facts for reference.

Repeat this exercise with the hand. With the shoulder. With the back. With the foot. And so on, with different parts of the body. Always get at the facts testified by consciousness. Make records in each case.

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Repeat this exercise with the head. Now attend wholly to hearing — not to sounds, but to the sensation of hearing — in the ears. Again, give undivided attention to sight: let the whole mind be at the eyes, not on the objects of vision.

Now press upon some spot in the body, say, the back of a hand, or on one cheek, and, while doing so, locate attention at some other spot so resolutely as to forget the sensation of pressure. Vary the exercise by tickling instead of pressing some spot. Write the results in each case, and especially the success of the last experiment, and date and mark them.

Repeat every day for ten days, with rest, as above.

On the eleventh day compare the records and note the sum total of facts reported, together with any improvement in number of facts observed and power of attention gained.

*Exercise No. 3.* Walk about the room slowly and quietly, keeping the mind wholly upon "general consciousness." Now rest a moment. Repeat, always retaining your hold on consciousness, never allowing it to wander, ten times. Make a dated and marked record of the most prominent facts reported.

Repeat every day for ten days, with rest, as above.

On the eleventh day compare the records and note results as before.

*Exercise No. 4.* Stand erect in a quiet room, and pass through a regular series of exercises without weights.

Move the right arm, slowly and evenly, directly up from the shoulder, six times. Keep your mind on the work.

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From the shoulder, directly out in front, six times.

From the shoulder, directly out to the right, six times.

With the right hand at arm's length above the shoulder, swing the whole arm in a semi-circle, arm straight, directly down in front, bringing hand to leg, without bending the body, six times.

From the original position down to the right side of leg, six times.

With the right arm extended at the right side straight out from the shoulder, swing it around in front until the hand is directly before the face, six times.

With the right hand and arm, reverse all the above movements.

Repeat the same movements with the left hand, six times.

With the left hand and arm, reverse all the movements.

Remember: these movements must be made deliberately and slowly. Attend to each exercise with the whole mind. Do not permit wandering thoughts. Put the entire thought of yourself into every act. Be wholly conscious of what you are doing. Above all, keep the sense of willing present during each movement. Thrust the Will out into the very muscles.

Repeat every day for ten days, with rest, as above. Or indefinitely.

*Exercise No. 5.* Stand erect in a quiet room. Without supporting yourself with the hands, swing the right foot directly out in front as far as possible while retaining the balance of the body. Return it to the floor in former position. Make these movements deliberately and slowly, six times.

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Swing right foot out to right, sidewise. Return to former position, six times.

Swing right foot out in front, around to right, back to position, six times.

Swing right foot back and out and up as far as possible, preserving balance. Return to position, six times.

Swing right foot back as before, around in a semicircle past right side, back to position, six times.

Reverse each movement with right foot, six times.

Repeat all movements with left foot, six times.

Repeat these exercises every day for ten days, with rest, as above.

The work here suggested must be performed with great vigor, yet slowly and deliberately, with intense thoughtfulness.

*Exercise No. 6.* Stand erect in a quiet room. Look straight ahead.

Slowly turn the face far around to the right, and return, six times.

Look ahead. Turn the face slowly to the left, and return, six times.

Bend the head slowly back as far as possible, and return, six times.

Bend the head slowly forward and down as far as possible, and return, six times.

Drop the head forward on the chest. Slowly swing it, to the right, in a circle up to the right, to the left backward down and back to the left shoulder, to the right in a circle down to former position, six times.

Drop the head back between the shoulders. Swing it, to the right up in a circle to the right shoulder, to the left down around in front and up to the left shoulder, to the right down and back to former position, six times.

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Repeat all exercises every day for ten days, with rest, as above.

*Exercise No.* 7. Stand erect in a quiet room. With the mind upon the act, slowly lift the right shoulder up as far as possible, and return in like manner to natural position, six times.

Repeat with the left shoulder, six times.

Repeat the exercises ten times for ten days, with rest, as above.

*Exercise No. 8.* Stand erect in a quiet room. Without moving the feet, twist the body slowly around as far as possible, to the right, then to the left. Practise six times.

Stand erect, hands hanging prone at the sides. Bend the body at the hips; straight forward and down in front; to the right; to the left. Practise six times.

Repeat the exercises every day for ten days, with rest, as above.

These exercises are designed to be suggestive. They can be varied. Nevertheless, an order should be determined upon and rigidly followed. Perform all acts slowly, deliberately, with the mind intently fixed upon the movement. Keep the Will-idea present. Throw this thought into the limbs and muscles : "I RESOLVE TO WILL! ATTENTION !!"

*Exercise No. 9.* Stand erect. Concentrate thought upon self. Now let the mind affirm, quietly, resolutely, without wandering: "I am receiving helpful forces! I am open to all good influences! Streams of power for body and mind are flowing in! All is well!" Repeat

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these and similar assertions calmly yet forcibly many times. Do not be passive. Keep the sense of willing strongly at the fore. Will to be in the best possible moral condition. Rise to the mood of the three-fold health : of body, of mind, of soul.

Continue this exercise fifteen minutes, with brief intervals of rest, at least every morning of your life.

Whenever worried or perplexed or weary, go into this assertive mood and welcome the forces of the good. These directions if followed will prove of priceless value to you.

*Exercise No. 10.* Stand erect. Summons a sense of resolution. Throw Will into the act of standing. Absorbed in self, think calmly but with power these words: "I am standing erect. All is well! I am conscious of nothing but good!" Attaining the Mood indicated, walk slowly and deliberately about the room. Do not strut. Be natural, yet encourage a sense of forcefulness. Rest in a chair. Repeat, with rests, fifteen minutes.

Repeat every day indefinitely.

*Exercise No. 11.* Stand erect. In the same Mood of Will, advance slowly to a table and take a book in the hand, or move a chair, or go to the window and look out. Every act must be a willed act, and full of Will.

Repeat fifteen minutes with at least six different objects.

Continue the exercises indefinitely.

*Exercise No. 12.* After a moment's rest, deliberately walk to a chair and be seated. Force Will into the act. Do not lop down. Do not seat yourself awkwardly. Do

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not sit stiffly, but easily, yet erect. Now, with the whole mind on the act of getting up, slowly rise. Try to be graceful, try to be natural, for Will may add grace to nature. Cultivate the erect posture, whether sitting, standing or walking. Cultivate the vital sense in all movements. By the vital sense is meant the feeling, "I am alive! Splendidly alive!" If you are thin-blooded, dyspeptic and nervous, this may at first be difficult, but it will help you greatly.

Repeat fifteen minutes.

Continue indefinitely.

The nervous system is very apt to become a tyrant. When it is shattered, or overtaxed, rest and a physician are imperative demands. But many people who regard themselves as well are subject to its tyranny. This may be due in part to a want of self-control. The following directions may appear to be absurd; nevertheless, they suggest a way out of some nervous difficulties:

The next time a fly alights on your Exercise No. 13. face, resolve to be friendly and endure its exercise of How long can you maintain self-control? freedom. In a few seconds you will impulsively seek to slay that insect, or madly remark, "This is frivolous!" and yield the field to the fly by an effort at extermination. You will thereby acknowledge that the insect is mightier than the To be sure, one needs not, in order to self-respect, man. indulge marauding creatures which crawl and tickle ad libitum, but if every distracting thing is to become a tyrant, life must lose much of its peace and value. The fly is but an instance. Innumerable matters of this sort may be controlled by resolute Will. There are some women who do not leap to a chair at sight of a mouse. The absorbed orator is unconscious of the fly. The speaker who is mindful of his dignity ignores its buzzing. He who is weary to exhaustion may sleep amid clouds of mosquitoes. Thus the mind may rise superior to distractions and irritating incidents. It is largely a matter of Will.

So there are imaginary evils which afflict the nerves of man. Crawling sensations that tickle, and pin-point sensations that irritate. Unless one masters these unreal feelings they threaten nerves, waste energy, and often destroy sleep.

Sometimes, when you are restive, you experience, on retiring, "creeping" sensations in the hair of your head; the back of your neck "tickles;" a needle is suddenly thrust into your arm, or a feather seems to be roaming here and there over your physiology. Distracted and robbed of sleep, one spot is slapped, another is pinched, another rubbed, while slumber merely "hangs around." How long is this torture to continue? As long as, and no longer than, you permit. Why should one be thus pestered? One needs not to be. It is simply a matter of Will and persistence. If you have practised the suggestions relating to attention and abstraction, you have already acquired power over your nerves by the dominance of mind. In regard to all such matters, therefore, cultivate the ability to turn the mind elsewhere. So long as one slaps and rubs and pinches, so long will sensations diabolic continue.' Cultivate indifference to the fly by ignoring it. Do not think about it at all. Put the mind upon some important and absorbing subject of interest. Will that a particular "tickle" shall appear at some other place, making choice of the exact spot: it will obey, and meanwhile you will forget it. If it does not,

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will it from one place to another, and finally will that it shall vanish; it will certainly obey in the end. Similarly with regard to any other distracting "feeling." Here are matters which are very largely within your own control. In normal conditions, the nerves may be dominated by the healthy and resolute Will.

As a matter of fact everyone exerts such self-control in a thousand instances daily. The clock's ticking is unnoticed; the railway train is not heard; the huckster's voice is not perceived; cattle low, and birds sing, and children shout, and a city roars, while the mind continues unmindful. Busy men who are surrounded by dense populations, and residents of Niagara, hear neither the "indistinguishable babble" of life nor the thunder of Nature. Shakespeare has said:

> "The crow doth sing as sweetly as the lark When neither is attended; and, I think, The nightingale, if she should sing by day, When every goose is cackling, would be thought No better a musician than the wren."

The accustomed ear is deaf to the world. But the Will hides behind the tympanum to make custom its beneficent muffler.

"I RESOLVE TO WILL! ATTENTION !!"

### THEORY OF THIS CHAPTER.

Cessation of unnecessary motion conserves force; Control of nerves tones up body and mind, and increases the sum total of personal power;

Habituated control of nervous energy exercises and therefore strengthens and regulates the Will.

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### CHAPTER XV.

#### Exercises for the Hands.

66 AM, and have been, any time these thirty years, a man who works with his hands — a handicraftsman. . . . If the most nimble-fingered watch-maker among you will come to my workshop, he may set me to put a watch together, and I will set him to dissect, say, a blackbeetle's nerves. I do not wish to vaunt, but I am inclined to think that I shall manage my job to his satisfaction sooner than he will do his piece of work to mine." — Thos. H. Huxley.

The hands are said to indicate, in a general way, the nature of their owner. The so-called "science of palmistry" is based on the inner lines of the hand, and the delicate curving lines of the finger-ends are now observed in prison studies for the identification of criminals. Yet few people know their own hands. This is because few people really understand the one condition of all knowledge, *attention*.

Nevertheless, the hand is one of the most perfect and obedient of servants. Industry, invention, science, art, reveal the range of its nobility, according to the soul behind it. To the ditch-digger it may be a claw only; to the painter and sculptor an instrument of creative power. A catapult or a wound-dresser, a sword-wielder or a swayer of the pen, a food-producer or a mind-revealer, a tool or an instrument of the noblest humanity, the hand is ser-

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vant and king among the senses, an index of spirit-values, a prophet of all the future.

The hand is the executive organ of the body.

As the body is the instrument of mind, the hand, therefore, becomes mind's chief officer in life.

The savage wills to procure flesh for food : the outcome is the spear, the bow and arrow, the hook and net.

The hunter wills a permanent shelter: the outcome is the hammer, the axe, the saw, the trowel, nails and various building materials.

The house-dweller wills agriculture: the outcome is the spade, the pickaxe, the shovel, the hoe, the plow, the rake, the sickle, scythe, cradle, mower, reaper, thresher, mill.

The farmer wills education : the outcome is pen, ink and paper, the printing-press, the laboratory, the microscope and telescope, the library, the school and college.

The educated soul wills art: the outcome is the chisel and mallet, the brush and pallet, the canvas and the museum.

The artistic mind wills music: the outcome is the reed, string, horn — orchestral talent.

These all will government : the outcome is the throne and sceptre, the constitution, the court and councilrooms, the sword, gun, treaty.

Man wills religion: the outcome is the altar, the Book, the Church, the Rubric; the Concrete Philanthropy of Soul.

Every single step in this long journey, the hand has been omnipresent as the Executive of the Conquering Will.

Training of the hand always reacts upon the growing mind. It may become a medium by which to culture

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the soul and develop the Will. Like Will — like hand. But as well, like hand — like Will. Whoever puts his whole hand to the growth of Will-power, has power of Will wholly in hand.

*Exercise No. 1.* Examine the hands carefully. Get acquainted with them. Note their peculiarities, so intently and thoughtfully that you can form a mental picture of them with closed eyes.

Slowly move the limp fingers of the right hand toward the palm until they touch it, and return in the same manner, six times.

Repeat while bringing the thumb in the same manner under to meet the fingers, six times.

Repeat with stiffened muscles, each exercise above, six times.

With hand extended, open, slowly spread fingers and thumb from one another, and return to touch, six times.

Repeat all exercises with the left hand, six times.

Repeat every day for ten days, with rest of two days.

What is the value of these directions? None at all, unless you think, and above everything else, put Will into each movement.

*Exercise No. 2.* Saw off six inches of an old broomhandle. Stand erect. Fill the lungs. With the right hand held straight out in front and at arm's length, grasp the piece of wood, and slowly and gradually grip the same, beginning with light pressure and increasing to the limit of strength. Repeat six times.

Repeat with the arm straight out at the right side, six times.

Repeat with the arm straight up from the right shoulder, six times.

Repeat with the arm prone at the right side, six times.

Repeat with the arm straight back from right side, and held up as far as possible, six times.

Now exercise the left hand in the same manner, following the order above indicated. The exercises may be alternated between the right hand and the left. Example: Entire exercise with right hand; same with left, twelve times. Also, each part of exercise with right and left hands, twelve times.

Remember, the lungs should be inflated during each movement, and a slight rest should be indulged from time to time. Above all, a sense of Will must be kept strongly in mind.

Repeat every day for ten days, with rest of two days.

*Exercise No. 3.* Procure a spring-balance weighing scale, registering ten or twelve pounds. Insert the broomhandle in ring. Drive a nail into a table, the length of the balance from the edge, and enough more to permit the thumb of the hand grasping the wood to curve under the table edge and cling. Now throw the balance-hook over the nail, grasp the wood with fingers of right hand, thumb under table edge, and by finger movement only (do not pull with the arm) draw on the balance as hard as possible. The balance-hook must pull on nail far enough from the edge of the table to prevent the fingers while drawing as suggested from quite touching the palm of the hand.

Repeat, with intervals of rest, six times.

Make a dated record of pull indicated in pounds and fractions, mark right hand, and preserve.

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Repeat with the left hand, six times.

Continue every day for ten days, with rest, as above.

On the tenth day, compare records and note progress. In this work, never fail an instant to put Will into each movement.

In particular, note, from time to time, whether or not you can increase pulling power of fingers by sheer exercise of Will. Observe which hand registers greater improvement in given time.

Exercise No. 4. Rest two days from the tenth day. Repeat the above exercises with right and left hands alternately, six times in all, while some one is playing upon any good instrument a strong and rapid musical composition.

Make record as before.

Continue for ten days, with rest, as before. Summons constantly a feeling of the greatest resolution possible, during all movements.

On the eleventh day, compare records and note improvement in each hand. Observe which hand has now made the greatest improvement.

Observe especially whether music has seemed to increase Will-power. Explain that fact.

*Exercise No. 5.* Imagine that you hold a revolver in the right hand. Now think of pulling the trigger. Throw a sense of great energy into the finger, but do not move it. Now hold the breath and repeat the imaginary act. Do you feel energy in the finger as before? Resolve to do so. Will mightily to that end.

Repeat with all fingers. Right hand. Left hand. Six times.

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Repeat for ten days. Observe final improvement.

*Exercise No. 6.* Set the hands to the learning of some useful mechanical trade — the skillful use of various tools, as carving, engraving, cabinet making. If already so employed, take up some musical instrument, or drawing or painting.

Resolve to master one thing ! Persist until the goal is yours.

These exercises may be continued with profit, provided the idea of Will is everlastingly borne in mind.

### THEORY OF THIS CHAPTER.

The hand, mind's executive organ;

The consequent need of a perfect executor;

Culture of mind through mastery of hands;

Enormous reaction upon Will-power of culture of mind resolutely determined in manual training.

"I RESOLVE TO WILL! ATTENTION !!"

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## CHAPTER XVI.

### EXERCISES IN STEADINESS.

"THE most interesting fact about these experiments in steadiness is that the *Will* is to have a steady position, but the *execution* is defective. As the Will is exerted the steadiness of position is increased. This is sometimes so marked as to be visible to the eye directly. I have seen the scalpel tremble in a surgeon's hand so that a serious accident appeared inevitable; yet when the supreme moment came the hand guided the knife with admirable steadiness." — *Prof. E. W. Scripture.* 

The importance of steady nerves is everwhere appar-The unsteady duelist is doomed. The nervous ent. surgeon acquires small practice. The trembling pen writes a crabbed "hand." The agitated speaker loses his audience. Great undertakings frequently require perfect mastery of the body-in games, in business, in national affairs. The ninth inning of an even game of ball will largely depend upon Will and self-control. When the engineer of a fast mail train cannot "hold himself up" to a mile a minute, he must give way to a better man. Diplomacy, in trade, politics and international councils, demands the impassive face. The movement of an eyelash often involves the destinies of life and of war.

Under fierce provocation men sometimes find the nerves giving way to pressure of anger or fear; the soul

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then commands itself: "Steady, now! Steady!" Body responds to conditions of mind. If mind is a-tremble, nerves reveal the fact. The panic of fear sets the nervous system on the edge of collapse, resulting, unless mastered, in the stampede of a western ranch or the tumultuous rout of a Bull Run battle. The controlling and fearless man is one who is "nerved" to the situation. The value of attention to steadiness is thus indicated. Such value has a physical relation through mind; but it may also affect mind through body.

Of course "trembly" nerves which are the result of disease require medical treatment. But this trembling may frequently be overcome by intelligent practice and determined Will. In the end any such practice must tend to increase the power of Will itself. Dr. Scripture asks:

"Can steadiness be increased by practice? This problem can be answered in respect to the hand." And, after records of experiments, he says:

"The question of the possibility of gaining in steadiness by practice is thus definitely settled."

The chief object of the following suggestions is growth of Will. Hence, Will must always be present in the movements directed. Let the mind constantly affirm: "Attention! I resolve to will! I am wholly engaged in willing this act!"

*Exercise No. 1.* Stand erect. Breathe naturally. In the most resolute mood possible stand perfectly still while counting one hundred at a moderate rate. There should be no movement except those of breathing and winking. Do not stare. Do not permit the body to sway. Stand firmly, but naturally. Relax and rest one hundred counts. Repeat, with rests, six times.

Be seated, erect, but in an easy posture. Remain perfectly quiet as above directed while you count one hundred. Rest as before. Repeat with rests, six times.

Repeat above exercises every day for ten days, with rest of two days. The time suggested is merely an example; practice may well be continued indefinitely.

*Exercise No. 2.* Stand erect. Breathe and wink naturally. Fix the eyes upon some small object on the wall of your room, say a nail-head or the corner of a picture, or a round spot made with a pencil, and large enough to be seen at a distance of eight feet. Place the tip of the forefinger of the right hand, palm toward face, directly on a line running from the right eye to such object or spot. Slowly move the hand, palm toward the face, from your body along such imaginary line, keeping the tip of finger rigidly thereon, until the arm is fully extended, and return to original position in the same manner — six times.

Repeat with edge of hand toward face, six times.

Repeat with back of hand toward face, six times.

Repeat, shutting thumb and first finger, with second finger, six times.

Repeat with each of the remaining fingers as above suggested, six times.

Repeat with the fingers of the left hand.

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Continue these exercises every day for ten days, with rest, as above.

*Exercise No. 3.* Stand erect. Extend the right arm, limp, at full length, pointing with the forefinger. Move the whole limp arm, slowly and evenly, from left to right, so as to describe a perfect circle of several feet diameter,

drawing it with the finger. Six times. Not too rapidly. Do not jerk. Control trembling and unevenness of movement.

Reverse, six times.

Repeat with arm stiffened, and reverse, six times.

Move the limp left arm from left to right, running tip of finger along an imaginary line as diameter of the circle, six times.

Reverse, six times.

Repeat with stiffened arm, six times. Reverse, six times.

Repeat with right arm limp, from right to left, on a straight line, six times; stiffened arm, six times.

Reverse, six times.

Repeat and reverse with left arm limp.

Repeat and reverse with right arm stiffened, six times. Left arm, six times.

Move limp arm — right arm — down perpendicularly, running finger down a line from upper to lower curve of circle, six times.

Reverse, six times.

Repeat with stiffened right arm, six times, reversing, six times.

Repeat exercises with left arm and hand.

Continue for ten days, with rest, as above.

*Exercise No. 4.* Assume any position with the entire body, or any part. Maintain it steadily while counting one hundred. Rest. Repeat six times.

Repeat with various other positions, each six times, for ten days.

During all this practice, the mind must not be permitted to wander in the least. You must think every act intently. Put the Will-sense into all movements. The eyes must follow the lines suggested. The head should not move with the arms. Throw the Will into the end of the finger. Maintain always the resolute mood. Remember the goal.

"He who is incapable of controlling his muscles," said Maudsley, "is incapable of attention."

Exercise No. 5. This exercise should be observed during life. Acquire the habit of physical quietness while the body is mainly at rest. Whether sitting or standing eliminate all unnecessary movements of hands, fingers, legs, feet, eyes, lips. A nervous youth who was subject to twitching of the hands and features, was cured by the threat of an old sea-captain, with whom he made a long voyage, that he would flog him unless the habit was mastered. Fear aroused the Will. Set your Will to the control of such movements. In order thereto, practise stated periods of sitting and standing while thinking of these motions but resolutely forbidding them. Set regular hours for this exercise, varied in position, in the morning, fifteen minutes. Always practise when weary or nervous. Put into the exercise great strength but calmness of Will.

A striking suggestion of your power in this direction may be seen in the following paragraph :

In the Life of Dr. Elisha Kane, the famous Arctic explorer, his biographer says: "I asked him for the best proved instance that he knew of the soul's power over the body. He paused a moment upon my question as if to feel how it was put, and then answered as with a spring: 'The soul can lift the body out of its boots, sir! When our captain was dying — I say dying; I have seen scurvy enough to know — every old scar in his body a running

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ulcer. I never saw a case so bad that either lived or died. Men die of it, usually, long before they are as ill as he was. There was trouble aboard. There might be mutiny so soon as the breath was out of his body. We might be at each other's throats. I felt that he owed the repose of dying to the service. I went down to his bunk, and shouted in his ear, 'Mutiny! Captain! Mutiny!' He shook off the cadaverous stupor. 'Set me up!' said he, 'and order these fellows before me!' He heard the complaint, ordered punishment, and from that hour convalesced.'"

### THEORY OF THIS CHAPTER.

Physical quietness conducive to self-control; Self-control the generator of energy; Regulation of energy a dynamo of Will.

"I RESOLVE TO WILL! ATTENTION !! "

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# CHAPTER XVII.

### GENERAL HEALTH.

"ARRYING any business or study in the mind all the time, day and night, morning and evening, does not really advance that business so much as forgetting it at intervals and letting the mind rest, as you allow your muscles to rest after any physical exertion. Mind allowed to rest gains new ideas and new force to carry out ideas.

"What is the remedy? More recreation. More variety of occupation. More selves in our one self. To attain the highest and happiest life we need to have two, and possibly three, if not four lives in one — to be merchant in the morning and artist or yachtsman or something else in the afternoon, and in the second life forget for the time all about the first, and in such forgetfulness rest the first life or set of faculties, recuperate them, refresh them, and go back to business, or art or science, or any occupation, next day with more force, plan, idea, thought to put in it." — *Prentice Mulford*.

A condition of general health is of paramount importance to development of Will. In a sense, Will-power is emphatic personality, and the emphasis of personal resolution, which is the strong Will, depends largely upon physical conditions. There are great Wills in feeble bodies, but this is probably the exception. The influence of

pain, discouragement, invalidism, upon our power of willing, is well known. Ordinarily a man's average power of Will is determined by his average of health. "Hence vigorous self-determination depends upon plentiful and wholesome blood supply, or ultimately upon good food well digested and good air well inhaled. The secret of energy, and even of ethics, in the last analysis, is largely in sound digestion and good ventilation. Lessen or vitiate the supply of blood, and you may produce any desired degree of inaction and helplessness. On the contrary, cerebral congestion in a vigorous person (as in the insane) may generate tremendous outbursts of muscular activity and stern resolution."

These considerations suggest the secret of success and the errors noticeable in "faith-cures," "mental healing" and the so-called "Christian Science." Undoubtedly the mind exercises a great influence over the body, and when sufficient Will-power can be mustered to banish fear and nervousness, and to summons a strong psychic condition, certain forms of ailing or disease may be benefitted or even cured. "Will to be well! This, strictly speaking, is the 'mind cure '; is potent in nerve diseases, and is not useless in other maladies." Every intelligent physician understands this and seeks to cultivate in his patients the helpful, assertive and hopeful mood of mind. "A strong motive to live positively keeps some people alive," said a noted Scotch physician.

But mind is influenced by body. Frequently such influence masters the soul before Will can be summoned, and to such a degree that the necessary sense of Will can no more be put forth than a determination to perform a physical or religious miracle. Hence, the best advice of common sense in regard to health would attempt to combine these forces of nature — proper attention to physical conditions, a resolute state of Will, and tried and proved medical practice. It may be conceded that any ordinary disease can be controlled by power of Will, provided the Will be strong enough; but the concession has no very great value, for the reasons that no one knows just the amount of Will necessary in any given case; no one has as yet found a method by which it may be secured, and it is common experience that the best manipulator of a sick man's Will is a first-class doctor.

In time of peace prepare for war. In time of health fortify against disease.

Here notice some important rules:

**Rule 1.** Food should be regulated according to peculiarities of body and general work performed. Water which is pure should be freely drunk. Plenty of sound sleep should be secured, and slumber should be enhanced by plenty of pure air. Most people drink too little water. The air of many sleeping rooms would kill an Indian. Regularity of habits should be cultivated. Sufficient exercise must be taken to keep the muscles from gluing together and to vitalize by activity of lungs the blood.

*Rule 2.* Rest is also important. For the laboring man absolute idleness is not always rest; interested activity which brings unused muscles into play is better. This general truth lies at the bottom of popular employment of the day called Sunday. But such employment is largely injurious rather than beneficial. It frequently involves wrong methods as well as various excesses. The most wholesome rest as yet discovered for that day is suggested by religion. If you sneer at this proposition, that shows

that you do not know what real religion is - or that your Will is set in directions contrary to the deepest instincts of mankind. There are people who are always too tired to attend religious exercises on Sunday, who nevertheless waste health in other ways, or dawdle around with listless energies that exercise neither mind nor muscles. The normally and intelligently religious person never complains that his observance of the Day wearies or unfits him for To be sure, it is possible to "dissithe week following. pate" in this matter, and some people shoulder the universe while church bells are ringing, leaving, apparently little for the Almighty to accomplish alone. Nevertheless, testimony agrees that a healthful religious use of Sunday tones the human system in every department. This is not Puritanism; it is common sense. The laboring man would improve his condition if he would guit his enemies and ally himself with at least a little semblance of sound reason.

Rule 3. Above all, anger, irritation, jealousy, depression, sour feelings, morose thoughts, worry, should be forever banished from mind by the resolute, masterful Will. All these are physiological devils. They not only disturb the mind, but injure the body by developing poisons and distorting cells. They prevent an even circulation. The poisons which they generate are deadly in the extreme. They flatten and tear asunder cells of nervous tissue. They induce permanent physiological states which are inimical to vigorous Will. They dispel hopefulness, and obscure high motives, and lower the mental tone. They should be cast out of life with the resolution that as aliens they shall always be treated. They may be throttled and slaughtered and locked absolutely out of your existence.

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Whoever will accomplish these great results will discover a growth of Will adequate to every normal demand.

*Rule 4.* Resolve, then, upon the following perpetual régime :

1. Determine to live in a regular manner. Nevertheless, be master of rules, not slave.

2. Shun rich pastries and foods and drinks which stimulate but do not nourish.

3. Keep the body clean. Bathe frequently, always rinsing in fresh water, cooler than the first, unless you are convalescent, and dry thoroughly.

*Rule 5.* Attention! A bit of perfumery dropped into the bath, or applied thereafter, will cultivate physical pride — not vanity — which will prize the body and make clean flesh a delight.

*Rule 6.* After vigorous drying, rub and knead and slap for a few minutes. If the bath has been taken during the day, keep up a gentle but resolute activity a short time before going out of the dressing-room. Then assume a self-possessed and assertive mood of mind, with Will strongly at the fore.

If the bath is taken before retiring, get into a clean garment, and then sprawl over every foot of bed-linen, of a proper temperature, luxuriating, resting, conscious of being a clean and very good sort of person. Now note with shut eyes what you see of colors and shapes in the inky darkness before you, and sleep.

Rule 7. Drink at least four full glasses of *pure* water every day, unless you are too fleshy, in which case consult

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a physician. For most people more would probably be better. In addition, drink whenever you want water, except when heated. If heated, refresh the mouth by rinsing, but do not swallow for a time. Of course it is here supposed that you have stopped exercise in a heated condition. Drink at your meals, before, after. Don't gulp ice-water. Don't boil your stomach with hissing hot water. A good drink is composed of rather hot water with milk to color well, and enough salt to taste. Drink water freely before retiring.

*Rule 8.* Make sure of pure air in your sleepingroom. Don't sleep in a draft. If possible sleep with head away from open door or window. Place a light screen between yourself and the source of air. See to it, however, that the pure air can get to you. Don't sleep in a hot room. Don't sleep in a freezing atmosphere.

*Rule 9.* Keep your sleeping-room clean. Make it attractive. That room ought to be the best in the house. It is frequently the poorest. If it is a small hired room, sacrifice many things for furniture, pictures, ornaments, articles of toilet. Do not suppose that, because you are a male biped, you are above these suggestions. You are occupied with dirt all day; why not get away from dirt at night? Man is an animal with a soul, and therefore may not wisely "bunk down" like a dog, or "stall in" like a horse or an ox.

*Rule 10.* Keep body and clothing as clean as possible. Why are labor's blouse and the printer's towel frequently like a well-developed Will? Because they can "stand alone." Labor, in a clean shirt and blouse, can do

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## A Temple for Emphatic Personality. 183

better work than in garments grimy with dirt and grease. People who do not handle dirt have, of course, no excuse There is also unnoticed benefit in for being unclean. occasional change of the outer garments. It rejuvenates a suit of clothing or a dress to hang it in good air a day or two. The mind of the wearer in turn gets a fresh feeling by donning different clothing, or by varying the combination. Even a fresh necktie or polished shoes make a man feel new for an hour, and that is eminently worth the while. Few people are dandies or flirts; hence a flower on the person every day would minister to self-respect and a high-toned consciousness, having a direct bearing upon the soul's power of Will. A handkerchief touched with a bit of perfumery, though it be a red bandana in a mechanic's hands, would serve a similar purpose. Let fools laugh! A good Will has no care for asses' braying. Α real man need be neither a prig nor a boor.

"It is related of Haydn, the musician, that, when he sat down to compose, he always dressed himself with the utmost care, had his hair nicely powdered, and put on his best suit. Frederick II. had given him a diamond ring; and Haydn declared that, if he happened to begin without it, he could not summon a single idea. He could write only on the finest paper; and was as particular in forming his notes, as if he had been engraving them on copperplate."

**Rule 11.** Similarly as to good music. "Take a musicbath once or twice a week for a few seasons," said Dr. O. W. Holmes, "and you will find that is to the soul what the water-bath is to the body." This elevates and tends to maintain the tone of one's mind. Seek, therefore, every clean opportunity for hearing it. Purchase some kind of

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instrument for the home, and see that its beneficent harmonies are often heard. Let music be as much a part of the day's routine as eating or reading or working.

*Rule 12.* Discard resolutely and forever, everything thought to be injurious to health.

*Rule 13.* Always and everywhere cultivate highmindedness. Maintain the resolute Mood of Will. Assert yourself, for every good influence, against every evil thing. Carry with you in all activities the sense of nobility, of health, of success.

Make all the above suggestions a perpetual régime of your life.

## THEORY OF THIS CHAPTER.

State of Will depends upon condition of physical health;

Physical health is a goal of science, and is reached through the resolute and persistent Will;

Every rule of health deliberately followed becomes a developer of Will-power.

The momentum of a well person thrown into Willculture is enormous, and is certain of great attainments.

"ATTENTION! I RESOLVE TO WILL!!"

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# PART III. — MENTAL RÉGIME.

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"His tongue was framed to music, And his hand was armed with skill, His face was the mould of beauty, And his heart the throne of Will."

-EMERSON.

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## CHAPTER XVIII.

### EXERCISES IN ATTENTION.

<sup>66</sup> [T IS subject to the superior authority of the Ego. I yield it or I withhold it as I please; I direct it in turn to several points; I concentrate it upon each point as long as my Will can stand the effort." — Dictionaire Philosophique.

The preceding chapters have had in view the development of Will by means of physical exercises. If the suggestions hitherto given have been followed, self-culture has resulted with marked growth in this direction. While our work has been physical, the mind has nevertheless been directly involved, for always the Will has thrust itself forward, both as ruler and as object. We are now to enter more particularly the mental field, with the same end in view.

The value to the Will of perseverance in this work would seem to be evident enough. A determined effort to develop the volitional power must certainly result in its growth. But mental activity having this end in view will generate unconscious processes making for the same goal. Doctor Holmes has said: "I was told, within a week, of a business man in Boston, who, having an important question under consideration, had given it up for the time as too much for him. But he was conscious of an action going on in his brain which was so unusual and painful as to excite his apprehensions that he was threatened with palsy, or something of that sort. After some hours of

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this uneasiness, his perplexity was all at once cleared up by the natural solution of his doubt coming to him — worked out, as he believed, in that obscure and troubled interval."

"We are constantly finding results of unperceived mental processes in our consciousness. Here is a striking instance, which I borrow from a recent number of an English journal. It relates to what is considered the most interesting period of incubation in Sir William Rowan Hamilton's discovery of quaternions. The time was the 15th of October, 1843. On that day, he says in a letter to a friend, he was walking from his observatory to Dublin with Lady Hamilton, when, on reaching Brougham Bridge, he 'felt the galvanic circle of thought close'; and the sparks that fell from it were the fundamental relations between i, j, k, just as he used them ever afterwards."

If, then, the brain may unconsciously work out specific results of thought under the influence of a desired end, the idea of a mighty Will, kept constantly before the mind and directing given and continuous mental exercises, will undoubtedly generate a process always tending to build up the volitional powers. And as the Will is located throughout the entire mind, the latter must be wholly brought into action for the Will's training and development.

The secret of our future labor will be found in that which has been absolutely indispensable all along, to wit: ATTENTION. But attention is hereafter to be confined to the intellect. Its direction is not so much outward as inward; its subject is not so truly the senses as the mind and its extension, so to speak, by means of the senses.

"The essential achievement of the Will," says Prof. William James, "when it is most voluntary, is to attend to a difficult object and hold it fast before the mind." "Effort of attention is the essential phenomenon of Will."

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## A Focused Soul Fears Nothing. 189

But what do we mean by the word Attention? Professor James Sully says: "Attention may be roughly defined as the active self-direction (this involves Will) of the mind to any object which presents itself to it at the moment." He refers to the make-up of the word : *ad tendere*, to stretch towards. "It is somewhat the same as the mind's 'consciousness' of what is present to it. The field of consciousness, however, is wider than that of attention. Consciousness admits of many degrees of distinctness. I may be very vaguely or indistinctly conscious of some bodily sensation, of some haunting recollection, and so To attend is to intensify consciousness by concenon. trating or narrowing it on some definite or restricted area. It is to force the mind or consciousness in a particular direction so as to make the objects as distinct as possible."

Now, Dr. Scripture remarks on the same subject and, in doing so, illustrates a tendency among the new psychologists to ridicule about every conclusion of the old, but gives us an example of substantial agreement which makes one wonder, Why this smiling sarcasm ? He says:

"The innumerable psychologies attempt to define it,. but when they have defined it, you are sure to know just as much about it as before." Then, to show the difference between the "focus" (of the mind) and the "field" of the present experience (consciousness), he writes: "Ask your friend, the amateur photographer, to bring around his camera. He sets it up and lets you look at the picture on the ground glass. The glass is adjusted so that the picture of a person in the middle of the room is sharply seen; all the other objects are somewhat blurred, depending on their distance from him. Change the position of the glass a trifle. The person becomes

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blurred and some other object becomes sharp. Thus, for each position of the glass there is an object, or a group of objects, distinctly seen while all other objects are blurred. To make one of the blurred objects distinct, the position of the glass must be changed, and the formerly distinct object becomes blurred.

"In like manner, we fully attend to one object or group of objects at a time; all others are only dimly noticed. As we turn our attention from one object to another what was formerly distinct becomes dim."

But this is exactly what Sully has said.

"The illustration with the camera is not quite complete. You can keep the objects quiet in the room, but you cannot keep your thoughts still. The mental condition would be more nearly expressed by pointing the camera down a busy street. You focus first on one thing, then on another. The things in focus pass out of it, others come in. Only by special effort can you keep a moving person or wagon in focus for more than a moment."

To "attend," therefore, is to keep the mind "focused" •on the one thing, whether it lies among subjects of thought which correspond to the furniture of a room or to moving objects seen in a busy street.

Attention is the "effort of the mind to detain the idea or perception, and to *exclude* the other objects that solicit its notice."

This requires a strong action of the Will. Resolute exercise of attention, therefore, must strengthen the Will's power.

*Exercise No. 1.* Sit quietly at ease in a room where you will not be disturbed. By a supreme effort of Will,

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drive every thought and fancy out of mind. Hold the mind blank as long as possible. How long can you sustain this effort successfully? Be not discouraged. Persistence will win. After a genuine attempt, rest a few moments. Then try again. Practise the exercise daily for ten days, with rest of two days, making at least six attempts each day. Keep a record of results, and at the end of the period note improvement.

The Will must be taught to be supreme.

Sit quietly as before. Exercise No. 2. When the mind is a blank, hold it so for a few seconds. Then instantly begin to think of some one thing, and now exclude every other thought. Keep the attention rigidly upon this particular subject as long as possible. The direction does not mean that you are to follow a train of ideas upon the subject, but that you are to fasten the mind keenly upon the one thing or idea and retain it in the field of attention, just as you may look at some object, focusing sight and observation there, and there alone. Rest. Repeat six times. Make record. Continue every day for ten days, with rest, as above. Then note improvement in power.

*Exercise No. 3.* Permit the mind to wander whither it will one minute. Now write out all that you recall of these wandering thoughts. Then proceed to find and indicate in writing the connections that bind them into a chain. You will thus discover that mental activities may become aimless, but that the mind's roaming is not without explanation. Resolve to keep your thoughts well in hand. Repeat these exercises six times, and continue for ten days, with rest, as above. On the eleventh day com-

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pare records and note improvement in attention. Try, now, to discover any general laws that have governed the mind's uncontrolled action.

*Exercise No. 4.* Sit at ease for one minute while thinking of the mind as engaged in reasoning. Do not entertain fancies. Keep out wandering thoughts and sensations. Do not reason; think of the reasoning power of the mind. Now deliberately pursue some definite line of reasoning for, say, five minutes. 'Write results, from memory. Rest. Repeat six times. Continue for ten days, with rest, as above. On the eleventh day compare records and note improvement in concentration.

Repeat these exercises with the imagination, thinking a picture or plot of acting.

Repeat with the power of Will, imagined as to various acts.

*Exercise No. 5.* Summons a resolute state of mind. Now select some desired goal in life which you believe to be possible, and will, with all your might, that this shall be. Do not think of means. Fiercely resolve to overcome all difficulties. Do not dwell upon the enjoyment of success, for that will distract the mind. Attend wholly to the Mood of willing. Repeat six times. Continue at least ten days, with rest, as above.

Bed the idea of the goal deeply in mind. Carry it with you into life's activities. Make the resolution a permanent matter, not only of Will, but of feeling as well.

*Exercise No. 6.* Sit at ease a few seconds. Now think of several acts, as, to walk across the room, or to take a book from a shelf, or to sit still. Continue about

five minutes. Various impulses will arise to do one thing or another. Resist them all a little time. Now decide, quickly and resolutely, what you will do. Do not act lazily; do not decide impulsively. Force a real decision. Then act. Do exactly that one thing. Rest. Repeat six times, with different actions. During each act, put the Will into every part thereof. Keep to the fore a strong personal Mood. Continue for ten days, with rest, as above. At the end of the period, note improvement in attention and power of Will.

Exercise No. 7. Set apart by themselves several small objects; books, coins, paper-knives, etc. Collect a miscellaneous lot. Now, after looking these articles over, decide to arrange them in some particular way according to a determined order of relations. The order may be that of similarity, or difference, and the like. Example: the objects are of many colors; arrange in a complementary way. Now note the general effect. It is probably bad. Why is this? How can the arrangement be improved? Has color anything to do with the arrangement of the furniture of your room? Can it be set into better order in this respect? Try that. Repeat with order according to other resemblances. Repeat with order according to differences.

Always keep the Mood of Will in the foreground during these exercises.

Arrange with a different order six times in each exercise. Continue for ten days, with rest, as above. At the end of the period, observe improvement in attention, together with facility in making the arrangements.

*Exercise No. 8.* Select several like objects, say, books or articles of furniture. Now arrange the books

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according to titles. Is this the best possible arrangement? Try to improve it. Arrange the furniture for finest effect in the room, having color, shape, style, etc., in mind. Repeat with other similar articles. With each set of objects make six different arrangements. Continue for ten days, with rest, as above. Then note improvement as before.

*Exercise No. 9.* Select several dissimilar objects. Lay them out conveniently before you. Take one of them in hand. What does it suggest? Connect that suggestion immediately, that is, without any intermediate idea, with another article. What does this suggest? Connect the suggestion with a third article. Continue in this way until all the objects have been connected. Place the articles, one after another, according to connecting suggestions, before you. Do everything slowly, deliberately and with a strong sense of willing. Rest after the first complete experiment a few seconds. Then repeat with different articles six times. Continue for ten days, with rest, as above, and then note improvement in attention and facility of connections made.

Here is an example : Book — (suggesting) — Person — (suggesting) — Note — (suggesting) — Writer — (suggesting) — Pen — (suggesting) — Mightier — (suggesting) — Sword — (suggesting) — Sharp — (suggesting) — Knife — (suggesting) — Point — (suggesting) — Pin — (suggesting) — Bright — (suggesting) — Gold Watch.

The above exercises are somewhat difficult, and their practice will require patience and time. But the value of such work will appear when we remember "that the act of voluntary attention involves a conscious effort of the soul." It is the "conscious effort" that this book seeks

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to develop. And for two reasons: first, that the reader may acquire the habit of carrying with him everywhere the Will-pervaded Mood of the strong personality; secondly, that adequate power of attending to motives may become a permanent factor of his life.

Read, therefore, the following with greatest care:

"Variations in the relative strength of motives mainly arise from the degree of attention that we give to them respectively." People often act wrongly or unwisely because "Thus, for example, a hungry man, seeing they fail here. bread in a baker's window, is tempted to break the glass and steal a loaf of bread. The motive here is the prospect of satisfying his hunger. But the man is not a mere machine, impelled by a single force. He knows that if he is caught, he will be punished as a thief. He knows, too, that this is a wrong act which he is considering, and that his conscience will reprove him. Now he can fix his attention upon one of these restraining motives. The impulse to break the glass thus loses its power. The element of time is an important factor, for the longer he delays and deliberates, the more numerous will be the restraining motives which arise in his consciousness "- provided he dwells upon reasons opposing the act.

Hence the value, not only of attention as a *power of mind*, but as well of attention *to the mind* and its various capacities in exercise. It is not ethical considerations alone which prevent crime; it is also the tone of mind as a reasonable existence. Facility in controlling mind's activities becomes a factor in considering motives. Such control uncovers motives. The intelligent man quickly and broadly sweeps the horizon of consequences, and the man of strong Will holds consideration of motives rigidly to the side of best interest and right principles. The would-be bread-stealer will probably walk away from temptation if he can properly fix his attention upon restraining motives, shutting out those that impel the crime. If he cannot do these things, and the crime seems easy, he will yield to the desires of hunger.

But avoidance of crime is a very small part of most people's lives. For the majority, "How to get on in all good ways?" is a comprehensive, and the ruling question. The value of attention obtains here in ways similar to those above suggested. A strong Will is demanded. Ability to hold the mind to one thing is imperative. Power of concentrating thought upon motives, and the best motives, is called for every day of our existence. The great symbol of all our exercises, therefore, is Attention! ATTENTION!

But the words which we have so often met in the preceding pages indicate the ultimate and priceless goal:

"I RESOLVE TO WILL! THE MOOD OF EMPHATIC PERSONALITY IS MINE!"

### THEORY OF CHAPTER.

Attention, become habituated, involves constant and strong action of Will;

The idea of Will-power, always present in the effort to habituate attention, will come to possess and dominate the mind;

Such domination, by a psychic law, develops the function which it concerns.

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## CHAPTER XIX.

### ATTENTION IN READING.

<sup>44</sup> A DISTINGUISHED lawyer of an Eastern city relates that while engaged in an argument upon which vast issues depended he suddenly realized that he had forgotten to guard a most important point. In that hour of excitement his faculties became greatly stimulated. Decisions, authorities and precedents long since forgotten began to return to his mind. Dimly outlined at first, they slowly grew plain, until at length he read them with perfect distinctness. Mr. Beecher had a similar experience when he fronted the mob in Liverpool. He said that all events, arguments and appeals that he had ever heard or read or written passed before his mind as oratorical weapons, and standing there he had but to reach forth his hand and seize the weapons as they went smoking by." — Newell Dwight Hillis.

There is at once too much reading and too little. The great modern dailies are harming the minds of metropolitan peoples. Multitudes read from sheer mental laziness. Journalism must therefore be sensational in an evil manner. Even magazine literature scours worlds for fresh chaff illustrated by "lightning artists." These influences, and the infinite flood of matter, make genuine reading among many impossible. For reading, in its real sense, is a deliberate process by which written thought is transferred to the mind, and there stored and assimilated.

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All this involves power of Will. But power of Will is a rare possession in these days of multitudinous distractions. Hence it is that true reading is almost a lost art. How shall this lost art be regained? By development of that reason-forged but magic gift, *Attention*.

"Read not to contradict nor to believe, but to weigh and consider," said the wise and "woodeny" Bacon. "To weigh and consider"—that is the *open sesame* of right reading. In order to acquire these 'abilities the following directions will serve:

*Exercise No. 1.* Procure any well-written book on any subject worth knowing. Read the title with great care. State in your own language exactly what you suppose the title to mean. Look up the definitions of all words. Examples: "History of the United States." What is history? What is a written history? What is the difference between the two kinds of "history"? What is the main idea in "United States"? How did this name originate?

Now read the author's name. Before proceeding further, memorize an outline of his life. Ascertain his place in letters. What value are you to put upon his work?

This done, read with some care the table of contents. You ought now to have the general drift of the book, together with its purpose. If these do not appear, take another book and repeat the above exercises. Continue this exercise during life.

*Exercise No. 2.* Presuming that, with such examination, you wish to go on, read the preface very carefully. Having finished it, ask yourself what the author

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has here said. Make sure that you know. Then ask, Why has he said this in a preface? Did he need a preface? Does this preface really pre-face, so far as you can now judge? Make this a permanent régime in reading.

*Exercise No. 3.* If the book has an introduction, read that with the greatest attention. An author is sometimes misunderstood in many pages because his introduction has not been read. At the end of its reading, outline from memory what it has brought before you. Now ask, again, Why should he have written that introduction, or what he has written here as an introduction? Very likely, you are at this time as ready to lay the book aside as you may become later. Make this exercise a permanent part of serious reading.

Exercise No. 4. To make sure about this, read attentively the first twenty-five pages of the book. In these pages do you see anything new, anything interesting, anything of value to you? If nothing new, interesting or valuable gets to the fore in twenty-five pages, you are probably ready to sell that book at a large discount. The rule, however, is not infallible. Reading is frequently like gold-mining: the richest veins are not always readily Some of George Eliot's works require a discovered. yoke of oxen, so to speak, to drag the mind into them; but once in, it cannot escape her spell. Many books which are perennially acknowledged cannot be rigidly subjected to these tests. Something, too, depends upon the reader's mind. If the mind "adores" "awfully sweet" dresses and "perfectly elegant" parties, its judgments may be taken with a "lot" of "just the tiniest" allowance.

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These directions are not dealing with the "punk" order of intellect, nor the "green corn" era of criticism. Thev have in view the ordinary run of minds and the average grade of books. If twenty-five pages of a book doce not get hold of a good mind, the author has done phenomenally fine work, or else he is n't worth reading. Make this exercise permanent.

Exercise No. 5. Supposing, now, that you resolve to go on with the volume in hand, it will be necessary, for our present purpose, to return to the first sentence. Read that sentence with exceeding care. What is its subject? its predicate? its object? What is the meaning of each word? If an abstract thought, put this thought into your own language. Think it, resolutely and carefully and clearly. If it is an object-thought, stop now, and, closing the eyes, call up a mental picture of the object. If the word expresses action, ask what kind of action. Think the act so as to get a mental picture of it, if possible. If the sentence is involved, take as much of it as expresses a complete thought exhausted by ideas of "being," or "condition," or "action." Treat this as your first sentence according to the above directions. Then proceed with the next complete thought of the sentence, and so on until you have in this manner read the sentence as a whole. Then read the sentence again, put the thoughts together, and get into the mind a complete view of the entire statement. Always translate the author's thoughts into your own language. Do not memorize, but THINK.

Proceed in this way through the first paragraph. Then state in your own manner the connected chain of thought thus far presented.

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The next day, write, without reading again, the substance of this first paragraph.

Continue such attentive and analytic reading until you have mastered the first chapter. Now put aside all writings hitherto made, and from memory write a connected statement of the substance of that chapter.

Proceed with the succeeding sentences, paragraphs and chapters. If these directions are pursued, few books will require a second reading. And one good book well read is better than a dozen read as books ordinarily are read.

Resolve permanently upon this kind of reading.

Such exercises will prove of immense value, because they are based on certain laws of mind. The eye acquires great facility in reading, and the mind is apt to content itself with whole but vague pictures or groups of ideas presented. In order that the thought contained in the printed page may be really obtained, it is necessary to break up these wholes and to put their parts into clear light. This requires attention to details, which in turn demands a distinct understanding of the meaning of words. We may catch the general thought of a sentence without knowing clearly what some of its words mean, and thus really miss, perhaps, the best part of our reading.

"Suppose I look out of my window," says Hill in "Elements of Psychology," "and see a black horse running swiftly. The whole picture, as presented by the sense of vision, constitutes one single image. It-remains one and single until I have occasion to describe it in words. The moment I attempt to do so, an analytic process or process of resolution into parts is necessary. I must name the animal 'horse,' his color 'black,' his act 'running,' his speed 'swiftly,' and I must indicate whether it is a definite or an indefinite black horse that runs, and so must use an article, 'a' or 'the.' Putting all together, I say, 'A black horse is running swiftly,' a sentence in which my one visual image is broken up by five distinctions, each expressed in a separate word. There is truth in the proverb, 'No one knows a thing until he can tell it.'"

The object of putting thought into one's own words is also seen in the fact that the mere study of words, as the above writer indicates, is of little value. Hence in real reading it is always necessary to secure mental images, or mental conceptions clear-cut and pronounced, of "being," "condition" or "action" involved in each statement read.

*Exercise No. 6.* While reading any book worth the while, mark striking or useful passages, and, as you proceed, make an index on the rear fly leaf. No matter if the book has a printed index; your own will prove better for your purpose.

*Exercise No.* 7. Analyze chapters, about as you go on, and mark and number or letter the points made. At the close of reading the chapter, review these points and fix in memory. This will facilitate Exercise No. 5.

*Exercise No. 8.* While some friend reads aloud, practise mental noting of the points made by the author, retaining them for a given number of pages. Then state them consecutively while the reader reviews to correct your errors. Continue this exercise indefinitely.

*Exercise No. 9.* Repeat the above exercise with conversations with the reader, making sure that both thor-

oughly understand the matter in hand. On the following day, review this work together from memory. Then continue as before. Practise these exercises indefinitely.

Exercise No. 10. If an author's name is not a sufficient guaranty for his statements, or if his book is written from an evident point of view or with a possible bias, and he is clearly bent on "making his case," bring to the reading of his work the interrogative attitude of mind. Do not accept him carelessly. Compel him to "make his case " fairly. Verify his alleged facts. See that his refererences are correct and rightly interpreted. Detect flaws in his arguments. Read him from his point of view as modified by your own. Make sure that your point of view is good. Therefore, be open to his convictions. Nevertheless, antagonize him in a fair field. Be not hasty to contradict, nor to surrender. To-morrow what you deny may be truth, what you accept may be false. Read resolutely to gather what he can contribute to your stock of facts, of realities, of sound reasoning, of sentiment, of life, of power — such and such only.

Beware what Ben Jonson called a "humour":

"A Humour is the bias of the mind, By which, with violence, 't is one way inclined; It makes our action lean on one side still; And, in all changes, *that way bends the Will*."

The work here suggested will be tedious at first, and it demands time and patience. As it proceeds, however, it will become more and more easy and delightful. Its justification is the double purpose in hand in all these pages: right reading and power of persistent Will. A resolute sense of willing must therefore be preserved from

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### <sup>1</sup> 204 Attention in Reading.

first to last. Learn to read in the Mood of the emphatic personality. Your Will shall then dissolve books, and mastered books shall culture the finest Will.

# THEORY OF CHAPTER.

Concentrated attention the price of understanding; Exhaustive understanding the only true reading; Review and discussion the storing methods of memory;

These exercises, deliberately and persistently followed, sure developers of the scholar's Will.

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## CHAPTER XX.

#### ATTENTION IN THINKING.

"SomeTHING more reliable than a mere impulse is needed to make a strong mind. Back of all must stand a strong Will, with the ability and disposition to use it. M. Marcel well says, 'The great secret of education lies in exciting and directing the Will.' In later mental acquirements we recognize the omnipotence of Will. Nothing takes its place until we discover that *attention is under the control of the Will*, and until, by perseverance, we acquire the power of thus controlling it." — *Popular Science Monthly*.

The best thinker is the best reader. This is true even of "reciters," so far as their work is concerned. To recite, one must interpret; to interpret, one must think.

Thinking, in its noblest sense, is largely a lost art among the people. They indulge in a vast deal of mental jargon, but genuine thought seems a scarce article. A single "straw" is the fact that new matter presented in the simplest language is often declared to be "too deep for us." The difficulty is not depth, but unfamiliarity; the limits of popular thinking are narrow; outside these limits, even sunlight is opaque, and diamonds are mere quartz pebbles.

People "think," as they say, to be sure, concerning homes, business, politics, social and state affairs, together

with a smattering of religion; but, in an elevated way, it is a good deal like the "thinking" of animals; vague, unconscious as thought, forced, disjointed, spasmodic, Few seem to think out a great reality, build haphazard. up a consistent theory, or elaborate a reasonable system. We have not here altogether, it must be said, the pressure of dirt and moil. It is a case of mental laziness. One must work with muscles in order to exist; but one need not labor with the mind for assimilation of food and development of brawn. House-keepers and shop-tenders aver a great amount of thinking, "real and wearisome"; but we have here very largely the mechanics of mental routine. The world is flooded with "literature" every day, and the most of its readers relax in its enervating Evidence : few "get on," few discover themselves tide. and the universe about them — infinite globe of dynamic influences for the elevation of the human soul.

Nothing affords greater satisfaction than to mine into a fact or truth and ramify its various connections. Here is a process that is keenest tonic, a result of which is bank of deposit paying compound interest. The ability to think clean through a subject puts a man apart as one of the victors of life. This power may be developed. Whenever it is taken in hand, resolutely and persistently, one of its hugest products is a giant Will.

But remember, true thinking depends upon, (1) Attention, (2) Knowledge, (3) Memory, (4) Correct Perception of Relations.

The swiftness and value of the process will depend upon the determined attitude brought into it by the mind. According to your Will, so be it unto you. In the last analysis, faith is Will shouting, "I will not let thee go!"

It is a mistake to suppose that one must be versed

in all the rules of logic in order to become a good thinker. The mastery of logic is vastly helpful, to be sure; but after all, it is thinking that has produced logic, rather than logic thinking. A persistent effort to think correctly will in time develop a fair logical system, though its possessor may not be aware of the fact.

Be it remembered, that good thinking may, and it may not, coincide with common sense. "Common sense is the exercise of the judgment unaided by art or system." Its only teacher is experience; but the lessons of experience seldom repeat themselves — the last has always some new element. The application of common sense is, therefore, a matter of inference, of reasoning. The best thinker ought to possess the greatest common sense.

Practiced thinking, rather than common sense, governs the physician, the lawyer, the sailor, the engineer, the farmer, the business man, the statesman — though these must bring common sense to bear in thinking. When so done, it is distinctly thinking.

The power to think, consecutively and deeply and clearly, is an avowed and deadly enemy to mistakes and blunders, superstitions, unscientific theories, irrational beliefs, unbridled enthusiasm, crankiness, fanaticism.

The lack of thought-power creates financial panics and ruins business, unsettles politics and government, keeps the masses down, makes the rich intolerant and unwise, and renders religion non-progressive.

He who cannot think cannot will, in the highest sense.

He who cannot will strongly, cannot think long or deeply.

All labor in thought involves a measuring capacity for willing.

All willed thinking develops Will.

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Exercise No. 1. Take now, any simple and great truth. Concentrate attention upon this truth, absolutely excluding every other thought. Example : "Man is immortal." Think of man as immortal only. Think of man in every conceivable way as being immortal. Man is body; what is body? Is body immortal? Is the body immortal? If not, in either case, why not? If so, in either case, why? And in what sense? Man is mind; what is mind? Is it immortal? If so, what in mind is immortal? Why do you believe as you do? If mind is immortal, for what purpose? Man, again, is moral consciousness. What is this? Is this immortal? In what sense? What in moral consciousness is immortal? Why do you so believe? For what purpose is man, as moral consciousness, immortal.

Now think of immortality. What is it? Think of immortality in every conceivable way as connected with How does it concern him? Has it various supman. posable or believable states in relation to him? Where is he, as you suppose, to be in immortality? What is he, according to your idea, to become in immortality? What is he to take with him? With whom is he to exist? What is he to do? What relation have his present states to any believable states of his immortality? How does he get his idea of immortality? What purpose does the idea serve in his life? In your life? Why should man be immortal?

When thinking of *man*, always keep in mind the idea "immortal," and when thinking of *immortality*, always keep in mind the idea "man."

The above is merely an example. These exercises should be repeated every day, with a different sentence or thought, indefinitely. It will be well also to preserve

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dated records, and to make frequent comparisons in order to discover improvement in analysis, attention and power of persistent thought upon a single subject. In six months, profit and pleasure will be apparent. You will surely find, as the main result of a faithful compliance with all suggestions, a tremendous power of straightforward Will-action. There can be no failure with resolute practice.

Exercise No. 2. Take any simple matter of observation or experience. You are riding, let us suppose, along a country road. Now look well at the landscape. You pronounce it beautiful. But what is the beautiful? Think that question to an answer. Now bury your mind in deepest thought concerning the landscape before you. The landscape — "What is a landscape?" Think that subject out carefully and distinctly. Proceeding, ask, "What is *this* landscape?" Observe the general outlines and salient features. What is there about the larger details which makes them beautiful? Observe the minor details. What is their beauty? How do they contribute to the beauty of the whole? How might this landscape be improved in beauty? How would this or that change add to the effect of the beautiful? Have you discovered all elements before you of a beautiful nature? When you next ride over the road, remember that question. Are you familiar with this country? Was it ever more beautiful than it is to-day? Do other people declare it to be beautiful? If not, why not, in your opinion? Ah! But are you certain that your ideas of the beautiful are correct? Do you think that the elements of this landscape appeal in the same way to others who pronounce it beautiful as they appeal to you? Do you suppose that they

observe just the same colors, outlines, proportions, contrasts and blendings as yourself? Do you believe that the same feelings, thoughts, moods and desires are awakened in their minds by this landscape as in your own?

By such a process you may become absorbed in a deliberate and controlled train of thought. Have a care that your horse does n't go over the ditch. If you have followed these directions, you have had experience in perfect concentration.

Concentration is the secret of great thinking.

This exercise should be varied at every attempt, with different subjects, as opportunity may present. It must be continued six months at least, and practised in some suggested way every day.

*Exercise No. 3.* Take any simple sentence, say, "Success in life depends upon nobility of purpose and persistence of effort." Write the sentence out in full. Now strip the statement to a mere skeleton: "Success — depends — purpose — effort." Think clearly the meaning of each word. Then imagine the modifying words placed just above these. The sentence will read:

"Life — nobility — persistence." "Success — depends — purpose — effort."

You have now two skeletons which may be filled out at your liking, almost, and yet give you the same idea in essentials. "The value of life consists in its nobility and its persistence." This sentence suggests the meaning of true success. That is not success which has no nobility or persistence. So, the lower skeleton may be filled out to read: "The quality of success depends upon the quality and abiding nature of its purpose and its effort."

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Low purpose and effort, low grade of success. Thus, the "value of life consists in its nobility of purpose and its persistence of effort."

Continue this exercise with different sentences for six months.

Exercise No. 4. Write the sentence used in the preceding exercise, as an example. "Success in life depends upon nobility of purpose and persistence of effort." Now ask the first part of this sentence, closing with "purpose," a series of questions in which the words "how," "why," "which," "when," "where," "whose," are employed. "How does success depend upon nobility of purpose?" "Why does success in life depend upon nobility of purpose?" "What success depends upon nobility of purpose?" "Where does success depend upon nobility of purpose?" And so on until all the words are used. Write each answer in full. Then substitute "persistence of effort" for "nobility of purpose," and bombard the statement again with the same questions. Write each answer in the latter case in full. Then ask the entire sentence a question containing the word "whose." Finally, note carefully all that you have written upon the statement, arrange in logical form, and proceed to write a simple essay with the material thus gathered. You will find this to be an excellent way in which to bore into any subject. Continue six months, at least.

This is merely an example, and it is not very full. Every word and proposition of a sentence or subject may be thus compelled to give up its contents. In time, too, the mind will have acquired great facility and power in such analysis, so that whatever of value is read will come to offer its secrets to you almost as a free gift. This alone is worth all labor expended upon the exercise.

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*Exercise No. 5.* The results of attention and concentration will very nearly approach composition. Every one who thinks can write, at least after a fashion. Writing is one of the best of aids to thinking. When you attempt to write, you discover, very likely, that what you supposed you knew has been apprehended in the vaguest manner.

Take, therefore, any object, fact, truth, law or proposition. Example: the law or force of gravitation. Now ask as many questions as possible concerning this fact. Bombard it with "what," "whose," "why," "where," "when," "how," "with what conditions," "how long," and the like. Thus: what is it? whose is it? where is it? when is it? how is it? etc., until you have exhausted your power of thought upon it. Turn it about. Look at it from every side. Examine it under all conditions. Find its nature, its operation, its source, its purpose, its bearing upon other natural forces. Ravel it out. Tear it into Write all answers in full. pieces. Then proceed to arrange all answers in groups after some logical order. Now read the material thus arranged, and you will discover new thought springing up, which will necessitate a rearrangement. Write this in full. Then fill out your synopsis in the best manner possible. Continue this exercise frequently for six months.

Meanwhile, study the cleanest and clearest writers for details of expression and correctness of statement and form. Review your work occasionally, and note improvement, both in composition and ability to get into a subject. Keep the ideal of straightforward simplicity always in mind. Declare war upon superlatives, and reduce your adjectives two-thirds. In all cases use the fewest words consistent with clean statements and full expression.

Exercise No. 6. Proceed as in former exercise to completion of synopsis. Now think this out, fully and clearly, as written. Memorize the thoughts, but never the words, section by section, taking several days if necessary, until the entire subject lies in your mind ready to be spoken or written in full. In doing this, you must think in words. Let the purpose in mind be to speak the thoughts as if to an audience. When you are master of the subject, speak all your thoughts in order to an imaginary gathering of people. Have the audience before you. Be in earnest. Get excited. Over the law of gravity? Over anything under the heavens! Make Certainly. Fear nothing. Never mind mistakes. gestures. Be keenly alive to this piece of work. Forget every other reality in the world. You believe certain things in connection with the law; deliver your soul on that matter as if to an audience of people who never have heard of it or do not think as you do.

This exercise should be continued for many months. A few moments devoted to it each day will prove of incalculable value. Almost any real subject will answer for a topic. Business, Politics, Farming, Magazines. After some experience, it will be well to avoid general topics and to select those of a narrower range, as, The Tides, The Party, The Raising of Celery, The Liquefaction of Air, etc.

*Exercise No.* 7. Study unceasingly to detect errors in your own thinking. Are your main propositions correct? Do you employ right words in stating them? Are the conclusions really deducible from your propositions? Why do you believe certain things? Are they based on actual facts? Are the facts sufficiently numerous to form a basis for belief? Are you biased in examination of

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facts? Do you think as you do because of desire, or ignorance, or prejudice? Make sure of your facts! Make sure that the facts prove one thing, and none other!

*Exercise No. 8.* Follow the above suggestions as to the thinking of other people. They are swearing by a host of things which are not necessarily so. Do not become a bore, nor a judge. But make sure that arguments actually prove matters as asserted.

In every part of the work of this chapter, keep in mind the sentence: "I am conscious of the sense of Will." You will not be distracted, but rather helped, by that recollection.

ONLY WILL! ALL THINGS ARE POSSIBLE TO HIM THAT WILLS.

#### THEORY OF CHAPTER.

True thinking is a deliberative act of mind held fast to its task;

Such impelled action discovers the best use of mind, and develops and stores the whole man;

The mind thus improved throws itself into its operations with greater wisdom and increased energy;

This action unfolds the Will.

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#### CHAPTER XXI.

#### EXERCISES IN MEMORY.

**66 I** RETAIN a clear impression or image of everything at which I have looked, although the coloring of that impression is necessarily vivid in proportion to the degree of interest with which the object was regarded. I find this faculty of much use and solace to me. By its aid I can live again at will in the midst of any scene or circumstance by which I have been surrounded. By a voluntary act of mind I can in a moment conjure up the whole of any one out of the innumerable scenes in which the slightest interest has at any time been felt by me."— Dr. John Kitto.

It was John Ruskin who said, "There are but two strong conquerors of the forgetfulness of men, Poetry and Architecture." But Ruskin had the far outlook in mind. There is but one strong conqueror of the personal forgetfulness, and that is the determined Will. The poem and the cathedral preserve their age in the world's mind; the resolute Will preserves the individual's mind from becoming a sieve. The Rev. Dwight Hillis once remarked in a lecture, that he forgot with his memory. This was an old pleasantry. Men forget at times because of the rush of thought forbidding the quick grasp of mind necessary to the thing desired. But the real secret of forgetting lies in a vaporous condition of Will.

There is therefore but one "golden rule" for im-

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provement of the memory. The "golden rule" is the iron rule of *persistent and intelligent exercise*. The first requisite of memory-cultivation is attention; the second is found in the laws of memory. Memory depends upon mental impressions, and these upon attention, understanding, similarity and contrast, and Will. All elements of success here call primarily upon the latter.

Professor James has formulated the law: "Whether or no there be anything else in the mind at the moment when we consciously will a certain act, a mental conception made up of memory-images of these sensations, defining which special act it is, must be there."

The secret of the Will is anticipation based on memory.

Not to refine unduly, it may be said that the power to remember is measured by the ability to attend. Joy, pain, and the like are easily recalled because they greatly impress the mind; to secure an equally adequate degree of attention in regard to other matters demands that the mind set itself about the task of deepening its own impressions. Hence we may say, speaking broadly, to attend is to will; to will is to attend.

"All determinate recollection," as remarked by Dr. Carpenter, "involves the exercise of volitional control over the direction of the thoughts."

*Exercise No. 1.* Select the best specimen of condensed and simple English that you can find. Read a paragraph carefully. Begin to read again, defining to yourself every word. If you are in the slightest doubt, consult a dictionary. Go hungry a month to possess a first-class dictionary. After satisfying yourself that you understand every word in the first sentence, make sure that you understand the sentence as a whole. Now proceed, attentively and with

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strong Will, to repeat the first few words, keeping words and *thought* in mind. Do not repeat like a parrot, but think, resolving to remember—*the words and what they say.* Continue until you have memorized this part of the sentence. Then go on in the same manner with the next few words. Fix these firmly in mind. Now 'recall all words and thought thus far committed, and repeat, again and again, thinking the thought as you do so with the utmost attention and energy. Proceed in this way until the entire sentence is mastered.

It will be better not to try too many words at a time; you will easily ascertain the number most convenient to your mind.

In this method, never for a moment forget to keep in mind the *ideas* presented by the language. As words often represent different shades of meaning, will attention to the shade here used. Let the work be done with the utmost concentrated energy.

If you will repeat that sentence frequently during the day, wherever you chance to be, *always thoughtfully and determinedly*, you will fasten it firmly in mind.

If you will repeat the same exercise with another sentence the following day, and frequently repeat both sentences, the first will become more deeply impressed upon memory, and the second will be acquired as fully as was the first.

The value of repetition is not new. But the point of this exercise lies not so much in repetition of words as in concentrated and continuous gripping of their thought. In all repetition, therefore, study and master the ideas which they present.

It may be supposed that you are memorizing some brief poem or bit of prose. When it has been acquired, you should frequently repeat it as a whole; say, once in several days, and later, once during several weeks. In a comparatively short time it will have become indelibly stamped upon the mind. Two or three times a year thereafter recall it, which will preserve it from "drifting out" again.

Read originals now and then for correction of unconscious errors.

If it is the thought that you are mainly concerned about, use it as often as possible in conversation or writing; work it over in your own material; you will thus work it thoroughly into your own mind. This done, words and source are of little importance. Here is plagiarism defensible before the gods. They, indeed, practise it more than their worshipers.

Some books are not worth much labor. There are others which will amply repay a resolve to master them. If you thoroughly master one small book during a year, as life and reading go, you will do well.

But there are few books that should be verbally memorized. You wish the contents rather than the words. These may be acquired in the following manner, supposing the book is not largely technical, and to a degree, perhaps, if it is so:

*Exercise No. 2.* First, know what the book treats. Now read a paragraph very carefully, making sure that you understand every word and its thought as a whole. Then take the first complete statement of fact or theory, whether involving one sentence or many, and think it out aloud and in your own words. Read again, and restate the thought in different language from that employed by the author or by yourself in the effort just indicated.

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Imagine that you are speaking to some person; recite to him; compel him to listen; act as though trying to teach him. Seek opportunity to do the same with real people. Become, without ostentation, a walking instructor. Do n't be a bore, but resolve to become the most interesting converser among your acquaintances. But remember, it is always the contents of that book which you are trying to make your own property.

In addition to the above, say to yourself frequently during the day: "This book affirms, at such and such a place, so and so" — stating where and what the matter is. Do this as often as it may be convenient. When you make this effort of memory, think backward and forward in the book from that point. At the close of the day, repeat all that you have thus far mastered. Then read the book for correction of errors.

On the following day, repeat the same process with the next complete statement.

Continue as above until you have passed through an entire chapter.

Now, without reading, try to make in your mind alone a mere skeleton of the main thoughts of the chapter. Then memorize the skeleton. The chapter may reduce to one or two general statements, or it may involve a number of general together with subordinate propositions. Make these in their order your own.

When the skeleton has been firmly fixed in mind, review from memory the series of statements already thought out and memorized, and of which the skeleton is a reduction. This will preserve the filling-in of the synopsis. Thereafter at convenient intervals, proceed in a like manner, now to review the outline, now to recall the detailed propositions, Now proceed in the same way to the next chapter. Always think the written thoughts in your own words. Repeat during each day all preceding thought-statements of the chapter in hand, as well as the one of that day. When the second chapter has been finished, think out from memory a skeleton of its contents. Meanwhile, during the exercises with the present chapter, occasionally recall the thought-statements, in outline and in detail, of the first chapter, looking well after their order. When the second chapter has been acquired, think out occasionally a consecutive statement of the contents of both chapters. Then construct a new skeleton of all thought thus far presented, and memorize as an everlasting possession.

Continue until you have mastered the book.

In all this work, ignore whatever is not strictly essential to any sentence-thought, or to any statement-paragraph.

Such labor will tax your patience, but it will surely make you master of your book, and will in time give you the greatest facility in reading. Ultimately the mind may be depended upon to supply all necessary filling-in, if the skeletons have been well understood and thoroughly memorized. You will have acquired the ability, if your author is worth reading, when you know his general propositions, to think the details without further reading, unless the matter is technical or historical, or the like.

*Exercise No. 3.* While passing slowly through a room, glance swiftly and attentively around. Then, in another room, recall as many objects noted as may be possible. Do nothing languidly. Put your entire energy into this exercise. Repeat every day for ten days, with rest of two days, making a record of results. On the eleventh day, compare records and note improvement.

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*Exercise No. 4.* When on the street, note, as you pass along, all objects around you. Having passed a block, recall as many objects as possible. Repeat frequently every day. Repeat during ten days, with rest, as above, making records as before, and noting improvement.

*Exercise No. 5.* Resolve with great Will-power, when you retire, to waken at a certain hour, and instantly to rise. If you fail for a time, be not discouraged; persevere and your mind will surely remember. But you must instantly rise at the appointed time, or yourself will discover that you do not really mean what you profess to will. Continue until you have acquired the ability to awaken at any desired hour.

*Exercise No. 6.* In the morning resolve to recall a certain thought at an exact hour. You must think mightily on this resolution and fix it firmly in mind. Then dismiss it from immediate thought and attend to other duties as usual. Do not try to keep it in mind. In time you will obey your own order. You will probably fail at first, but perseverance will make you master of appointments of this kind. The reflex influence in other matters will appear in due time. Continue at least six months.

*Exercise No.* 7. When you start for your school or place of business, resolve intensely to return by a certain different route from that followed in going. Put your whole mind into this determination. In time you will not fail to remember. Never by action contradict any of these resolutions. Continue at least six months.

*Exercise No. 8.* Walk or drive to your school or place of business, and return home, in as many different

and previously planned ways as possible. Never deviate from the plan. At the end of each, arrange another for going and coming, and adhere to it as a matter of the utmost importance. Continue at least six months.

*Exercise No. 9.* At the beginning of each day make a plan for your general conduct until evening. Learn to have an order for action. Be master of yourself. Having decided upon such plan for the day, never, if possible to carry it out, vary its execution. Do not plan for more than one day at a time, unless the nature of your doings requires it, and in this event, leave particulars for each morning. Make your plans with care and strong Will, but do not burden the mind with them in a way to interfere with details that spring up. Command your mind to attend to the plan without forcing you to unnecessary strain of conscious thought. It is always better to arrange for results, leaving minute details to be decided according to demands of the moment. Continue six months.

*Exercise No. 10.* At the close of each day carefully review your thoughts and doings since morning. What have been your most valuable ideas? What your most emphatic sensations? What your most important actions? Have you carried out your plans? If not, why not? How might your thoughts, feelings and doings have been improved? What have been your motives? Have they been wise and worthy? Resolve upon betterment the next day, and incorporate this resolution into its plan. Continue this exercise indefinitely.

The preceding are suggestions only. They are based upon a law of the mind. If they appear to be unnecessary and tedious, that may be an evidence of the indeterminate and weak Will. It is a law, as remarked by Dr. James Sully, "that increase in the power of foreseeing action tends to widen the area of resolution. Thus, so far as our daily actions become ordered according to a plan, they all have a stage of resolution as their antecedent. We habitually look forward to the succession of actions making up the business, etc., of the day, and resolve to perform them in due order as circumstances occur. And the subordination of action to ruling ends implies, as hinted above, a habitual state of resolution, that is preparedness to act in certain ways in certain circumstances."

*Exercise No. 11.* Make it a rule of life to learn some new and useful thing every day. Especially go outside of your business for such information. This will test the Will and store the memory.

*Exercise No. 12.* Commit to memory frequently lists of dates, and review often enough to hold in memory.

Make groupings of historic dates and commit to memory. Link each group as a group with other groups from time to time. Frequently review.

*Exercise No. 13.* Make lists of objects of public interest in your community, with skeletons of information concerning them. Commit, and frequently review.

*Exercise No. 14.* Commit and frequently review lists of names, as United States Presidents, English Monarchs, United States Navy Vessels, etc.

*Exercise No. 15.* Determine to study some subject thoroughly which lies outside your business. Keep at it. Remember, growth of mind and Will!

*Exercise No. 16.* Make the following a perpetual régime :

1. Never be content with any partial acquaintance with things.

2. Learn to refer items of knowledge to general principles.

3. Employ all aids suggested by any particular study.

4. Follow some natural or logical order in fixing facts, propositions, etc., in memory.

5. Cultivate attentive observation wherever you are placed.

6. Stand squarely and conscientiously on the side of truth.

Always, in striving to cultivate the memory, call up and sustain the Mood of strong and confident personality. Resolve: "I shall acquire a great memory for the purpose of increasing the power of my Will."

#### THEORY OF CHAPTER.

Review deepens mental impressions;

Storing of mind enlarges it, and gives it immense momentum;

The effort to secure mental force multiplies Willenergy.

IN ALL THINGS, ATTENTION! TO THE KING ON HIS THRONE!!

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### CHAPTER XXII.

#### EXERCISES IN IMAGINATION.

"HENEVER a person wills, or, rather, professes to will, to imagine, he has in fact already imagined; and, consequently, there can be no such thing as imaginations which are exclusively the result of a direct act of the Will." — *Professor Upham*.

"I am inclined to think it was his practice, when engaged in the composition of any work, to excite his vein by the perusal of others on the same subject or plan, from which the slightest hint caught by his imagination, as he read, was sufficient to kindle there such a train of thought as, but for that spark (and that direction of the Will) had never been awakened." — Sir Thomas Moore, "Life of Lord Byron."

"All the leaders in the world's life have been men of imagination."

Without dwelling upon the various kinds of imagination, as, the scientific, the mathematical, the inventive, the philosophical, the artistic, it is to be observed that the ethical imagination is by far the most important. The imaginative power is indispensable to Will, because willing involves motives and consequences, and the mind requires ability to *see* motives and consequences clearly, vividly, and in proper relation.

"In action as in reasoning, the great thing is the quest of right conception."

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Many persons will badly because they cannot perceive the full force of antagonizing motives, and they possess small facility for calling up the possible outcomes of actions or courses of conduct. Hence development of Will demands exercise in consideration of desires, reasons and purposes and in forepicturing of consequences.

"It may be said in general," remarks Professor James, "that a great part of every deliberation consists in the turning over of *all the possible modes of conceiving* the doing or not doing the act in point."

*Exercise No. 1.* We begin, first, with simple imaginary sensations. Recall a single rose, and imagine its fragrance. Now place yourself in mind before a hill of roses, and imagine the air to be heavy with their fragrance. What would be the effect upon yourself? What would you do in such a case? Repeat this exercise with a drop of musk. Then think of a lake of musk. Repeat with the notes of a song-bird. Then imagine a forest full of birds, all singing.

These exercises should be conducted in a quiet room. Bring the Will to bear with great power upon the work. Make the imagination as strong and distinct as possible.' Repeat until the imaginary sensations become as vivid as in life.

*Exercise No. 2.* Stand by the side of some running stream, or near a water-fall, or in a factory in operation. Now listen attentively to the sounds that assail your ears. There is one general combination of sound. What is it like? What does it recall to memory? What mood does it bring to your soul? After you have become familiar with the whole effect, proceed to analyze it into as many

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different notes as you can detect. When you have done this thoroughly—have separated the whole sound into its component parts—imagine, clearly and powerfully, a great volume of one of these sounds, making it as loud as possible; then continue with another, and a third, and so on, until the general combination has been exhausted.

Lastly, go away from a source of real sound to a quiet place, and recall, first the general harmony, and then its individual sounds as previously analyzed. Continue until the exercise may be carried on with perfect ease.

*Exercise No. 3.* Recall to memory some distant and real landscape. The difficulty will consist in bringing up the details, but these must be supplied. Resolute practice will accomplish the result desired. By a supreme effort make the mental picture as real as life. In doing this you should try to reinstate the mind's moods occasioned by the original scene. Place yourself, in thought, on the exact spot where first you saw the landscape, and resolutely compel the view with as much of detail as possible to rise before you. Keep the willful mood, and continue with different landscapes until you can summons a vivid picture of real scenery with the greatest ease.

*Exercise No. 4.* Recall some experience which has made a lasting impression upon your memory. Pass again in thought through its various phases, slowly, carefully, with great intensity of feeling. Dwell upon its cause, its accessories, and its effect upon you at the time. Was the effect pleasant or otherwise? In either case, state why. What influence had it upon your subsequent life? Would you repeat it? If not, why not? If so,

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may it again be secured — and how? May it be avoided in the future — and how?

Continue with various experiences until the lessons of caution and thoughtful self-interest become permanent factors in your mind.

*Exercise No. 5.* In a quiet room, construct imaginary pictures, such as you have never seen : — of a bird, grotesque and unreal; of an animal, curious yet beautiful, or perfectly tame but horrible; of a building, magnificent yet mysterious; of a landscape, weird and entrancing or wild but not forbidding. Do not allow the mind to wander into revery. You should preserve the Will-mood as strongly as possible. Continue until perfect control of the imagination has been secured.

*Exercise No. 6.* Gaze at some large object, and try to discover in or about it a suggestion for the play of imagination. It is a horse? Give it wings, and journey to a distant planet. It is a spool of thread? Make it to be a spider's web wherewith to weave a thousand robes or with which to send messages without unwinding by charging with intensest Will-power as you breathe upon it. Continue with other objects and various fanciful imaginings until Will is master of imagination — to call up, to control or to banish,

*Exercise No.* 7. Select a sentence from a standard author, which illustrates the celerity of a trained imagination, and will into the mind the complete picture suggested. Thus Lowell, in "A Moosehead Journal," writes: "Sometimes a root-fence stretched up its bleaching antlers, like the trophies of a giant hunter." The man who

said this tells us that "the divine faculty is to see what everybody can look at." The "divine faculty" of "seeing" should be cultivated. And it may become an Aladdin's Lamp to him whose Will is mighty. Try, now, to picture this root-fence of Lowell's scene in such a way as to suggest bleaching antlers. Why did the writer bleach the antlers? Why did he not see them poised upon a row of deer-heads?

Or, take another sentence from the same author: "A string of five loons was flying back and forth in long, irregular zigzags, uttering at intervals their wild, tremulous cry, which always seems far away, like the last faint pulse of echo dying among the hills, and which is one of those few sounds that, instead of disturbing solitude, only deepen and confirm it." Now, if you have not heard the cry of the loon, try to imagine a sound which reminds you of "the last faint pulse of echo dying among the hills." If you have heard these birds, call up the scene and its impressions as vividly as possible. In either case, make the present impression absolutely real. Keep the mind from wandering, holding it to the mood suggested. Then resolutely banish scene and feeling.

Having ascertained what the imaginative element is in such sentences (you can find similar everywhere), proceed to write some statement in which a like play of fancy is obtained. Do not be discouraged. Throw yourself into the mood of imagination. Practise this entire exercise persistently until you can with ease secure the mood and write a sentence of imaginative beauty.

For the old injunction, "Know thyself," is by most people sadly neglected. It is worth a deal of labor to get acquainted with this "unknown land." Lowell writes that "a man should have traveled thoroughly round him-

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self and the great *terra incognita* just outside and inside his own threshold, before he undertakes voyages of discovery to other worlds." This is largely true even of mental voyages. "Who hath sailed about the world of his own heart," quotes Lowell from Thomas Fuller, "sounded every creek, surveyed each corner, but that still there remains much 'terra incognita' to himself?" It would be well if, before trying to read, we could learn how to read; before trying to study, we could learn how to study. These exercises, therefore, have in view the cultivation of one of the greatest of human faculties. They deal with simple matters because this would seem to be best, and they aim at suggestiveness only; but if they are faithfully followed they will result in a developed imagination and, which is particularly to the point here, an increased power of Will of the greatest value in practical life.

Continue these exercises indefinitely.

Examine a machine of not very Exercise No. 8. complex construction. Know its purpose. Understand all its parts and their mutual relations. When you have thoroughly analyzed the mechanism, close your eyes and summons it before the mind. Persist in this endeavor until you are able to form a vivid mental picture of the whole. Then mentally take it to pieces. Then mentally put the parts together. Now try to suggest some improvement by which some of the parts may be omitted, or by which parts may be better adjusted, or by which the machine may be made to accomplish better or less expensive work. Continue this exercise with various mechanisms until you are able to see into machinery, can call up to mind its inner construction, and can with ease form mental pictures of its wholes and its parts.

Exercise No. 9. Think of some matter in your life or home or place of business where a simple device or mechanism would prove valuable by a saving of time or The opportunity being found, proceed to think money. out a suitable arrangement for the purpose. Do not become absorbed in this effort to the injury of other interests. The object here is not to make inventors, but to develop power of imagination in order that motives of Will and consequences of action may be clearly perceived. Make this exercise, therefore, a study to such end. Above all. keep a strong sense of Will thoroughly in mind. Continue until you have acquired facility in the constructive imagination.

Recall one of your great mistakes Exercise No. 10. in life. Review carefully, intensely, the various motives which appealed to you at that time. Think over their relations, their force, their persistence. Judge candidly whether you deliberated sufficiently before acting. Remember distinctly that you did not give all motives or reasons an adequate hearing. Acknowledge exactly why you yielded to some motives and rejected others. Bring all these matters before your mind with the vividness of Then review all the consequences a present experience. of your then choice. In what respect do you now see that you ought to have proceeded differently? Had you so done, what would probably have been the outcome? Suppose you were now to be put back into the former circumstances. How would you decide with present knowledge? To avoid a similar mistake in the future, you must then do what you have failed to do, namely, deliberate carefully, summons all motives into court, hear each plea, give all adequate consideration and weight, and

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vividly foresee all consequences of choice as far as possible. The present exercise is designed to assist you to these desired ends. Continue such review work until you have called up for examination all mistakes which you can remember. Meanwhile resolve mightily to forefend the future by giving every important matter utmost careful attention.

Exercise No. 11. Recall to memory some very attractive bit of landscape observed in your travels. Let us say it is a great piece of woods seen in autumn. Picture this scene to the mind: the undulating ground, covered with fallen leaves and dotted by occasional clumps of bushes; the many colors of the foliage still crowning the trees, whose numberless trunks lift into the canopy above and afford sunlit vistas in every direction; the play of the winds upon the gleaming leaves, fallen and dropping and still clinging; the vast quiet which broods over all, save when broken by the sighing of the breeze or the call of birds from the open; the swiftly moving stealth of squirrels along the ground or among the branches; and the strange and pleasurable moods suggested when you stood there in nature's haunt of beauty.

Now invent reflections in connection with this scene. Proceed, first, by the law of similarity. Of what does it remind you? You are to make the scene you have imagined the basis and cause of other scenes *similar* in one or more respects; and you are deliberately to analyze the suggestion, the two scenes by comparison, and the moods of thought occasioned by both, with reasons for the same. Do not fall into revery. This is downright work. Its value depends altogether upon the amount of Will which you put into it, and the intelligence with which you control the mind during the labor involved.

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Proceed, now, to make this scene the basis and cause of another scene by *contrast*. You are to repeat the above exercise in all respects, except that contrast, and not similarity, is to furnish your material.

Follow these directions daily until their full value is apparent in imagination entirely under control of Will.

*Exercise No. 12.* The above directions may be repeated by substituting experience for scenery, proceeding, first, by similarity, and then by contrast. In all cases be strongly conscious of the willing sense. Continue the exercise indefinitely.

Exercise No. 13. Read some famous poem of the imagination. It will be better to commit it to memory. Having thoroughly mastered it, by understanding every word, and by vividly picturing to the mind every element of fancy, go on to analyze it, making a clear statement in writing of its consecutive thoughts. Then note carefully every specimen of imagination which it contains. Then determine its faults and its beauties as a work of the Then observe the relation and dependence imagination. of one element upon another. Then ascertain the secret of its beauty and of its power upon thought and feeling. Learn why it has lived and exerts its acknowledged influence. What is that influence? Continue this exercise indefinitely until you have mastered many of the world's great poems.

*Exercise No. 14.* In a similar manner, read some famous book (not fiction), and treat its imaginative elements as secrets to be discovered and explained. Continue this work with the best in your library.

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Exercise No. 15. Take a work of fiction, and give it a similar analysis. You are now dealing with pictures of life and human nature. Read so as to obtain a vivid portrait of each character. Become thoroughly acquainted with all the personages of the book. Study the reasons Investigate their motives. for their actions. Note the influence of ancestry and environment upon them. Observe whether or not they are acting in a manner that is true to life. Would you act differently? And why? Appreciate the fact that they reason falsely and do not adequately consider all reasons involved in choice, and hence, do not give due weight to the best motives that appeal to them. Go on to follow their conduct to consequences. Are these natural — demanded by previous acts and conditions? Could the characters have been improved? Or the plot? Or the general developments of the persons? Or the outcome of their actions and relations?

Make the book a piece of real life, and study it as above suggested, in order, first, that you may thoroughly understand it, and, secondly, that you may apply its lessons to your own life. Continue until you have mastered the best works of fiction in English.

In all this, remember that you are cultivating the imagination for the purpose of discovering reasons for or against conduct and appreciating consequences. By as much as you so discover and appreciate in real life must your Will become strengthened and its determination wiser.

"The determinate exercise of the Judgment," says Professor W. B. Carpenter, "which involves the comparison of ideas, can only take place under the guidance of the Will."

*Exercise No. 16.* Suppose yourself to be about to take a certain step or to perform a certain act. It is

a matter of vital importance. You wish to make no mistake, for your happiness and welfare depend upon your decision. But how are you to proceed? You may choose one thing or the other. The wisdom of your choice involves the adequate consideration of two matters -motives and consequences. Apprehended consequences are motives, but this division is convenient. Under motives may be arranged reasons for and against either choice; under consequences all outcomes which you can see as likely or probably to follow your decision. If you have cultivated memory, the recollection of other similar problems which you have been compelled to solve will come to your assistance. If you have cultivated imagination, you will be enabled to see clearly the motives that appeal to you, and you will also have power to imagine yourself as entering upon one course of procedure, passing through possible consequent experiences and reaping Here will appear the values of preultimate outcomes. ceding exercises. But above all, you should bring to this imaginary problem (a real problem will serve better) a vivid sense of its reality and importance, and a feeling of strong resolution to consider it with all your might, and to solve it in the best possible manner.

Let us now suppose the problem. You are not fond of the city or town in which you are living and conducting your business. You wish to change residence and business to another place. But there are difficulties in the way. These difficulties you are now to consider.

First, recall all previous experiences in similar matters, and keep them constantly in mind. Secondly, write in brief every conceivable objection to a change. Example : from your present domicile. All your friends and associates are here. You have here a business standing

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of, say, twenty years. Your trade or clientage is established and certain. The town is growing. Investments are fairly remunerative, and they are safe. Your property is located in this place. Taxes are rather high, but not unreasonable, and they represent improvements. Your home is good and pleasantly situated. Your family enjoy fine social relations and are fond of the town. The children are taking root. They have opportunities of value. Schools are first-class. Public opinion is sound. Morals are at least average. The churches are fairly active and progressive. Your age is forty-five.

On the other hand: Climate is not agreeable. Some enemies have been developed. Only a moderate business can be carried on here. Investments do not yield a large Taxes are increasing. The population cannot return. exceed a certain rather low estimate. No new railroad facilities need be expected. Manufacturing interests are not likely to become numerous. The surrounding country is agricultural, and it no longer yields its old crops. There are no mineral resources beneath the surface. The place is far removed from points of interest - the mountains, the sea, the great cities. You have long been conscious of a degree of discontent and restlessness. You believe that a new environment would stir you up to better achievements. You ought to have a larger return for your investments of time and money. You desire the advantages of a larger sphere. Your family might therein find increased opportunities for enjoyment and a start in life. You have known better society than that in which you now move. The church of your choice is not located in the town where you live.

After these imaginary presentations of reason for and against a change, a decision is still difficult. You must now go on to select tentatively some place to which you may possibly transfer your life. There may be several in mind. Each location must receive a full and careful consideration. You are lawyer and judge, and you must plead honestly as the one, and decide impartially as the other.

In each contemplated move, you must call up every possible advantage and disadvantage, especially the latter, which may be likely to accrue from any choice that you may make. After each case, for and against, has been presented, proceed carefully to weigh them as wholes, taking in the general impression of both. Now note the balance of judgment: "To go, or not to go." Then proceed to review each case, and carefully strike out all reasons that offset one another, noting, again, at the last, the general balance of judgment: "To go, or not to go." If the two general judgments disagree, set the matter aside for future consideration. If they agree, hold the matter in abeyance a time, but resolve to decide definitely after sufficient opportunity for final reflection. If then you are in doubt, stay where you are.

Proceed in a similar manner with reference to the place to which you propose to move. If after a full deliberation you are in doubt as to one place, try another. If, having determined to move, you cannot decide upon the place "to which," remain where you are. If you decide to move, stir not until the new residence has been properly determined. If that is fixed, bend every energy to move to your own advantage. When your opportunity arrives, seize it quickly. Then dismiss absolutely all regrets.

Continue these exercises indefinitely.

The above are rough suggestions merely. They set forth what intelligent people always substantially do with

reference to matters of importance. They are here offered because many even intelligent men seem wanting in the power to see clearly motives and possible consequences connected with momentous decisions. There are strong Wills which are not wisely exercised because of a simple lack of imaginative thinking. Many Wills are like guns set with hair-triggers — they go off before good aim can be taken. Deliberation is worth gold and stocks, and it forefends against sorrow. But a good deliberation depends largely upon the imaginative power of the mind. Our great trouble in life is that we "didn't know it was loaded." It is the work of the Will-controlled imagination to know. Here is the great prophet of success.

"Where the Will is healthy the vision must be correct."

### THEORY OF CHAPTER.

The highest imagination involves all the powers of mind;

Willed culture of imagination secures its greatest efficiency;

The steadfast application of imagination highly cultured to the concerns of life requires the strongest and best-regulated exercise of Will-power;

That means the mighty Will developed all round.

The Will must not only be strong; it must also act wisely. Its realest motto is: I RESOLVE TO WILL --WITH POWER, AND FOR THE BEST. THERE-FORE, ATTENTION! TO REASONS AND TO CON-SEQUENCES!!

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## CHAPTER XXIII.

#### DISEASES OF THE IMAGINATION.

"In the underlying cause of all weakness and unhappiness in man, heredity and environment to the contrary notwithstanding, has always been, and is still, weak habit-of-thought. This is proven by the observed instances in which strong habit-of-thought has invariably made its masters superior to heredity, and to environment, and to illness, and to weakness of all kinds, and has redeemed them from non-success and misery, to the enjoyment of success, honor and happiness." — Horace Fletcher.

There are some dangers connected with the imagination which should be avoided, because they are enemies These dangers are apparent in the menof a good Will. tal life of the majority of people, "Common sense," says James Sully in "Illusions," "knowing nothing of fine distinctions, is wont to draw a sharp line between the region of illusions and that of sane intelligence. To be the victim of an illusion is, in the popular judgment, to be excluded from the category of rational men." But "most men are sometimes liable to illusion. Hardly anybody is always consistently sober and rational in his perceptions and beliefs. A momentary fatigue of the nerves, a little mental excitement, a relaxation of the effort of attention by which we continually take our bearings with respect to the real world about us, will produce

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just the same kind of confusion of reality and phantasm which we observe in the insane."

It is to difficulties of this character that the present chapter seeks to turn attention, because it is believed that they are curable by good health and the resolute Will.

One of these enemies of Will is *revery*, which is not of a true imagination because not controlled by the mind. Revery may therefore be banished by the Will, and a true imagination may be made to take its place.

*Exercise No. 1.* Whenever the mind exhibits a tendency to wander aimlessly from one thing to another, instantly check its roving. In order to this, select from its pictures a single image, and deliberately proceed to elaborate that, making it vivid, building up its various elements into a complete whole. In this work, banish the revery-mood and call up the resolute sense. Or weave the selected image into some train of purposed thought or action involving reasoning and an end to be attained. Consider the various motives and follow out the several consequences to an ultimate. Insist upon seeing vividly every picturable thing in the thought-train. Hold the mind steadily to the line determined on. Continue until the bent for revery is displaced by a habit of definite thinking.

Some minds are troubled with various *hallucinations*. Here, again, imagination is out of control, and feelings are made real and images are rendered objective because such is the case. There are so-called invalids who would now enjoy perfect health had they not deceived themselves originally and thus brought about conditions which would ruin the health of a savage. It is not "Christian Science," but common sense, which teaches that the mind may, by resolute assertion of Will, throw off many

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# Live in the Open of Right Vision. 241

physical discomforts. The writer once called upon a woman who had taken to her bed from sheer obstinacy. This was her only real disease. But it was real enough at that. Had she been maltreated, neglected, left to go hungry, or dragged out of her comfortable nest with the injunction to get well or get out, she would have recovered instantly. Had a hypnotic "doctor," a "Christian Scientist," or a "Metaphysician" secured her confidence, the "case" would have been golden capital.

*Exercise No. 2.* For a thousand imaginary ills the remedy is a thoroughly "oxidized" state of mind, a mind saturated with the atmosphere of common sense and good health, and a resolute contradiction by Will of the importance of the disease or pain. The remedy, thus, is not reiterated denial that the ill exists, for that is merely another invitation to insanity, and it often simply intensifies the difficulty; the mind should resolutely assert that the matter has no such importance as is suggested, and proceed to forget the idea by strenuous engagement in other considerations.

*Exercise No. 3.* Visual and auditory hallucinations may sometimes be banished by a wise assertion of Will. The mind should intensely insist that itself is master. Conditions underlying the images or sounds should be thoroughly investigated. These may be physical, requiring rest and change of scene and diet for correction. Or they may be mental, in which case the same course may be pursued, with a complete variation of interest, this being found in matters far out of the ordinary habits of life.

*Exercise No. 4.* In other cases the main thing is to get control of the hallucination. If it appear under cer-

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tain conditions, compel it to appear under other conditions. Persist in substituting a different image or sound. Then compel it to vanish at will. Finally dismiss it. These directions are more easily given than followed, to be sure; but the truth is that many of our ills are due to a weak and fickle Will, and this may be strengthened and trained by wise application to the difficulties suggested.

These pages do not offer a substitute for medical treatment. They are designed merely for ills of a light and temporary form. When difficulties become more than foolishness of fickle fancy, the science of experts is called for.

It is curious, it may be said in this connection, that our age has not outlived the *fear of ghosts*. People still see spectral visitors. The best remedy for ghosts, whether of the "haunted house," or the "scientific cabinet," is — Brains ! The next best cure of ghost-seeing is a resolute Will which shall demand an intimate and thorough acquaintance with every "spirit" who turns night into fantastic gyrations.

Exercise No. 5. Welcome the opportunity to "interview" a real live "spirit." Get as close to him as possible. Make the conditions for his appearing as perfect Always preserve a cheerful and even an as may be. humorous frame of mind. Banish all "chills" and "thrills." Give him your best joke and the oldest story -- for the newest everbody knows. It is a great achievement to make a ghost laugh. Insist upon his shaking hands with you. If he is a real ghost, and cares to convince you, he will be open to honest conditions. If he does not care to convince you, he is not honest, for why does he prowl around? If he insists that you must not touch him, inform him that you cannot otherwise believe in him. If opportunity offers, clutch him at all hazards. Never lose an opportunity to seize a ghost. This is the chance of your life, either to prove the reality of ghosts or the groundlessness of your fears or beliefs. In all cases, if what you see lies outside your eyes, you will lay hold on good (or bad) human flesh. If you seize the ghost, and your fingers pass through his spiritual tenuosity, one of two conclusions is certain : the ghost-scene is an exhibition, and you have been hypnotized, in which event you have your amusement, and hard work will keep your balance of mind; or your brain is out of order, and you would best consult a physician.

Exercise No. 6. There are, however, spirits which do not manifest to the eye, yet are terrible in power. Their arena is the heart. These are the spirits of fear. And these also may be banished by the resolute Will. It is first necessary to be an *honest person*. The honest soul need fear nothing. But the honest soul is not always wise, and fears do haunt the life of such; fear of man, fear of ill-luck, fear of failure, fear of misfortune, fear of death, fear of hell, fear of God. The name of fear is legion. It is, therefore, not probable that one who has been terrorized by these devils may banish them instantly, bag and baggage, once and for all; but it is as true as life that the honest soul may in time, by the persistent Will, cast them forth forever.

You *fear men* whom you suppose to be above you. Proceed, now, to build up a perfectly honest life; then meet them at every opportunity; learn their weaknesses as well as their virtues; will incessantly to fear them no more. Remember, especially, that there are other people who, with equal foolishness, fear yourself, and that those

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whom you fear are very likely troubled with fears in turn for others superior in their thought to themselves. And possibly they fear you as well. It was Grant's belief that the enemy was as much afraid as himself; he would therefore strike first. If, with a politic understanding of the word "strike," you can learn to plunge into the feared atmosphere of those you fear, you will certainly in time banish this imaginary evil.

Similarly with fear of ill-luck. This is superstition. The remedy is intelligence - as above. There are few failures with the honest soul and the persistent Will. Failure in the life of such an one is made admonition of experience and lesson for the future. Fear of misfortune is a coward's attitude. No misfortune ever befell an honest heart which might not be transformed into a blessing. Fear of death is anticipation of an experience which will or may bring its own antidote. If thou art right, fear not now, for thou wilt not then. Nature cares for the upright in that supreme hour. Fear of hell is either a ghost of theological making, or a most salutary and truthful incentive to climb out of hell's conditions. So long as you are out of hell now, fear nothing. If there is any danger of hell to-morrow, it is the prophecy of hell to-day. Fear of God dishonors Deity if it is fear of His law, His The honest soul fears — stands in way, His goodness. awe and reverence before — the Infinite. You need have no other fear if you come into harmony with His law.

It is in the power of mind to banish all irrational fears clean out of court. With a normal mind and a resolute Will, all these illusions of the imagination may be destroyed. *Cultivate the sane and resolute mood*.

RESOLVE TO WILL FOR MENTAL BALANCE. ATTENTION !

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# PART IV. - DESTRUCTION OF HABIT.

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"The other day," said Cyrus W. Field, at a banquet given in his honor in New York on the completion of the laying of the Atlantic Cable, "Mr. Lattimer Clark telegraphed from Ireland, across the ocean and back again, wITH A BATTERY FORMED IN A LADY'S THIMBLE! And now Mr. Collett writes me from Heart's Content: 'I have just sent' my compliments to Dr. Gould, of Cambridge, who is at Valentia, with a battery composed of a gun-cap, with a strip of zinc, EXCITED BY A DROP OF WATER, THE SIMPLE BULK OF A TEAR.'" That gun-cap battery is the human Will for compressed energy the wonder of the universe.

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#### CHAPTER XXIV,

#### DESTRUCTION OF IMMORAL HABITS.

"BUT if having been once defeated, thou shalt say, The next time I will conquer; and then the same thing over again, be sure that in the end thou wilt be brought to such a sorry and feeble state that henceforth thou wilt not so much as know that thou art sinning; but thou wilt begin to make excuses for the thing, and then confirm that saying of Hesiod to be true:

'With ills unending strives the putter-off.'"

- Epictetus.

Francis Bacon, writer of quotable old saws, said: "A man's nature runs either to herbs or weeds; therefore let him seasonably water the one, and destroy the other." The first part of this advice we have striven in preceding chapters to follow; destroying weeds of an immoral character is to be the business of the present.

A large portion of our life represents habit. This is not necessarily an evil; indeed, the establishment of habituated action is indispensable to intelligent existence. But the word "habit," as ordinarily understood, signifies fixed tendencies to action, either physical or mental, which are injurious, or foolish or morally wrong. As the great factor in the formation of all habits is repetition continued until attention is not required, the repeated assault of the Will directed by keenest attention and governed by

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desire until the fixed tendency is overcome, seems to be the only method for rooting out these obnoxious weeds of body and mind. A strong Will can master most habits at once, if the man genuinely desires that this be done. A continued effort to destroy evil habits must develop the Will. But this effort supposes conflicting desires or impulses — those running to the habit, and those opposing it. Hence the value of mental culture, and especially of strength of memory, imagination and Will, in order that the conflict may be made to turn in the right direction.

The first difficulty is a general want of self-control; a second is a faint or fickle perception of motives and consequences; a third is a bad memory of an evil past; a last is the weak desire for cure.

To overcome habits, then, one must bring his entire attention to the matter, must think intensely of the motives and outcomes involved, and must resolve to do all things necessary to turn the mind away from habit toward freedom. We affirm that we resolve; yet perhaps no resolution has really arisen in the mind. In a time of great sorrow, or of extreme excitement of pleasure, or of intense anger or disgust with self, or of fear of results, resolve sometimes is so deeply cut into the soul that it has opportunity to discover its ability to perform and to suffer, and to become habituated a little to the necessary discomfort of self-denial, and so to take a new hold by Will for a more persistent effort. By this time the "force of habit" and the test of continuance have become slightly less, while the power of Will has correspondingly grown. Perseverance now is sure prophet of reward.

It is a law, probably, that as much Will-power must be expended in curing a habit, as has been employed in acquiring it. The entire matter may be summed up in one word: All evil habits may be destroyed by the man who really DESIRES to master them.

Mark Twain has said that a person who has no bad habits which he can break off in a time of need, sickness, for example, is a moral pauper. He declared to his physician, who had accused him of using tobacco and coffee immoderately, together with tea and indigestible food and hot Scotches every night: "I can't make a reduction in these things because I lack the Will-power. Ι can cut them off entirely, but I can't merely modify them." His idea, to be taken seriously because it is fundamental good sense, is that the cure of bad habits is to be effected by destruction of desire for their indulgence. "The desire of course precedes the act, and should have one's attention; it can do but little good to refuse the act over and over again, always leaving the desire unmolested, unconquered; the desire will continue to assert itself, and will be almost sure to win in the long run. When the desire intrudes, it should be at once banished out of the mind. One should be on the watch for it all the time — otherwise it will get in. It must be taken in time and not allowed to get a lodgment. A desire constantly repulsed for a fortnight should die, then. The system of refusing the mere act, and leaving the desire in full force, is unintelligent war tactics, it seems to me."

Or, to put the matter in another way, the cure of habit depends upon keeping the right idea before the mind — either that of the goal or that of the consequence of yielding.

"The strong-willed man is the man who hears the still small voice unflinchingly," says Professor James, "and who, when the death-bringing consideration comes,

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looks at its face, consents to its presence (he is speaking of the cold consideration of reason), clings to it, affirms it, and holds it fast, in spite of the host of exciting mental images which rise in revolt against it and would expel it from the mind. Sustained in this way by a resolute effort of attention, the difficult object ere long, begins to call up its own conjuries and associates and ends by changing the disposition of the man's consciousness altogether."

"Everywhere, then, the function of the effort is the same; to keep affirming and adopting a thought which, if left to itself, would slip away. It may be cold and flat when the spontaneous mental drift is toward excitement, or great and arduous when the spontaneous drift is toward repose. In the one case the effort has to inhibit an explosion, in the other to arouse an obstructed Will."

Nevertheless, there is no joke about this destruction of desire. The function of the Will lies underneath the desire; to keep desire for indulgence out, and to make desire for freedom stronger. The latter is the work of right-mindedness, the former of a determined Will. After all, then, people are slaves to habit simply because they want to be slaves. When one has n't enough manhood genuinely to desire his own best interest, the case would seem to be hopeless.

"Moral action is action in the line of the greatest resistance."

Before going into the following pages, therefore, it will be well to decide definitely that you honestly wish to eliminate the evils mentioned. You have sought a strong Will. For what purpose, if you must yet remain a slave? Let the motto of all previous exercises now be held firmly in mind: I RESOLVE TO WILL! ATTENTION !! *Profanity.*— This is a mark of low breeding. In the long run the best breeding comes up from plebeian blood and common surroundings. It is the specialization of ordinary materials. You can contribute better than yourself to the fruit of your loins. Here is the golden faith of true Americanism.

Profanity is useless; it ruins spoken language; it causes trouble; it is undignified; it is immoral. Therefore, away with it !

Think the whole matter over, and set out to become a gentleman. Resolve to stop, now and forever. Keep the thought in mind; the profane man is a fool. When you slip again into the habit, do not pass the fault lightly, but reprove yourself severely. Resolve with increased fury of Will to banish the evil. Imagine the best woman you have ever known to be present, and then make your apologies to her offended dignity. If you feel that you must indulge, proceed with the foolishness of counting twenty-five, slowly and viciously because of your dishwater weakness; don't think "swear;" think twenty-five. If you are a rampant idiot in this respect, substitute at first a code of jargon for your profanity; when this habit is formed, break it according to the above instructions. You can now do this for the reason that you have shown successful Will in one direction, and there are no words quite so satisfactory to a profane person as those which you have ceased to use. Commit the following lines, and then repeat them, sing them, swear them incessantly, before and after each temptation:

> The crowning glory of the human mind Is language, with its high import. Profanity and lies — of kindred kind — Make words and fools the devil's sport.

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• Meanwhile, write out a complete list of all the profanity you are in the habit of using. Carry it about with you. Frequently read it, take in its significance, understand its utter folly. At every reading, resolve to rid your vocabulary of every word. Ten days ought to cure this habit for all time.

*Exaggeration.*—A good deal of downright lying is due to a bent for exaggeration. A lively imagination and a vivacious temperament may easily induce enlarged or colored statements without intention to deceive. This fault become a habit, the liar is born, unconscious of his The intended lie is probably a rarity. Oftentalents. times people state as facts what are merely conclusions from their own impressions. This is especially apt to be the case when themselves are involved. They do not intend to utter falsehoods; they do not assert what they consciously know to be untrue; but they do assert what they do not surely know to be the fact. When a man states a thing or truth as fact, it is his business to know that it is certainly not false. We gather from the facts which we do know conclusions which we think must be Then we proclaim our conclusions as realities. We true. do not take the trouble to tell *merely* what we surely know --- that is, facts; but we proceed across lots, because it is easier, and we rather like that way, to assert our opinions as bald actualities. Here we have the heart of lying --carelessness as to exact truth. Few people relate ordinary matters with naked veracity. "The thing was so and so." "He said." "I said." Etc., etc. He did not say exactly that, but just a trifle less. You did not say exactly that, but just a trifle more. The thing was not absolutely so and so, but just a trifle different. All this you know well enough; but you desire to be interesting, and, before you are aware of it, you are carried along in the zest of anecdote. And you are conscious of this fact, but you thrust the feeling into the background and go on with "picturesque speech." In plain English, you are next thing to a liar.

A partial remedy will be suggested under the habit "garrulousness." The man who strips his statements to the fewest possible words is not often an exaggerator, in the nature of the case, and is seldom a liar. You should therefore cultivate abbreviated speech, however much patience and practice may be required. It might do you a deal of good to conclude, and to say softly to yourself an hundred times a day for a month: "I am a liar! I am a liar!" Confessing this, the next story you tell will not be so funny— the humorist who sticks to absolute truth is a laughing grave-yard— but you will become a great deal "longer" on veracity.

Then you must thoroughly free yourself from the fog of impressions. Imagine your mind to be a judge and your tongue to be a witness. The witness must confine himself to facts - to what he has seen and heard, not what he has believed about these matters. Example: The tongue testifies ---- "The man was running down the street. He had a toothache." "Was he really running?" "Well, no; he was walking rapidly, almost in a run." Now, why didn't you say exactly that? Because you wanted your incident to be lively. "How do you know that the man had a toothache?" "Why, he had his hand on his face, and his expression was distorted." As a matter of fact, the man had bitten his tongue, and his look merely indicated that he had discovered that this member was not designed for mastication. It was just the regular

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statutory grimace. But you jumped to the conclusion that his tooth was making chaos of his peace of mind, and hence his appearance was "awful." Thus you proceeded to think, not what you saw, but your impression. You have related an inference for facts. It is necessary, therefore, that you should desperately resolve never to relate as truth what you do not positively know to be naked fact. This resolution must be sunk into the marrow of your soul, and held in mind continuously for months.

In the third place, you must discard your paint-pot. Your fancy idealizes or heightens all colors. A good honest blush is "as red as fire." A pleasant smile is "a vellow grin." "The shade of thought" is "bluer than a A sparkling laugh is "a lightning glare of whetstone." hilarity." Now, you must learn to see things as they are, and to tell them as you really see them. You are telling a story, and in it yourself and a few other people are made to say a dozen things which you know were never said. You paint their language in colors that are too high. If you are not past redemption, you were aware of this fact. During the entire recital an inner god is whispering, "No, no; that is not correct! Tone it down! Speak the truth!" But your rush of speech and interest are like lively fire-works, and everything is doubled and exaggerated. You continue to dash on the paint until at last the sober inner Truth-teller actually joins in the laugh, at the shock. After a little he rises up and shouts : "You are a liar! A liar!" At the end, he dies a violent, but a perfectly natural, death.

In order to overcome this habit, you must first use your senses, to know things just as they exist and occur. And you must practise daily, until it becomes a habit, the art of telling facts as nakedly as possible. For example:

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recall some incident of yesterday, and proceed to narrate it, coldly and slowly, in the fewest words, and with absolutely no exaggeration. Meanwhile, resolve, and state your resolution aloud, in the briefest and coldest manner: " I will henceforth reject impressions and all adjective coloring, and confine myself entirely to actual facts." To bring this about, you must determine, and begin now, to employ no adjective word if you can make sense without it, and, when the adjective must appear, to use the poorest of its In reality, that word will be the very best, though kind. at first it may look like a featherless bird. The bird will in time get all the feathers required, and a "perfectly wonderful liar" will have become a man of plain but reliable speech, a comfort to himself and a support of " English with a moral quality."

Does it follow that you must therefore fall into dulness?

A corpse and a fool fell into a bout Concerning the "art of dying;"
The fool sought the grave, and the corpse stepped out, That truth might come of trying.
"The thing is just as it is, no doubt," Said the fool; "I 'in done with lying."
The corpse observed: "You're a foolish knave; The thing is just — what is it? Betwixt good life and this cold grave

Is merely an actual visit."

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And the fool reflected: "Who shall save? If I lie not, I shall miss it."

Betwixt good wit and grave-yard speech The great world shines to warn and teach: With fools there's never a cure for lying Save the *bona fide* act of dying.

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Irritability and Anger. - Irritation is the germ of There are those, however, who become irritable anger. without explosions of wrath. Very likely their difficulty is physical. A set of unstrung nerves is often the result of wrong-doing, but nevertheless demands the sympathy of the possessors of good health. Weak and disordered nerves are a misfortune, whatever their cause, and should be so treated. The cure in such a case would seem to be rest and treatment by medical specialists of unquestioned standing. Yet here also the Will may find its opportunity. It can do little without scientific assistance, but, thus aided, it may and does accomplish much. If the sick may wisely be exhorted to a resolute fight, much more those who are irritable because of a "touchy" and faultfinding disposition. With reasonably well people irritability and anger are inexcusable. You may thrust these devils out of your life if you honestly desire to do so. In most cases this may be done by a sheer exercise of Will. Certainly with a little artificial assistance, the task is sure to end in success.

"Refuse to express a passion and it dies. Count ten before venting your anger, and its occasion seems ridiculous."

But you must stop violating physical law, and resolve to live according to the dictates of a sound judgment.

Get plenty of perfect sleep. Drink plenty of pure water — and nothing intoxicating. Eat plenty of wholesome food. Secure after dinner at least fifteen and ordinarily not more than thirty minutes of quiet and rest. If your habits are sedentary, take a proper amount of exercise daily. If you are a muscular toiler, find some interesting "fad," and in it vary your activities. Live regularly. Banish tobacco. Cultivate a cheerful state of mind. You can do this if you will. Entertain only pleasing and elevating views and feelings; all others you must resolutely forego. Do n't be foolish and brood over wrongs and unpleasant conditions, whether fancied or real. You are not an egg-laying fowl. Brooding hatches devils only.

Don't worry. Whenever you are tempted to do so, play the buffoon, or recall the funniest story you know. You will be out of the mood, but it can be forced. Bury yourself in humor; laugh; assert your Will; shout to your soul: "I will not worry!"

"If you sit all day in a moping posture," remarks Professor James, "sigh and reply to everything with a dismal voice, your melancholy lingers. If we wish to conquer undesirable emotional tendencies in ourselves, we must assiduously, and in the first instance cold-bloodedly, go through the outward motions of those contrary dispositions we prefer to cultivate. The reward of persistency will infallibly come, in the fading out of the sullenness or depression and the advent of real cheerfulness and kindliness in their stead."

In plain, untechnical language, Dr. Geo. W. Jacoby has said, "Worry works its irreparable injury through certain cells of the brain, and that delicate mechanism being the nutritive centre of the body, the other organs become gradually affected. Thus some disease of these organs or a combination of organic maladies arising, death finally ensues.

"Scientifically, but little is known about those subtle senses — perception, thought, judgment and reason — except that they are closeted behind the frontal bones, and that it is here the Will-power is generated to be communicated to every other part of the body. The cells located

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here, some of them in constant service, others acting only now and then, are the most important in the brain. They are the mental citadel, and it is here the awful malady we call worry makes its first deadly assault.

"Considered as a disease, worry, when it does not kill outright, frequently injures to the extent of inducing sickness, physical discomfort and the inclination to seek relief in suicide. It is, perhaps, one of the worst of ills to which the mind is heir.

"The remedy for the evil lies in the training of the Will to cast off cares and seek a change of occupation when the first warning is sounded by Nature in intellectual lassitude and disinterestedness in life. Relaxation is the certain foe of worry, and 'don't fret' one of the healthiest of maxims."

If you must indulge in a habit which has never yet accomplished one item of good, find some person who seems to be worry-proof, and companion with him until he partakes of your mood. You will then cease worrying for the time being, and you may go hence with the full assurance that immediately on your absence he will recover. It is not his fad.

You must resolve to discover some good, some bright side, some pleasing element, in everything and in every situation. You must make this a real pursuit of your mind.

You must keep before your thought, in relation to all those with whom you come in contact, their virtues and excellence. Cultivate that charity which thinks no ill.

You must read only that which is agreeable and useful. Shun the blue book, the yellow journal, tainted fiction, and all that is skeptical toward the wonder and glory of life.

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So far as feelings are concerned, live only in the present. The past is done for; it is not half so bad as you suppose. Verify this by recalling its pleasures and successes alone, resolutely ignoring its sadness and failures. *Live in the present of a sunny mood*. Anticipate nothing but good in the future. Burn all doleful prophecies; they are lies. Some evil must befall you, but those about which you are certain will never "come true." The devil is no prophet.

Companion with cheerful thoughts and people exclusively. Why be friendly with those who are miserable for the sake of their deadly comfort? Let the dead bury their dead. This does not contradict the law of kindness. If your motive is their good, you are then armed against contagion.

On the morning of each day, find some pleasant or inspiring thought, blaze it deeply into your mind, and cling to it during the hours. Do not let it escape you a moment. Repeat it when irritable. Repeat it when tempted to anger. Repeat it as you perceive the shadows of melancholy stealing over your soul. Invest it with magical power. Constitute it an amulet or charm.

Preserve a daily record of instances in which you have shown irritability or anger or melancholy. Be exact in this; let it be faithful and honest personal history. At the close of each day, write it; then read it; then resolve to improve. At intervals review that record, and note progress. State the fact in your diary, and remember it for encouragement. Continue until you are master.

On no provocation permit yourself to fall into melancholy, or to show irritation or anger, in company with another person. Never forget your self-respect. You must remember that *man is entitled to be happy*. People

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and things about you are irritating and depressing, no doubt; but observe this fact, that many with whom you become angry will merely exult in your downfall, deriving unworthy pleasure from your weakness. Why should you contribute to such enjoyment while rendering yourself miserable? Why make distress for yourself, whatever other people may do? Here is a kind of living suicide. Resolve to be happy. You are not so when irritated, and you simply give the unkind an unnecessary advantage. Your melancholy may be the sole source of enjoyment for some people who protest, nevertheless, that you are causing them misery; why should you play such a fool's part?

Don't try to be a martyr! Don't assume the role of suffering innocence! Don't pity yourself! The man who pities himself is lost. Don't nurse your nerves! Don't coddle your whims! Don't baby your sins!

Stand for your rights, control your feelings, insist on a happy frame of mind, take frequently a moral bath in honest, manful Will-power, and live absolutely above the feeble-minded expletive, the wretched sarcasm, the dastardly fling, the cowardly meanness, the cellar of miasmatic brooding and the psycho-physical poison of anger!

Brooding o'er ills, the irritable soul

Creates the evils feared and hugs its pain. — See thou some good in every somber whole, And, viewing excellence, forget life's dole In will the last sweet drop of joy to drain.

*Evil Imaginations.* — Opposed to purity, to cleanliness, to personal dignity, to moral vigor, to health of body and soul, this habit has its roots in a degraded tone of mind. As Pope wrote:

"'T is the first virtue vices to abhor, And the first wisdom to be fools no more."

Two things are therefore observable : desire for evil, and a want of proper mental occupation. The desire can be mastered by improvement in health, and by substitution of worthy thought in the mind. The first general treatment must be physical. Nerves which, so to speak, are flattened and grooved, must be brought back to the full sphere of health by the varied activities of inspiring inter-You must co-operate by putting yourself in a healthests. ful régime of daily living. You must live regularly, as far as possible. You must bring yourself to a plain and simple diet, avoiding alcohol in every form, and, if injurious, tea and coffee. You must bathe swiftly every day, rinse in clean and gradually cooling water, and rub thoroughly with coarse towels until you are perfectly dry and all aglow. Your thought must immediately be taken up with rugged, active affairs. You must resolutely compel yourself to engage in systematic, but not violent, exercise. You must absolutely shun every luxury of an enervating nature. Your amusements must be entirely free from any unworthy excitement. You must cultivate an ideal of womanhood as an ever-present portrait in the gallery of thought --- innocent, dignified, saintly.

On occasion, recite heroic poetry or exalted prose, which you have learned for the purpose. Or recall some stirring event in your own life, or some humorous incident, driving the mind into healthful moods.

You must make it your business to occupy the mind with plans, ideas, trains of reasoning, which are practical, noble and profoundly interesting. It may be well to take up some problem of real life as a daily subject of thought, to assail it with questions, to analyze its difficulties, to discover its relations, to bore steadfastly into it, until you have arrived at a solution which seems to be reasonable

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or satisfactory. Then go into another subject and treat it in the same manner.

Whenever an unworthy thought occurs to you, thrust it aside and replace it by a better.

Remember, you are to fight this evil *indirectly*, never directly. So long as your mind is upon it to destroy it, it still remains. Therefore make your main fight by occupying the field of thought with values and nobilities.

It is true here as it is with reference to every other habit: If you say, "I cannot," you desire not to conquer. Every habit is rooted in desire. Kill the desire. Or better, reverse the desire. Example: "I desire this or that indulgence." Substitute for this. "I desire its opposite; I desire the correlative good; I desire freedom!" There is nothing which a man cannot do, reasonably speaking, if he actually and profoundly desires it.

Tobacco and Liquor Habit. — If there is not enough manhood left in you to desire reform, you must consult a physician or a "cure"; and if this will avail nothing, then, to be sure, you must go on a slave.

But if your manhood is still sufficient for these things, you must waste no time over these habits, as such, or directly considered. You must treat with desire, first, middle, last and directly, leaving habit to take care of itself. Thus, you must banish desire for stimulants by substituting for it desires of other descriptions. Keep the first out of mind. Keep the latter forever in thought.

Illustrations: One who visits a "Keely Cure" and is reformed, falls, in a few months, into the old habit. It is said his case is hopeless; so it is, but not for anything in the treatment; the man doesn't genuinely desire freedom. He drinks now because he desires indulgence, or

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because he does *not* desire reform. His appetite is his plea; but his desire lies under his appetite. Were he confronted by a loaded rifle, with the assurance of a court of law that the instant he drank this first glass which he holds to his lips he would be shot to death like a dog, he would defer the indulgence because desiring life better than one drink. The contrary is asserted, but it is simply the exaggeration of deluded martyrdom.

A certain man had put drink in place of wife, family and honor. Awakened in his bed, after a prolonged "spree," with a fiery craving for alcohol, he abjectly begged his wife to fetch him whiskey. She coldly refused. In his torment, he promised that if she would grant this one request, he would forever abjure the use of Thereat she yielded. He drank as a babe drinks drink. But he kept his word. Here was right desire milk. harnessed to Will. But the wife furnished ready hot coffee every hour of the day and night during months. Many men continue to drink whose wives or mothers lack wit and the power of - simulating affection. Womanly "coddling" is a divine institution. A reforming drinker is weak in nerves and a baby in soul; let his womenfolk pour wrath upon drink and nurse the man for what he is, a hero with no legs to stand on.

A young man discovered the alternative: drink and a perfect mixture of ruin and disgrace, or total abstinence with large success. He got into his soul, first of all, a mighty desire for freedom, and then a great determination to suffer; he could suffer if he could not stop the use of alcohol. He went into the battle — and fell. He sobered, got a new desire for reform, and went into the fight once again. He suffered torments beyond description. His body was an armed enemy. His nervous system massed

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itself upon his resolution with persistent assaults which ceased not, day or night, during months. He received assistance from no "cure" and no religious experience, so far as he could determine. Hourly he held conversations with his stomach, saying to that organ with clenched fists and shut teeth, "You cannot and shall not have drink." He never yielded the second time. He triumphed, of course. Here was desire harnessed to Will.

"How many excuses does the drunkard find," writes Professor James, like a scientific reformer, "when each new temptation comes! It is a new brand of liquor which the interests of intellectual culture in such matters oblige him to test; moreover it is poured out and it is sin to waste it; or others are drinking and it would be churlishness to refuse; or it is but to enable him to sleep, or just to get through this job of work; or it is n't drinking, it is because he feels so cold; or it is Christmas-day; or it is a means of stimulating him to make a more powerful resolution in favor of abstinence than any he has hitherto made; or it is just this once, and once does n't count, etc., -it is, in fact, anything you like except being a drunk-That is the conception that will not stay before the ard. poor soul's attention. But if he once gets able to pick out that way of conceiving from all the other possible ways of conceiving the various opportunities which occur, if through thick and thin he holds to it that this is being a drunkard and is nothing else, he is not likely to remain one long."

The drink-habit is partly psychic, partly physical. In either case the desire must be displaced by a stronger motive. A mediæval legend illustrates this law. The people of Gubio were terrorized by a wolf, and Saint Francis undertook to tame the animal. He went outside the walls of the town, and, meeting the wolf, said to him : "I wish to make peace between you and these people, Brother Wolf, so that you may offend them no more, and neither they nor their dogs shall attack you." Then, as the wolf laid his paw on the saint's hand, in token of a covenant, he promised that the animal should be fed during the rest of his life. "For well I know that all your evil deeds were caused by hunger."

If the drink-habit is caused by a physical condition, it should be counteracted by a régime of food and innocent drink that shall maintain a state of physical satisfaction. A full meal is a sound foundation for a good Will. If the habit is the result of a psychic desire, the Will must be bolstered by a new psychic ideal, of any character whatever. Anything that will introduce to the mind, and maintain there, a suggestion stronger than that of liquor, will win — and nothing less can win.

Hugh Miller relates that a man-of-war sailor in an engagement had become so exhausted that he could scarcely lift a marlinspike, but, the enemy renewing the fight, "a thrill like that of an electric shock passed through the frame of the exhausted sailor; his fatigue at once left him; and, vigorous and strong as when the action first began, he found himself able, as before, to run out the one side of a twenty-four pounder."

The habit-conquering Will must be fed.

All effective cures of these habits are based upon genuine desire for reform. It is a question of balance. If you desire freedom more than tobacco or drink, youhave then simply to cut off the habits and to keep the thought of indulgence resolutely out of the mind. "Cures" are probably beneficial, but this is because they are nerve-treatments and relieve the physical tension.

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Some physicians recommend for the tobacco-habit the incessant eating of peanuts, inasmuch as a condition of the stomach seems to be engendered by them which revolts against nicotine. If you can nauseate a man every time he craves tobacco he will cease to desire it. It is said that milk has the same effect in some cases. Every person long addicted to these habits needs some medical assistance, because a physical state is involved which usually requires counteraction. Having then, a genuine desire for reform, follow the directions below:

Procure a tonic prescription from a physician who understands your case. Eat heartily plain food, especially any kind which does not seem to agree with tobacco or alcohol, and keep forever in mind the goal of freedom. Eat peanuts or drink milk instead of indulging your appetite in habit. Fix deeply in your soul the conviction that the difficulty is not insuperable, but will yield in time. This is true, because the entire physical system tends to adapt itself to new conditions. Continue these reform conditions long enough, and you are a free man.

Do n't talk about your effort. Do n't dwell upon your suffering. Keep yourself busy, in out-of-door activity as much as possible. Contrive to get a great amount of sound sleep every day. Take a noon nap daily. Flood your stomach with pure water day after day. If the weather permits, perspire freely. Put tobacco and liquor out of sight. Keep them out of mind. When their thought arises, banish the suggestion instantly. As you do so, and in order to do so, set the mind upon other matters.

Don't suffer yourself to fall into the "dead stare" that unconscious stand-still of mind which occasionally seizes men who are fighting these battles. Anticipate such "spells," and throw yourself into action requiring no concentration of thought.

Do n't pity yourself. Entertain no sympathy for your suffering nor your weakness. Do n't play martyr. Do n't class yourself with heroic reformers. Do n't nurse your egotism. Do n't imagine that you are doing some great thing. Forget all these temptations. People have lost track of neuralgia over Mark Twain's "Innocents Abroad," and have fought on in battle with shattered arms. You can absolutely forget tobacco and alcohol, if you determine to do so.

Don't ask the Divine Being to cure these habits. All such "cures" have been psychological. Deity is the author of a true psychology, and religious experience is psychological, to be sure; but the Infinite works through His own laws, one of which, underlying the crowning achievement of moral realms, soul development, is that Divine help is given to no human being in an especial manner or degree who can achieve success by obedience to ordinary principles of right living.

A person once declared that "the Lord had taken away his craving for tobacco." When closely and persistently questioned, he confessed that there had been times at first wherein his throat and mouth had felt "raw," one of the symptoms of tobacco denial. He had forgotten his desire in his intense religious excitement. Here was "Divine assistance," of course, but without any distinctively supernatural element.

Some people can get "cured at the altar." It does n't matter what notions they entertain, so long as they escape the "beggarly elements." But other people can never quite surrender to the auto-suggestion necessary, and frequently these fail of achieving what is called "victory"

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because they rely upon mistaken ideas and ignore the true law of these subjects, the curability of habits where there is genuine desire backed by resolute Will and proper mental conditions. Any method which will create desire for reform, foster determination, and occupy the mind with absorbing thought or excitement long enough to enable the system to readjust itself, will realize the happy results of the "converted drunkard" or the "sanctified tobacco user."

None of these reflections, be it noted, is opposed to religion, because religion is psychological, in the nature of the case, and therefore, by so much, true. The Divine Being may be supposed to occupy the field of psychological laws as truly as that of physical. He is the reality of human nature and its phenomena. It is not infidel to affirm that happiness and moral health come of obedience to law.

Miracles are only legitimate when man is absolutely helpless.

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#### CHAPTER XXV.

#### CORRECTION OF OTHER HABITS.

**'' MPURE** thought, despondent, hopeless, repining, fault-finding, fretful, slanderous thought, is certain to make the blood impure and fill the system with disease.

"So with certain habits of body consequent on such habits of thought, such as the habit of worry, the habit of laying undue stress on things not the most needful for the hour; the habit of trouble borrowing and many others, which permeate and influence every act of life. Their combined effect is exhaustion, and exhaustion is the real mother of most of the ills flesh is heir to." — Prentice Mulford.

"We are continually denying," said Henry Ward Beecher, "that we have habits which we have been practising all our lives. Here is a man who has lived forty or fifty years; and a chance shot sentence or word lances him and reveals to him a trait which he has always possessed, but which, until now, he had not the remotest idea that he possessed. For forty or fifty years he has been fooling himself about a matter as plain as the nose on his face."

Slang. — Perhaps one such unconscious habit is that of slang. Some people are, indeed, slaves to the tyrant, "Correct Style." There is a golden mean. It is related of a college professor that his usual manner of speaking

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was so excessively elegant that he really obscured the natural scintillations of a bright mind; he was dull where a slight admixture of the "common parlance" would have imparted vivacity to his otherwise interesting conversation. He stands as a type of the few uncanny and "literary fellows."

One may indulge slightly in slang as an agreeable concession to a work-a-day world, but its habitual use indicates a want of self-control.

"The use of *slang*," said Dr. O. W. Holmes, "or cheap generic terms, as a substitute for differentiated specific expressions, is at once a sign and a cause of mental atrophy. It is the way in which a lazy adult shifts the trouble of finding any exact meaning in his (or her) conversation on the other party. If both talkers are indolent, all their talk lapses into the vague generalities of early childhood, with the disadvantage of a vulgar phraseology. It is a prevalent social vice of the time, as it has been of times that are past."

The habit may be destroyed by following the suggestions relating to profanity and garrulousness.

Remember that slang consisted originally of the "cant words used by thieves, peddlers, beggars, and the vagabond classes generally."

Cultivate the society of the best speech. "If you hear poor English and read poor English," said Richard Grant White, "you will pretty surely speak poor English and write poor English."

Commit the following lines, and resolve to act accordingly :

" In words, as fashions, the same rule will hold, Alike fantastic if too new or old;

Be not the first by whom the new are tried, Nor yet the last to lay the old aside."

Hesitation of Speech. — It may be that the stammerer's ancestry could never get well quit of a clear statement. Many people can make no smooth headway through a simple utterance of fact or opinion. With real "stuttering" we have here nothing to do. Those who stammer, without rhyme or reason, are but themselves at fault. Perhaps the difficulty is due to a want of "steam" sufficient to force a clear expression of thought; some people do well when excited or angry, but in calm moments they make sad work of it. Perhaps, again, the trouble is owing to an amount of "steam" which they cannot control; they speak smoothly when not disturbed, but excitement causes them to sputter like a fire-hose out of which water is failing. Persistent practice of the suggestions below ought to cure this difficulty, whatever its cause, except in case of physical deformity.

Recall some incident of your experience or observation occurring within the last twenty-four hours. Deliberately and rapidly recite, in an ordinary tone of voice, and as if speaking to some person, a connected account of the entire transaction. Speak as rapidly as possible. Do not permit yourself to pause an instant for want of a proper word; thrust in any word, as nearly right as may be, or even one having no related significance — any word, and go swiftly on to the end.

When you have begun a sentence, plunge straight through it to the close. Then proceed in the same manner with the next, and drive yourself to the finish of your account.

Now repeat the process, resolving to employ better language with each sentence; but do not pause an instant: force yourself to say what you desire *in some way*, no matter whether elegant or not. Continue daily practice of these directions until your difficulty is overcome.

But meanwhile, one fault in your speech is this: you do not consciously think your thought in actual words. This you must learn to do. Recall, then, some subject of thought on which you have an opinion. Proceed, now, to state that opinion exactly to yourself and in an ordinary tone of voice. The exercise may be varied by pronouncing the words mentally, but do not fall into that imbecile habit of moving the lips. The mind can think words without physical aids. Your opinion must be uttered rapidly, the Will compelling the thought to march on without hesitation, no matter what an occasional word may chance to be. You have two things to learn: to think exact thoughts in actual words; and to think them with the greatest speed.

It will assist you, now, if you will begin to write the opinion or account as swiftly as you can dash the pen across the page. Work here also with fierce energy, never pausing an instant, but always, when tempted to hesitate, writing the best word of which you can think or throwing in a dash or any word coming to mind. When this is done, sentence after sentence, read the whole, and proceed to criticise and correct; then rewrite in a better manner but with all possible speed.

Commit to memory and keep in mind the following rules :

I will speak rapidly — or slowly, as required.

I will never stop for a word.

I will never pause to correct a word or a phrase.

I will never leave a sentence unfinished.

I will never turn back in a sentence.

I will use the best possible language.

I will not speak in two styles — one for common life, and one for uncommon occasions. I will adopt a good style and always employ this.

I will not speak loosely, and I will not converse like a prig or a pedant. I will be correct, yet simple; elegant, yet unaffected.

*Mind-wandering.* — Elsewhere, in Chapter XXIII, will be found other pertinent remarks on this fault. The importance of the topic cannot be overestimated, and it will therefore bear further suggestions.

The wandering mind is the thoughtless mind. Thought loves the highway; notions climb the fences. Thoughts are trained hounds; fancies are puppies — off for every scent. It would weary the intellect of a Newton to follow the wanderings of a young dog. Wandering thoughts waste the brain, and they get no game. The uncontrolled brain is a fool's paradise. Nothing comes of the mind which cannot stick. The cure of mind-wandering is control by the Will. The practice here suggested will cure this senseless fault, and at the same time strengthen the Will itself.

In reading, always proceed slowly, until you have acquired the power of rapid comprehension. Select some good sentence for reading. Read it, slowly, carefully, understanding every word. Ten notions have flitted across the field of thought. Resolve to keep that field clear. Read the sentence again, proceeding as before, and willing intensely to hold to its thought and nothing else. Continue to read that sentence until you can attend absolutely without a single failure to what it says. When you can read it, with nothing whatever save its own thought in mind, take your eyes from the page and repeat it—the thought, not the words—in the best possible manner. Your mind has now wandered. Go back and read the sentence again, giving it exclusive attention; then state in mental words its thought, holding yourself to complete absorption in the matter.

Continue this exercise until you can confine the mind to that thought with not the shadow of another idea. Then proceed with further reading in exactly the same way. You will not make much progress at the start. Your habit is of long standing, and it will require great patience and perseverance to destroy it. But the thing can certainly be done. Remember! For what are you reading at all? Really to read—genuinely to think. Here are goals which are worth untiring labor and unlimited time. A page a day which the mind bores its way into is better than a book read carelessly in one hour.

When about to read, ask yourself, "Why am I to read this matter?" Find that out; then insist upon getting what you are after. Read the first sentence, and ask, "What did that sentence mean and say?" Read the sentence until you know and can tell the fact or truth in your own words. Proceed thus to the close of the first paragraph, and ask, "Exactly what does this paragraph declare?" Persist in reading the same paragraph until you can relate its thought. Continue these exercises to the complete mastery of thoughtful reading. You will find your mind-wandering slowly vanishing.

While engaged in business or other matters, pause frequently to note what you are thinking about. You will meet with many surprises. Catch yourself indulging some train of fancy, and then ask, "Has this any value to me? Am I thinking out the matter in which I am physically engaged, or on which I set out, or am I merely running

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about in it like a puppy in a new field?" Keep the mind upon thoughts of value. They need not relate to death and the judgment; pleasant thoughts are not unlawful. Compel your mind to think, not only thoughts of value, but in a connected way as well. Stand guard over your own mind. Dispel every fleeting fancy and uncalled notion not germane to the thing in hand, as far as possible. Cultivate a reliable and purposeful intellect. Commit the following lines to memory, and make the verse a talisman against wandering thoughts :

> A wandering mind is like a shooting star; With orbit none, it yields a transcient light.— The mind God launched across Creation's bar Hath His omnipotence—great Reason's might.

Garrulousness. — The majority of people talk too much, often saying nothing, or what is, perhaps, the worse for themselves, uttering words which they afterwards wish had been left unsaid. There are others who are as uncommunicative as the oyster - and not always, when they open their mouths, does a pearl fall to your prize. They are unduly and disagreeably reticent. They imagine that all secrets are of priceless value, and will not, save at the point of the bayonet, yield their name, their age, their shoe-maker or their last joke. They are painful rebukes. They are solemn judges. They are preëminently superior people. Wisdom nestles, like prenatal Minerva, in their Jovian brains. In social life they are fallen logs, against which the stream of conversation dashes and from which it turns aside in sparkling agita-In business they are enigmas, perennial objects of tion. suspicion. They do not, as a rule, make many friends, although when they do, these stand by to the death. For

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if you love the Sphynx, it is a desperate case. They are not amenable to instruction, and suggestions of the nature of these pages are useless. They must "gang their ain gait," other people rejoicing in the reflection that either Heaven or the Judgment will probably afford them some slight opportunity for self-revelation.

The opposite class are numerous, and, because they talk too much, are objects of a fellow-feeling among men and are believed to be amenable to improvement. The following rules will cure garrulousness, if obeyed to the letter.

At the beginning of each day for, say, three months, run over in your mind all matters that are of vital importance to your social and business life. You will discover some things which you ought to keep to yourself. Make an iron-clad resolution to reveal them to no human being. Remember ! Remember ! When in conversation with others, recall that resolution. Remember, yes, remember !! If you fail during the day, remember ! remember ! and renew the resolution on the next day. Stand by it! Carry it in mind every hour. In the evening review your success or failure, and saturate your thought with condemnation and with fiercer determination to reform. Do not yield until you can instantly repress any impulse to speak on any subject. In three months you will be master of your tongue.

You are using too many words at all times. This fault can be corrected. You must, in order to improvement, cultivate terseness of speech. Practise every day for a year the following. This is labor, but the result will amply repay you :

Think a fairly long statement concerning some object, person or event. You must deliberately think in

words, making an intelligible sentence. Now write it out in full. We will call this statement "A." Repeat it, attending to your own voice. How does it sound? Is the sentence the best that you can make? If not, improve it. Now reduce it to its lowest possible terms as a clear, definite and complete statement. Write it on another sheet of paper. Repeat it, noting its sound. Then determine to cut it down one-third, or even onehalf. Persevere until this is done. Write the result on a third sheet of paper. Now compare the three statements. Compute the per cent. of reduction. You will be astonished to observe the waste of breath and language in your ordinary conversation.

Resolve to carry out the idea of condensation in all your speech. In the course of a few months you will discover two things: first, your vocabulary will have become larger and better, because this effort requires the use of dictionaries and thoughtful practice with words; secondly, your manner of speaking will have become surprisingly condensed and intelligent.

Select, further, some author whose style is chaste and condensed. Read his works carefully, a little every day. Following the rules for memory, commit some of your author's best sentences and paragraphs. A small book which is a condensation of a larger one may be used in connection with the preceding suggestion. In time this practice will, without any special effort on your part, greatly modify your general style of speech.

No one will affirm that Carlyle's flowing and tumultuous chaos of words is a finished globe of conventional economy in the matter of language; but this Thunderer has thoughts and is recognized as a wizard with our mighty English. Read the following, therefore; cut it

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deeply into memory, and live in the atmosphere of its suggestion:

"The great silent men! Looking around on the noisy inanity of the world, words with little meaning, actions with little worth, one loves to reflect on the great Empire of Silence. The noble silent men, scattered here and there, each in his department; silently thinking, silently working; whom no Morning Newspaper makes mention of! They are the salt of the Earth. A country that has none or few of these is in a bad way. Like a forest which had no roots; which had all turned into leaves and boughs; --- which must soon wither and be no forest. Woe for us if we had nothing but what we can show, or speak. Silence, the great Empire of Silence; higher than the stars; deeper than the Kingdoms of Death! It alone is great; all else is small."

Thoughtlessness. — This is the habit which causes one to miss his train, forget his wife's message, send an important letter without signature, rush to keep an engagement an hour late, omit to carry his pocket-book to church, dress for an evening party without a necktie, leave the comb in her hair, and cry, when the house is afire, "Where is the baby?" It affords the humorist his greatest opportunity and makes deadly enemies of bosom friends. It reigns in the fool's paradise, and divorces those whom "God hath joined together." It may and ought to be cured. The main secret of remedy is, of course, the resolute Will. Every habit which men confess can be broken, if it be thoroughly willed that the thing must and shall be done.

You must resolve every day until it ceases to be necessary, as soon as you rise, to remember whatever you ought to remember during that day. It would be better to so resolve at morning and at noon. At the close of the time limited, you should recall wherein you have failed, and spend a few moments in deliberate thought on the folly of this fault.

You must ask yourself, concerning any particular matter requiring attention, "Why do I wish to remember this thing? Who will suffer if I fail? Who will be benefited if I succeed?"

You must make up your mind absolutely never to defer what ought to be done at some time, and may be done immediately. The moment you think of a matter which you wish to attend to, proceed instantly to do it. If it is impossible at the time, charge your mind with it again, state why it must be done, and when you will give it attention. Do it then at almost any cost. You are fixing a habit of recollection, and this is worth all inconvenience.

You must begin now to give your whole mind to whatever you undertake. Do nothing without full thought. Repeat to yourself: "I know what I am doing and why. This one thing I do." When the matter is finished, and before you allow yourself to think of anything else, review it carefully. Is it all complete? Is it exactly to your satisfaction? If not, go back and do it over again, following the above directions. This develops a habit of thinking on what you are doing.

You must never think of one thing while trying to do another — except in certain habituated tasks.

You must put yourself to inconvenience to make good any carelessness.

You must never allow yourself to become excited.

Practise daily for three months making a different

route which you will follow in going to and returning from your place of business, and never fail.

Determine every day, until unnecessary to recall, at a certain exact hour, some particular matter to which you will then attend. Keep the same hour for many days; then change the hour; continue until you are master in this respect. This will build up a habit of obeying your own orders.

At frequent intervals, during each day until unnecessary, stop all active work, and recall any particular matter which you ought to have attended to. Then recall any matter to which you must yet attend. Do not be hurried. Give your whole thought to these efforts. Immediately make good your negligence.

Never trust mere note-books for matters which a fair memory ought to retain. Never trust anything else for dates and important business transactions. Put no confidence in mnemonics; tie no strings to your fingers; make no associations (unless of the simplest kind) as helps. Use your Will. Compel yourself to obey that power.

Indecision. — There are those whose Will-power is very good when they have decided what they will do. But they find it difficult to arrive at decision. They balance the *pros and cons* to weariness, and cannot settle the matter in hand. That is to say, they believe themselves to be engaged as indicated. The truth is, their minds are confused, and it is but vaguely that they think at all. If this is your habit — that of indecision — you must summons your entire strength to its destruction. The difficulty is more or less constitutional; nevertheless, it may be overcome.

Carry always with you a strong sense of resolution.

Cultivate consciousness of self and self-possession.

Remember always where you are and what you are doing.

Under no circumstances permit yourself to become excited or confused. If you find either of these conditions obtaining, defer the matter until calmness returns. If it cannot be deferred, summons tremendous Will; remember, "I must be calm!" and decide as best you can. At the next emergency profit by this experience. But waste no energy in useless reviews of mistakes. Store away the mood of coolness for future use.

Learn to think of but one thing at a time. When engaged with any matter, put the whole mind upon that alone.

Make the difficulty and discomfort of indecision cause for immediate resolution.

When in doubt attend to motives singly. Think of one at a time clearly and forcibly. Do not become distracted by many considerations. In examining motives force a vivid conception of each, and then of all together. Then rapidly review all reasons, for and against, as nearly at once as possible. Then act! Decide! Take some chances. All men must do so more or less. Waste no time with consequent regrets.

For at least three months resolve every morning as to how you will dress. Do this quickly. Fix the exact order of procedure. Adhere strictly to your plan. Never yield; never hesitate. Dress as rapidly as possible. Vary the order each day, as far as may be done with your combination.

Resolve when you start for your office, or any objective point, that you will keep in mind what you are doing until you arrive. Do not plan the way at the start. Pro-

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ceed on your way; think that you are going; at the first opportunity for varying the course, pause an instant, think of reasons for one way or another, and immediately decide — to take this car or to follow that street; at the next opportunity, repeat the process. Continue until facility in quick decision in the matter is acquired.

You must cultivate the habit of acting in a rapid, energetic manner. Do everything you undertake with keen thought and a strong feeling of power.

You must above all learn promptness. Meet every engagement on the minute. Fulfil each duty exactly on time. Never dawdle in any matter. Be decisive in all things.

In addition to hours and dates ordinarily fixed in your life, make many artificial resolutions relating to time and manner, and religiously carry them out to the letter. Keep forever in mind the necessity of promptness, energy, quickness of action, strength of Will.

Want of Opinion. — The fundamental difficulty here is lack of thought. People who think have opinions. Thought can be cultivated only by exercise of Will, and in three ways: by *forced efforts* — see suggestions on mindwandering and on reading; by *reading*; and by *observation*.

You do not observe keenly and clearly what is going on about you. You must resolve and instantly begin to *see things*. It is a great art, that of seeing correctly. The wise man is he who *sees* what other people are *merely looking at*. You must determine to see things as they are. This means that you are to find out what they are. You can begin upon any common object; the ground; the grass; household furniture. After a time you will become

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interested, and you will then find yourself thinking. Then you will have opinions, because you will believe or know many matters.

You must discover wherein you are ignorant. That will be comparatively easy. Then you must set about finding all that you can discover upon some particular subject. Look around; ask questions; read papers, magazines, books. Keep the end in view, to know this subject Do not allow yourself to be diverted from to the bottom. Become a walking encyclopedia on this this purpose. one thing. When you have exhausted the matter as far as possible, you will possess genuine opinions. And you will then be eager to take another subject, and will follow it to the last farthing of value. The result will be — more opinions.

In the meantime, you will have discovered the luxury of intelligent opinions, and of the habit of forming your People accept the opinions of others because they own. are aware of their own ignorance. So soon as they become themselves informed, they decline this sort of superi-Want of opinion and want of knowledge are ority. The latter is the sole right remedy for the equivalent. former. But there is no cure for want of brains. Without brains so-called opinions are fools' quips. At the brainless person Nature wrings her helpless hands. It is a finality of despair.

Opinionativeness. — This habit is the outcome of a stubborn Will exercised by a blind soul. The opinionated man sees himself only. His Volitions are not so much strong and active as they are set and inert. The Will is here more or less diseased, because the mind has no proper outlook upon life. The mind supposes that it

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understands things, events and persons, but its real understanding is vague and partial. Could it know more, it would arrive at different views. It looks at the silver side of the shield; it ought to discover the other side; but it cannot do this. Certain aspects of events are presented; it cannot penetrate to additional phases. Views of people give it notions which are not real ideas because true motives of conduct are hidden. The opinionated person is usually wrong. As woman depends largely upon intuitions, when she betrays the fault here under consideration it is well-nigh incurable, for intuitions are They are divine when right, not amenable to reason. but the despair of man when wrong. The difficulty here lies in the fact that the opinionated soul views all things through itself, and magnifies its own personality to enormous proportions. It is ruled by subjective conditions which shut out the relations and perspective of the world.

> Who ne'er concedes the law of truth, That truth transcends his mind,
> Mistakes himself for God, and, sooth, With open eyes—stands blind:
> His soul a world, great "views" he spawns,
> While humans laugh and Nature yawns.

Such a conception of self can only be corrected by a true realization of the personality of other people. There are those who never actually appreciate the fact that their fellows are genuine existences. To them human beings are little more than phantoms, presenting various unsubstantial phenomena of life, but never *bona-fide* persons possessed of hearts and brains, and engaged in concrete realities. Why should phantoms have opinions? Themselves are real; themselves discover reasons for views;

themselves are therefore entitled to opinions. This right is not universal because other minds are not by them apprehended as actual. Hence the remedy for this species of insanity must go to the root of the difficulty. These people must learn to realize their fellows. If the habit of opinionativeness is to be cured, humanity must be made concrete and real in thought.

In order to this, let the following suggestions be practised during life. After death your happiness will largely depend upon your power to concede to your fellows a legitimate place in the universe.

Select one of your friends or acquaintances, and study that soul with no reference whatever to yourself. Learn his ways, his sentiments and emotions, his thoughts and motives. No matter whether these elements of his life are proper or improper, right or wrong; you are not to sit in judgment upon him, but merely to become thoroughly acquainted with his nature and character. In time you will discover that he thinks he has various reasons for his opinions, which you are not to condemn, because that is not the thing in hand, but which you are vividly to realize as facts in his life. Above all, you will gradually find yourself thinking of him as a real being in a real body and engaged in a real life.

Continue this study with reference to other people about you, until you have formed the habit of feeling thoroughly the fact that you are dealing with living men and women.

When you have ceased to think of them as phantoms, a curious thing will occur; you will regard some of your old-time opinions as more or less confused, inadequate and baseless.

At all times you must remember with whom you are

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coming in contact. If your idea of human life is justifiable, you need look upon no one as your inferior. Many people may be so, indeed, but it is n't worth while con-You have, perhaps, been accustomed to defersidering. ence and obedience from your employees. Such a relation demands politeness on your part for the sake of your own dignity. The person who is not polite to servants surrenders moral values. Yet politeness is merely the veneer That rule, in all respects, should be of the Golden Rule. practised toward those with whom you deal. When it governs a man's life, the "maid," the "man," the employee, comes to be regarded as a human being in an exalted sense. Such an habitual regard transfers from the ranks of servants to those of fellows. You have fallen into the habit of hurling your opinions at people to whom you pay no wages because you have had authority over those who receive the means of living at your hands. Were you to look upon your "help" as real beings, sensitive and possessed of rights, you would not arrogate to your opinions sole legality and exclusive value. Whatever you do as to "hands," you do not own the rest of mankind. It is not "good policy" to forget this trifling fact.

You must forever strive to exactly understand opinions opposite to your own. You cannot thrust them aside as wrong unless you know what they really are. The opinionated person seldom understands what he contradicts. A thorough knowledge of another man's thought will bring you nearer to him, and your ideas, being then compared with his, will probably not seem so huge and so unquestionably correct.

The study of opposite opinions involves the study of reasons. There is a possibility that, when you fully dis-

cover another person's reasons for opinions, your own reasons may undergo some alteration. It would diminish your infallibility if you could see the force with which reasons other than your own make for differing views.

You must occasionally recall your errors in judgment. It may be ventured with some assurance that you will be able to recollect at least one such error. If once in error, possibly many times. Burn that into your soul.

You must also recall the mistakes of your life. You have thus suffered injury. If you can write this on the retina of your eye, perhaps you may reform a little of your cocksure attitude. Some of your mistakes have injured others. If you do not care about this, close the present book and "gang your ain gait." The pig-pen has one remedy — fire and the sword.

You must deliberately set about the task of discovering your own ignorance. This will prove a large undertaking, but it need not be exhaustive. It is enough that you perceive its vastness — indeed, its oneness with the universe. The opinionated person has too large an idea as to what he knows. When ignorance is understood to be greater than knowledge, the opinions of self lose something of their infinite value.

You must review your opinions with the purpose of proving them erroneous. Get out of the ruts of thought. Enter new fields where old truths are found. Look at your views from the front door. Examine them with the arguments of those who disagree from you. Thoroughly search out your grounds for opinion, while striving to carry into this work the views and moods of others. Place your opinions in new situations and under fresh lights. In some instances you will come forth unclothed — a mind in great need of the robes of definite ideas;

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but these you will speedily discover, cut to fit. In some other instances you will have become more entirely settled in your views, and at the same time vastly more tolerant of the opinions of other people. Above all remember, yes, remember, that you have actually changed a few of even your own opinions during the last decade. If you have not done so, you are a bourbon. The bourbon is the despair of all worlds.

In conclusion of the two preceding chapters, it would be well for every person occasionally to submit to selfexamination as to the reign of habits, whether immoral or Beware of the "devil's palsy of self-approotherwise. bation." Let a list of personal faults be carefully and deliberately made. They should be scrutinized severely to ascertain their power and results. Then resolve to Begin at once. destroy them, root and branch. Carry the list with you. Frequently read it. Determine, again and again, to be rid of them. Give each a definite time for extirpation. Preserve a record of success and failure in this respect. Read this at the close of each day of battle. Continue until free.

Meanwhile, in all things, cultivate the resolute, conquering Mood of Will. You can be free !

RESOLVE! "ATTENTION TO THE KING ON HIS THRONE!!"

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PART V.—CONTACT WITH OTHER PEOPLE.

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"Every man's power is his idea multiplied by and projected through his personality. The special actions which he does are only the points at which his power shows itself the tips of his powerful life, where its magnetic force is manifested, but not where it is created."

- PHILLIPS BROOKS.



### CHAPTER XXVI.

#### THE WILL IN PUBLIC SPEAKING.

"W HILE engaged in the composition of my 'Elements of Chemistry,' I perceived, better than I had ever done before, the truth of an observation of Condillac, that we think only through the medium of words; and that languages are true analytic methods. The art of reasoning is nothing more than a language well arranged." — Laviosier.

"In a thousand emergencies men have been obliged to act with quickness, and, at the same time, with caution; in other words, to examine subjects, and to do it with expedition. The consequence of this is, that the numerous minute circumstances, involved more or less in all subjects of difficult inquiry, are *passed in review with such* rapidity, and are made in so small a degree the objects of separate attention, that they vanish and are forgotten."— Professor Upham.

The design of this chapter is suggestive only. Those who seek elaborate treatment of the subject are referred to well-known standard works. Power of Will is here the central consideration, and the following pages have mainly to do with that factor.

The chief difficulties of public speaking relate to thought, language and imagination. Those who lack one or the other of these talents can, therefore, never acquire

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But such talents may exist without discovery, the art. merely requiring proper cultivation. And the word "talent" must not be exaggerated. It is not necessary to possess great abilities in order to speak well before Many who would probably fail in presence of an others. audience express themselves with clearness, and sometimes with eloquence, in ordinary conversation. The difference between conversation and public speaking is largely the power of sustained effort. As Professor George H. Palmer remarks: "Talking moves in sentences, and rarely demands a paragraph. I make my little remark — a dozen or two words — then wait for my friend to hand me back as many more. . . . The brief groupings of words which we make up in our talk furnish capital practice in precision, boldness, and variety; but they do not contain room enough for exercising our constructive faculties." The constructive faculties must therefore be cultivated. Any person of average brains can acquire thought and extend his vocabulary; and if he has persistent determination and opportunity, can force his ideas to put on the orderly clothing of vocal utterance.

But brains count immensely in this matter. Your first source of trouble consists in a lack of sufficient thought. For this deficiency there is but one practical remedy. You must read, study, think, for the purpose of accumulating facts, acquiring opinions, furnishing the mind with thought. It is not enough to have ideas; these must be woven into some actual fabric by real thinking. When you know and think on any given subject, you can talk about it before an audience, other things being equal.

But other things seldom are equal. Hence, the next difficulty consists in a *lack of language*. You must first

of all, now, accumulate a good stock of words - words words — as the raw material of expression. If you are pursuing the directions previously suggested as to attention in reading and development of the power of thought, you are storing up in memory many words which are not heard in the average conversation. You must make it your business to enlarge your vocabulary by a large number of unpretentious and sober-minded words. In order to this, while accumulating thought, keep a good dictionary convenient for reference, and permit no word which you do not clearly understand to escape your zeal as collector. But avoid as much as possible odd words, long words, pedantic words.

Meanwhile you should seize every opportunity for practising the art of expression. Begin with everyday conversation. Refer to directions as to hesitation and exaggeration. Do not try to talk like a magazine article. Avoid the stilted style as strenuously as the slovenly. Above all, study and strive for natural, easy expression. At the same time you must employ your enriched store of words in the utterance of your increased fund of This demands courage and Will. thought. "We fall into the way of thinking that the wealthy words are for others, and that they do not belong to us." "When we use a word for the first time we are startled, as if a firecracker went off in our neighborhood. We look about hastily to see if any one has noticed. But finding that no one has, we may be emboldened. A word used three times slips off the tongue with entire naturalness. Then it is ours forever, and with it some phase of life which had been lacking hitherto." You must cultivate, therefore, the courage of a speech which is unusual to some of your circles. But always should you hold in

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mind the effort to state with freedom the exact truth or fact in the least redundant manner. Make this a goal, never for a moment to be forgotten.

In the next place, you must practise thinking in terms of words. Do not be content with mere notions about things. Think matters out verbally. When alone, think a sentence through, and then speak it aloud. Proceed immediately to improve the statement. Go on with another related thought; work it out mentally in words; then repeat and improve, as before. Become accustomed to your own voice under conscious conditions. In public speaking you are conscious of your own voice and gesture, and this disturbs you. You must cease to be aware of self before an audience. To do so, you must become perfectly familiar with yourself in the labor of preparation.

Vary the above frequently by thinking your way through an entire subject without the practice of speaking. Do not be content with supposing that you know an item or phase of the subject well enough, and may therefore pass it by. You will often be surprised to discover in public speaking that the thing has suddenly become as dense as granite, and at that point you will hesitate and lose control of your thought. Let this be a rigid rule in all your preparation : plow up every inch of ground by the actual use in mind of words put together to express your thought as you wish to deliver it on the public occasion. But do not try to memorize the words employed in preparatory thinking. This would unsettle your public thinking and rob your speech of ease, vivacity and force. There is a dangerous middle between memoriter speaking and prepared extemporaneous utterance; the mind labors to recall words not thoroughly memor-

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# The Orator is One Who Knows. 295

ized, and at the same time, strives for the freedom of the moment, and it thus lacks the exactness of the one thing and the force of the other. Think in words to prepare, but memorize nothing except the thought. Recollection of thought, however, must follow as a result of your labor in thinking, and especially of some sort of logical association, rather than of deliberate effort to commit to memory.

It may be well to fasten in the mind a few catchwords, or connecting links, which come up naturally in thought, as a means of guidance when before an audience. But it is better, after all, to make your arrangement of thought such that, to yourself at least, one thing suggests another. Nevertheless, you must, in preparation, look well to your connections and transitions. Frequently one paragraph follows another naturally enough, but you find difficulty in letting go of one and in getting into the other. This is because you have not thought your way through the transitions, and you do not on the spur of the moment know how to do it. Make sure, then, before you begin to speak, that you are familiar with the links between thoughts and paragraphs.

Seize every opportunity for public speaking that comes in your way. Practice in prepared utterance will be of invaluable service to you. Be equally on the alert for opportunities to speak on the spur of the moment. Resolve to learn to think on your feet with your voice in your ears.

A further difficulty relates to the *imagination*. You should cultivate this faculty, according to directions given for that purpose. You have now an opportunity for its exercise. Professor Palmer well says: "Most of us are grievously lacking in imagination, which is the ability to

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go outside of ourselves and take on the conditions of another mind." In your plowing-up process of thought you must strive always to perceive in the mind every detail on which you are to speak. You must not only think matters out in words, but you must realize all your subjects of discussion. If truth — feel it; if love — experience it; if joy — possess its emotions; and thus with all elements of the thing in hand, except evil.

This rule is especially applicable to illustrations. Do not try to talk about an incident in life without becoming part of it — without seeing it clearly and vividly. But you must not be content with such a realization of the incident — can you relate it? You must think it all out, not to memorize, but to assure yourself that you have the ability to describe it as seen in mind. Do not be content with a vague picture of nature, but call up before the mind all necessary details and state them in words. Only thus may you know that you can describe that scene. When you have gotten it clearly into language, determine what salient points you will suggest to your Avoid the photographic style; remember that audience. those to whom you are speaking possess some imagination; they resent an opposite assumption; they delight in painting, with lightning strokes, a reality which you have merely sketched.

These suggestions as to thought-preparation in words may be illustrated in the following manner: Let us suppose your audience to be a woodland lake, with various objects upon its surface, such as leaves, twigs, pieces of bark, etc. You wish to set its surface in motion, in waves and ripples, by striking one of these objects here and there. But you have no materials with which to do this. The shore is a clean slope of sand, and not a throwable thing upon it. You therefore gather such material from any distant source, making a mound ready for use. Now, you have not said, "This stone I gather for the purpose of hurling in a certain direction; that piece of bark to toss upon a given leaf; and that clump of soil to cause a particular kind of wave." You do not arrange these details beforehand. You gather abundance of material, with a given general purpose in view. You then manipulate that material in the manner best adapted to the end sought, leaving particulars to be determined by the demands of the occasion.

In thought-preparation for public speaking, you are not to memorize in any arbitrary way; you are simply to assure yourself that you know and can express thought on a given subject. On the public occasion you find thought and language ready for use because you have gathered them and they are separated from surrounding materials, loosely placed, so to speak, for instant employment.

Many speakers cease preparation with a general outline of the subject in hand. This is slovenliness, and they fail of reaching the highest mark of eloquence because they are poor in material. As a matter of fact they have at that point merely gotten ready for honest, hard work in preparatory thinking. Make sure, therefore, of details, look well to your illustrations, have a care for the connections, and, above all, fill the mind with abundance of thought which has been thoroughly cast into words and sentences.

"When Nestor stood before the Greek generals and counseled attack upon Troy, he said: 'The secret of victory is in getting a good ready.' Wendell Phillips was once asked how he acquired his skill in the oratory of the Lost Arts. The answer was: 'By getting a hundred nights of delivery back of me.'"

The difficulty which seems most prevalent, however, is that of *fear of the audience*. Here is a curious thing. You are not afraid of any particular individual in the audience, perhaps, but the multitude of ordinary men and women shortens your breath, causes your heart to pound in your breast, and dries up the secretions of your mouth, till you are compelled to fashion words, as it were, out of raw cotton.

The difficulty is three-fold :

First, you do not become familiar with your audience prior to facing it. You must keep it and the coming occasion constantly in mind while making preparation. See that crowd of people, here and now; see it clearly and vividly. Then think out your subject in words addressed mentally to that sea of upturned faces. Remember forever that you do n't look half as much frightened as you are; that the people do not gaze into your skull; that if you fling in a word with meaningless desperation now and then they will not, ninety-nine cases in the hundred, know the fact; and that, if you do not absolutely fail and fall flat (and you will not if you fiercely will otherwise), you will be doing vastly better than 75 per cent. of your auditors could do.

Secondly, you are *not in good practice*. You must avail yourself of every opportunity for public speaking. The more difficult the occasion the better. Never let a chance slip. Forefend against surprises by preparing for all occasions wherein you may be called out or secure the floor. Don't be a bore — if it is possible to avoid it; but, continue this practice, whether or no. Whenever you fail, laugh the discomfiture off — people will not remember

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it forever — and seize the next opportunity. Discover why you failed, and profit by experience. Analyze your success, and make sure of your forte. Follow with the persistence of the fox-hound the determination to win.

Thirdly, you are lacking in good Will-power. You must summons Will to the mastery of all difficulties. Changeless resolution is necessary in all preparation. This is merely a matter of sticking to a purpose. But the latter does not exhaust the difficulties. You suppose yourself ready for the trial, and, in a sense, you are. It is in the concrete act of speaking that your trouble begins. You are afraid of man. Your Will suddenly becomes flabby, your force of spirit evaporates, and you cannot command your preparation. At this point bull-dog determination is required. Do not deserve defeat before uttering a word. Don't permit a feeling of collapse at Put Will at the fore. Mentally defy the entire the start. crowd. Fetch up all the egotism you possess. Fiercely challenge all foes. Keep cool at the outset. Take time to get a good send-off - it is your occasion. Put your thought into carefully chosen words; be in no hurry; proceed with deliberation enough to gain self-control and If you get on the track nicely, you will warm up keep it. after a little, and your audience will come to your assistance. Look the people straight in the eyes. Will to stand to it then and there. Will to keep your mental vision on a thought ahead. Resolutely appropriate the occasion as your own, and willfully use it as such. If the right word fails you, throw in another as nearly right as may be, or as meaningless as printers' "pie." If any one looks weary, ignore that person as an imbecile. Cleave to the friendly face, though it be that of a fool. Remember, everybody desires that you should do well, for an audience

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suffers under a public collapse. Believe that fact. Keep faith in yourself. Storm the situation. Resolve to win on the spot.

If you are called upon to speak at a late hour, when the people are weary, and your enthusiasm is low - don'tspeak.

Both in preparation and in delivery, the speaker should have confidence in and respect for his audience. Austin Phelps, Professor of Sacred Rhetoric in Andover Theological Seminary, wrote: "When President Lincoln was once inquired of what was the secret of his success as a popular debater, he replied, 'I always assume that my audience are in many things wiser than I am, and I say the most sensible thing I can to them.' Two things here were all that Mr. Lincoln was conscious of --- respect for the intellect of his audience, and the effort to say the most sensible thing. He could not know how these two things affected the respect of his audience for him, their trust in him as their superior, and their inclination to obey him on the instant when they felt the magnetism of his voice. But he saw that, say what he might in that mood, he got a hearing, he was understood, he was obeyed."

In the entire subject, from first to last, keep at the fore the strong Mood of Will, the sense of resolute personality. Hold the mind steadily upon the motto of these pages: "I RESOLVE TO WILL! ATTENTION!"

# CHAPTER XXVII.

#### CONTROL OF OTHERS.

**''** F YOU would work on any man, you must either know his nature and fashions, and so lead him; or his ends, and so persuade him; or his weaknesses and disadvantages, and so awe him; or those that have interest in him, and so govern him."—*Francis Bacon*.

The preceding directions and illustrations relate to the control of one's self. Will-power is constantly shown to embrace others as well. Here is one of the most interesting of modern subjects of inquiry.

This chapter deals with plain matters. Its subject will be treated further in the chapter on "The Personal Atmosphere." There are many things in our life that are not elucidated by what some are pleased to call "Common Sense," and these will in part appear in the discussion succeeding the present.

At the outset we may observe certain broad principles. Without exception, these principles are possible to the large and determined Will. According to your Will-faith, so be it !

Genuine belief in the thing in hand makes mightily for success in the contact with others. Said Emerson: "I have heard an experienced counsellor say, that he never feared the effect upon a jury of a lawyer who does not believe in his heart that his client ought to have a verdict. If he does not believe it, his unbelief will appear to the jury, despite all his protestations, and will become their unbelief. This is that law whereby a work of art, of whatever kind, sets us in the same state of mind wherein the artist was when he made it. That which we do not believe, we cannot adequately say, though we may repeat the words never so often. It was this conviction which Swedenborg expressed, when he described a group of persons in the spiritual world endeavoring in vain to articulate a proposition which they did not believe; but they could not, though they twisted and folded their lips even to indignation."

A prime element in personal influence is confidence. Pizarro, the Spanish adventurer, left with one vessel and a few followers on the island of Gallo, where the greatest dangers and suffering had been endured, was offered relief by an expedition from Panama. "Drawing his sword, he traced a line with it on the sand from east to west. Then, turning towards the south, 'Friends and comrades!' he said, 'on that side are toil, hunger, nakedness, the drenching storm, desertion and death; on this side, ease and pleasure. There lies Peru with its riches; here Panama and its poverty. Choose, each man, what best becomes a brave Castilian. For my part, I go to the south.' So saying, he stepped across the line." And they followed him.

Enthusiasm is also a large factor in the matter. Samuel Smiles wrote very practically: "There is a contagiousness in every example of energetic conduct. The brave man is an inspiration to the weak, and compels them, as it were, to follow him. Thus Napier relates that at the combat of Vera, when the Spanish centre was broken and in flight, a young officer, named Havelock, sprang forward, and, waving his hat, called upon the

Spaniards to follow him. Putting spurs to his horse, he leaped the abattis which protected the French front, and went headlong against them. The Spaniards were electrified; in a moment they dashed after him, cheering for '*El chico blanco !*' (the fair boy), and with one shock they broke through the French and sent them flying down hill."

Hence the secret of a large control of others is found in the moral mastery of self.

It has been well written : "Keep cool, and you command everybody." A recent author quotes a good remark of Clarendon, who said of Hampden : "He was supreme governor over his passions, and he had thereby great power over other men's." Man may be controlled in an ignoble way by studying and ministering to his weaknesses, but a noble use of self-mastery has sublime privilege in exerting good influence over the weak spot and the foible of humanity. In either instance the strong man is that one whose Will is steady and purposeful. Sooner or later, however, men discover their degradation in manipulated weakness, and, resenting the imposition, throw off the yoke, whenever the motive of fear ceases to restrain them.

The character of man's influence over his fellows depends upon the motives which he suggests for their action.

One may dominate multitudes by fear. Nero ruled Rome as a buffoon and a madman. Or love may become the controlling force in personal loyalty: Jesus swayed thousands by the inspiration of His Divine goodness. In the one case influence is coercion, ceasing so soon as fear disappears, or assuming such power as to break in desperation with its own dictates; in the other case motives of fidelity are multiplied, and they become stronger as love's gracious spell continues.

The control of others demands ability to penetrate their motives and discover their plans. Of Mirabeau it was said: "It was by the same instinctive penetration that Mirabeau so easily detected the feelings of the Assembly, and so often embarrassed his opponents by revealing their secret motives, and laving open that which they were most anxious to conceal. There seemed to exist no political enigma which he could not solve. He came at once to the most intimate secrets, and his sagacity alone was of more use to him than a multitude of spies in the enemy's camp. . . . He detected in a moment every shade of character; and, to express the result of his observations, he had invented a language scarcely intelligible to any one but himself; had terms to indicate fractions of talents, qualities, virtues, or vices — halves and quarters — and, at a glance, he could perceive every real or apparent con-No form of vanity, disguised ambition, or tradiction. tortuous proceedings could escape his penetration; but he could also perceive good qualities, and no man had a higher esteem for energetic and virtuous characters." This ability may be successfully cultivated.

Permanent influence over others flows from the enlistment of their strength. The supremest individual power in this respect is gauged by the pleasure which it offers as inducement to surrender, or by the sense of right to which appeal is made for alliance, or by suggestion of highest self-interest as a reason for loyalty. The best rule in the control of others is the Golden Rule. In the long run, life reciprocates with those who do unto others as they would that others should do unto them. That power of Will which can compel one to be polite, considerate, patient, helpful, luminously cheerful, is sure to cast a large and agreeable spell upon our fellows.

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It is not to be understood that these suggestions seek to put a premium upon what is called "policy." Men are not all selfishness. There is a divine reason in humanity which makes it amenable to the kingly sway of sincerity, reality and righteousness. Not a few individuals in high positions to-day there are whose chief capital is their unblemished manliness. The native vigor of downright honesty creates a current of attraction which it is hard to resist. The people put faith in Grant, because, no doubt, of manifest ability, but also for the reason that they saw in the silent commander an actual man. When a soul succeeds in convincing others that it is genuinely possessed by an eternal truth or principle, the Infinite steps in and accords him a public coronation as leader. Saul among the Jews was simply fantastic; David was a real argument for a king and a throne. Stephen A. Douglas, with culture and political machinery behind him, was no match for Lincoln, because in this man burned the unquenchable fires which blazed in the heart of the North. It was the "Little Giant" against "Honest Old Abe" and the great slavery-hating States. Here the Will that years before had shaken its clenched fist at the "Institution," rose to grandeur and assumed the robes of prophet and deliverer.

The resolute Will is leader by Nature's choice. If itself is throned in righteousness, its sway is certain and permanent — in a modified sense at times, to be sure, but not infrequently with limits outlasting the span of its possessor's life. Cromwell's Will made him "Ironsides." William of Orange competed with the subtlety, patience and tireless pertinacity of Philip the Second, and won a lasting influence which the Spanish king could not destroy by power of wealth, position or ecclesiastical backing. These historic dramas are huge representations of smaller affairs in every community. In the fullest sense, a strong Will for control of others is a right Will.

Yet it seems true that not all such control is explicable on the theory of plain means and methods. What is the secret of the power which cowes the wild beast, compelling its eye to wander from the steady gaze of man? What bows the stubborn purpose of the would-be criminal when confronted by the resolute, fearless face of his victim — "in that deadly Indian hug in which men wrestle with eyes"? What maintains the mastery of family, school, prison, when some quiet spirit walks among their inmates? It is not always fear, for his punishments may not be unduly severe. It is not always love, for he sometimes fails to inspire affection. It is personality centered in unyielding Will-power. Other elements of explanation are frequently possible, but there are dominant minds whose only explanation is — themselves.

Mirabeau, speaking at Marseilles, was called "calumniator, liar, assassin, scoundrel." He said, "I wait, Messieurs, till these amenities be exhausted." The Will of Mirabeau was phenomenal. "His whole person gave you the idea of an irregular power, but a power such as you would figure as a Tribune of the People."

Of Wellington, Victor Hugo remarked: "The battle of Waterloo was won by a captain of the second class." But Hugo, who set out to be the greatest man of his time, and who wrote the greatest work of prose fiction that has been produced for an hundred years, was here biased by the Napoleonic tradition. Wellington's campaigns were skillfully planned and carried out with a pertinaceous patience calculated to wear to shreds the hostilities of many Bonapartes. When asked, during Waterloo, what should be

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done in case of his death, he replied : "Do as I am doing." Here was the culmination of that spirit which could say to a madman coming into his presence with the remark, "I am sent to kill you," "Kill me? Very odd." In such men the static Will exhibits the Gibraltar on which mind is fortified in action. It is a power seemingly capable of achievements by means that are superior to ordinary appeals. It discharges, as it may be said, like a battery, either to overwhelm or to win, by sheer resolution. Unseen, without gesture, it speaks, "I am your master. I claim you for my friendship, my following, my uses." And the thing is even so.

The phenomena of hypnotism are familiar. It is now distinctly asserted that "no one can be hypnotized against his Will; no one can be hypnotized without he complies with certain conditions and does his part to bring about the subjective state. To be hypnotized in no respect shows a weakness; weak-minded people (contrary to the opinion of some) do not make good sensitives; the most susceptible subjects are intelligent people having strong minds and Will-power, with the ability to maintain a certain passivity as to results; hypnotism is not a conflict of Will-powers in which the stronger overcomes the weaker. The person hypnotized may have a very much stronger Will than the operator."

Hypnotism thus seems to depend largely at least upon pre-arranged conditions. But here is the secret of "personal magnetism." One is truly magnetic who establishes the best condition of mind among those with whom he comes in contact. Here arises the necessity for a good personal address, a right personal atmosphere, plausibility of argument, dexterity in avoiding disagreeable matters, the ability to present pleasing motives for action by others, and qualifications of the like kind. The real secrets of results of "personal magnetism" are to be found not only in yourself, but as well in the "other fellow"; if you can readily make him feel as you feel and think as you think, without suggesting the fact to him that you are doing so, you are "magnetic." Hence the precepts of average social and business success, together with indomitable Will not to lose control of self and forever to keep success in mind, constitute a source of real personal magnetism which has its illustrations everywhere in our life.

If you will make the following suggestions a part of your working capital, you are on the highway of agreeable and satisfactory relations with your fellows. Though the matter seems simple enough in theory, it will tax your perseverance to the utmost to carry it out to practical results :

- 1. Never show temper.
- 2. Never betray envy or jealousy.
- 3. Indulge in no sarcasms.
- 4. Keep unpleasant opinions to yourself.

5. Tell no man an uncomfortable truth, if this can with honesty be avoided, and make sure that you disclose the motive of a well-wisher if you must utter the facts.

6. Make no remark about others which you would not instantly make in their presence.

7. Make no remark about others which you must know will, if instantly reported to them, cause enmity against you or injure their interests.

8. Never criticise to a man his wife, to a wife her husband, to a parent the child, to the child its parent, nor to any person a relative or friend.

9. When conversing with others make sure with

whom you are talking in these respects, and in regard to all social, business, political and religious matters.

10. Never make a joke that hurts any one present or absent.

11. Never relate anything which might not with propriety be repeated to a lady just introduced to you.

12. Make no promise without knowing that you can fulfill it. Then fail not.

13. Make your word good promptly. If you cannot, explain to the person involved.

14. Never dodge a creditor.

15. Do n't be a bore.

16. Ride your hobby in the back yard.

17. Permit other people to have views.

18. See things as they are; tell them as you see them — when good sense and kindness allow.

19. Put a heart into your handshake.

20. Be as courteous to "low" as to "high."

21. Be considerate of the rights and feelings of

others. How about your barking dog? your thrumming piano? your lusty boy?

22. Carry the Golden Rule on your sleeve.

23. Never rub a man the wrong way.

24. Never contradict an irritated person.

25. Never get into an argument in a parlor nor on the street.

26. Never ridicule a man's pet theory nor a woman's foible.

27. Never ridicule a person's walk, dress, habit, speech.

28. Never laugh at weakness.

29. Permit yourself to sneer at nothing. The sneer is the devil's laugh.

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30. Never hold any one in contempt. At least conceal it like a death's-head.

31. Never order people about. Your clerk is no dog.

32. Be absolutely honest everywhere.

33. Be gracious and accommodating.

34. Cultivate generosity of pocket and thought.

35. On sixty dollars a month don't browbeat the people. You are only a ticket-agent, a steamboat purser, a hotel clerk, a bank teller. Not much, after all, if you are to treat the public as though you were a lord. A good deal, if you are decent.

36. Do n't stalk along the street as though you were superfine, angelic, distilled wonder of imperial blue-blood. You are exceedingly lovely, to be sure; yet just a woman — bones, fat, blood, nerves, weaknesses and blunders like the rest of womankind.

37. Never antagonize others unless principle demands. And then, hold the purpose in view, "To win, not to alienate."

38. Never pass judgment upon others without first mentally putting "yourself in his place."

39. Never utter that judgment unless you are convinced that this will accomplish some good or satisfy the reasonable demands of a definite principle.

40. Never permit your general opinion of a person to blind you to his good qualities.

41. In discussions, never interrupt a speaker, nor talk in a loud tone of voice. If you cannot speak without interruption, go away, or keep silence. One who will not hear your views is not worth the trouble of excited conversation.

42. Preface all statement of difference of opinion with a conciliatory word.

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43. Never insist upon doing business with a person who evidently does not wish to see you — unless you are a policeman, a sheriff, a tax-collector, a lawyer's clerk, a physician or a messenger of death.

44. If your man is busy, yet makes an effort to be polite, get out of his presence as quickly and pleasantly as possible. Go again when he feels better.

45. Don't try to do business with a madman.

46. Don't try to conciliate a pig; it is always best to let him alone.

47. Don't sell a man what he does n't want.

48. Do n't sell a man an inferior article which he believes to be superior.

49. Don't ask a favor from a person whom you have n't treated properly.

50. Don't try to fool people whose business it is to know people.

51. Always grant a favor if reasonably possible.

52. Always use pleasant words; this is not expensive, and you know not when the boomerang may return. A bad word is like a mule's hind feet; it will wait years for its one chance — and it usually gets that chance.

53. Treat every man, woman and child as though you were just about to confer a great favor — but avoid all condescension.

54. Make sure that your way is best before insisting upon it. Defer such insisting until you have won over the other person.

The noblest life has the largest augury for success. A great Will counts on the wrong side if it is set upon unworthy or merely selfish purposes. The moral activities constitute the realest gardeners of a victorious Will.

The end of Will is here — to direct the man to his best estate. Hence we may say, with Browning :

"It's wiser being good than bad;

It's safer being meek than fierce:

It's fitter being sane than mad.

My own hope is, a sun will pierce The thickest cloud earth ever stretched;

That, after Last, returns the First,

Though a wide compass round be fetched;

That what began best, can't end worst,

Nor what God blessed once, prove accurst."

Or, perhaps better, with the same author :

"Oh! we're sunk enough here, God knows! but not quite so sunk that moments,

- Sure though seldom, are denied us, when the spirit's true endowments
- Stand out plainly from its false ones, and apprise it if pursuing

Or the right way or the wrong way, to its triumph or undoing.

"There are flashes struck from midnights, there are fireflames noondays kindle,

Whereby piled-up honors perish, whereby swollen ambitions dwindle;

While just this or that poor impulse, which for once had play unstifled,

Seems the sole work of a lifetime that away the rest have trifled."

If the Will can conserve these great moments, choose the right way and not the wrong way, and cultivate these better impulses, it will master the man and come to a large control of others.

# CHAPTER XXVIII.

THE PERSONAL ATMOSPHERE.

"HIS is the admission ('The Recognition of Occult Causes') that there are phenomena which there have Causes') that there are phenomena which, though unable to refer to any known cause or class, it would imply an irrational ignorance to deny. This general proposition no one, I presume, will be found to gainsay; for, in fact, the causes of all phenomena are, at last, occult. There has, however, obtained a not unnatural presumption against such causes; and this presumption, though often salutary, has sometimes operated most disadvantageously to science, from a blind and indiscriminate application; in two ways. In the first place, it has induced men lightly to admit asserted phenomena, false in themselves, if only confidently assigned to acknowledged causes. In the second place, it has induced them obstinately to disbelieve phenomena, in themselves certain and even manifest, if these could not at once be referred to already recognized causes, and did not easily fall in with the systems prevalent at the time. An example of the former is seen in the facile credence popularly accorded, in this country, to the asserted facts of Craniology. . . . An example of the latter is seen in the difficult credence accorded in this country to the phenomena of Animal Magnetism; phenomena in themselves the most unambiguous, which, for nearly half a century, have been recognized generally in Germany; while, for nearly a quarter of a century, they have been verified and formally

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confirmed by the Academy of Medicine in France. So true is the saying of Cullen: — 'There are more false facts current in the world than false theories.' So true is the saying of Hamlet: — 'There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy.'" — Sir William Hamilton.

The preceding chapter does not exhaust its subject. The Personal Atmosphere is a reality of additional importance.

Human life is grounded in physiology.

Physiology is the basement of psychology.

Matter is manifestation of spiritual force.

Material force is a gross effect of spiritual activity.

Matter and spirit are equally real, but the reality of matter is temporal and phenomenal, as a manifestation of the abiding spirit.

Spiritual force is thus the ultimately real.

Material force is an exploitation of the spiritual.

We now come to certain

#### BASIC FACTS.

In our present existence, matter is the usual organ of mind. But means of communication between minds are of two orders, the material and the spiritual. Here observe :

First basic fact. — Ordinary communications between human minds obtain by means of the senses through material media. The author holds that material force is the active nature-manifestation of the All-Mind. The Infinite All-Mind is eternally creative in the organization of spiritual force into material or other existences.

Matter manifests through spirit. Spirit manifests and communicates, in part, through matter. Ultimate matter (matter in its finest form) may, at present, serve as the partial medium of communications between the All-Mind and the finite mind. The Infinite reveals through organized material, as seen in nature, in the Incarnation, and in the operations of the Eternal Spirit upon the nerves of the physical system. But the Infinite must also be held to reveal to the finite by direct spiritual impact upon consciousness. The finite reveals to the finite by vibrations in matter making for the sensations of hearing, smell, taste, touch and sight.

Certain extraordinary communications between human minds obtain probably through an extremely attenuated condition of matter, and independently of the senses.

Second basic fact. — Matter exists, so far as phenomena indicate, in the following forms, aside from those of ordinary observation:

1. As emanations. The theory of emanations, as explaining light, heat, etc., is not now received. Nevertheless, bodies seem constantly to be giving off fine particles of their substance. Sir David Brewster said :

"All bodies throw off emanations in greater or less size and with greater or less velocities; these particles enter more or less into the pores of solid and fluid bodies, sometimes resting upon their surface, and sometimes permeating them altogether."

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"If on a cold, polished metal," said Professor John

William Draper, "as a new razor, any object, such as a wafer, be laid, and the metal be then breathed upon, and, when the moisture has had time to disappear, the wafer be thrown off, though now the most critical inspection of the polished surface can discover no trace of any form, if we breathe once more upon it, a spectral image of the wafer comes plainly into view; and this may be done again and again. Nay, more, if the polished metal be carefully put aside where nothing can deteriorate its surface, and be so kept for many months, on breathing again upon it the shadowy form appears." Here is a persistence of minutest vibrations.

These facts were discovered by Professor Draper and M. Moser at about the same time. Professor William Denton quoted the above, with slightly changed wording, from Mr. G. H. Lewis, and then went on to say, as from that writer:

"If a sheet of paper on which a key has been laid, be exposed for some minutes to the sunshine, and then instantaneously viewed in the dark, the key being removed, a fading spectre of the key will be visible. Let this paper be put aside for many months where nothing can disturb it, and then in darkness be laid upon a plate of hot metal, the spectre of the key will appear."

"In the case of bodies more highly phosphorescent than paper, the spectres of many different objects which may have been laid on in succession will, on warming, emerge in their proper order."

2. Star dust. "There is nothing around which the dust of time," said Professor Alexander Winchell, "does not gather. It accumulates among the shelters of mountain cliffs. It falls upon ivy-mantled towers and ruined walls, and creates a rooting-place for many a hardy herb

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and a nidus for countless living germs. It clogs the water-passages from our roofs, and fills our cisterns with soils yielded by the atmosphere. It gathers about deserted structures; it buries the foundations of columns Whence the dust which has buried walls and temples. and towers and cities? Much of the soil which gathers upon roofs and in the crevices of old walls has been lifted by the winds from bare field and dusty street. Even the snowy summits of the Alps become stained by terrestrial particles borne by upward currents into the mountain air. And yet I will venture the opinion that some dust comes to the earth daily which had never belonged to the earth before. Out from the depths of space - beyond the clouds, beyond the atmosphere - from a granary of material germs which stock the empire of the sky, comes a perpetual but invisible rain of material atoms-like the evening dew, emerging from the transparency of space into a state of growing divisibility."

Similarly as to Cryconite — "cold-dust" — the name given by Nordenskjold to a gray powder noticed by him in various places in Greenland on the surface of the inland ice, at a great distance from earth or rock, and which he considered to be of cosmic origin.

3. Coloring matter of the sky. The blue of the heavens is owing to the diffusion throughout the atmosphere of fine particles of matter. Thus Professor Tyndall has said:

"Everybody knows that as the sky bends toward the horizon, the purer blue is impaired. . . This diminution is a natural consequence of the predominance of coarser particles in the lower regions of the atmosphere. Were the particles which produce the purer celestial vault all swept away, we should, unless helped by what has

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been called 'cosmic dust,' look into the blackness of celestial space. And were the whole atmosphere abolished along with its suspended matter, we should have the 'blackness' spangled with steady stars; for the twinkling of the stars is caused by our atmosphere."

The ether. This substance is defined as a 4. "medium of extreme tenuity and elasticity supposed to be diffused throughout all space (as well as among the molecules of which solid bodies are composed) and to be the medium of the transmission of light and heat." Of the ether it is declared "that it can convey energy; that it can present it at any instant, partly in the form of kinetic, partly in that of potential energy; that it is therefore capable of displacement and of tension; that it must have rigidity and elasticity; that its density is equal to that of our atmosphere at a height of about 210 miles, and that its rigidity is about one-billionth of that of steel; that it is easily displaced by a moving mass; that it is not discontinuous or granular, and hence that as a whole it may be compared to an impalpable and all-pervading jelly through which light and heat waves are constantly throbbing, which is constantly being set in local strains and released from them, and being whirled in local vortices, thus producing the various phenomena of light, electricity and magnetism, and through which the particles of ordinary matter move freely, encountering but little retardation, if any, for its elasticity, as it closes up behind each moving particle, is approximately perfect."

M. Flammarion has estimated the ethereal vibrations as follows [first figures, of air waves]:

For sound, 40 to 40,000 per second.

Electricity, 40,000 to 35 billions per second.

Unknown, 35 billions to 35 trillions per second.

Light, 35 trillions to 1 quadrillion per second. Sight, 450 trillions to 750 trillions per second.

These figures are inconceivable — 750,000,000,000,000; ooo; yet the material medium of thought may be vastly finer than the condition suggested by the ether.

What is called the ether is, it may be estimated, one of the grosser forms of material organization. Let us concede that ultimate matter is organized, consisting of original elements absolutely unknown, and that Evolution deals with its descent into lower forms, considered apart from life. The ether stands above ordinary gaseous conditions. Just above ultimate matter thought must place the spiritual reality whence all things proceed.

5. "Spirit-matter." Without concession to "spiritualism," which is explicable on purely mundane theories, a statement of a Dr. Clark of Boston, on the death of a patient, will yield an indication of this form of matter :

"The patient . . . dropping her head upon her pillow as unexpectedly as she had looked up, her spirit departed. The conviction forced upon my mind that something departed from her body at that instant of time, rupturing the bonds of flesh, was stronger than language can express."

Oliver Wendell Holmes says : "Dr. Clark mentioned a circumstance to me not alluded to in the essay. At the very instant of dissolution, it seemed to him, as he sat there by the dying lady's bedside, that there *arose something* — an undefined yet perfectly apprehended somewhat, to which he could give no name, but which was like a departing presence. . . . I should have listened to the story less respectfully but for the fact that I had heard the same experience almost in the same words from the lips of one whose evidence is to be relied upon; with the last breath of the patient she was watching, she had the consciousness that *something arose*, as if the spirit had made itself cognizable at the moment of quitting its mortal tenement."

"Spirit matter" may be the "fourth state of matter," discovered by Crookes in a high vacuum, where the molecules of the residual gas move relatively long distances before they collide with other molecules. But for convenience, the last and finest form of matter will be here designated by the name "ether."

Third basic fact. — The human brain seems to be estentially a battery. Professor William Draper has said: "I find that the cerebrum is absolutely analogous in construction to any other nervous arc. It is composed of centripetal and centrifugal fibres (having also registering ganglia). If in other nervous arcs the structure is merely automatic, can display no phenomena of itself, but requires the influence of an external agent — the optical apparatus inert save under the influence of light, the auditory save under the impression of sound — the cerebrum, being precisely analogous in its elementary structure, presupposes the existence of some agent to act through it."

Professor Bain wrote: "The structure of the nervous substances, and the experiments made upon the nerves and nerve centres, establish beyond doubt certain peculiarities as belonging to the force that is exercised by the brain. This force is of a current nature; that is to say, a power generated at one part of the structure is conveyed along an intervening substance and discharged at some other part. The different forms of electricity and magnetism have made us familiar with this kind of action."

So, Dr. M. P. Hatfield has said : "The arrangement

of the nerve-envelopes is so like that of the best constructed electrical cables that we cannot help thinking that both were constructed to conduct something very much alike. I know there are those who stoutly maintain that nerveforce is not electricity; and it is not, in the sense that an electrical battery is the same thing as a live man; but nevertheless nerve-force is closely allied to that wonderful thing that for the want of some better and clearer understanding we agree to call electricity."

Certain it is that the animal system generates electricity - or some kindred force - however small the quantity. The electrical torpedo is well known. Aldini's experiments with frogs' legs proved the existence of animal electricity. Matteucci demonstrated that "currents of electricity are always circulating in the frames of all animals." Dr. Prevost, of Geneva, "succeeded in magnetizing delicate soft iron needles by placing them near the nerves and perpendicular to the direction which he supposed the electric current took. The magnetizing took place at the moment when, on irritating the spinal marrow, a muscular contraction was effected in the animal." In producing the effects muscular action and chemical change are present. All states of body and mind involve constant molecular and chemical change. The suggestion arises that the brain, with its millions of cells and its inconceivable changes in substance, may be regarded as a transmitting and receiving battery.

The brain being a kind of battery, and the nerves conductors of released stored-energy to different parts of the body, by a kind of action similar to the actions of electricity and magnetism, it is suggested that, either by means of the ether, or of some still finer form of matter, discharges of brain-energy may be conducted beyond the

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limits of the body. If the nerve-tracks correspond to wires, this refined medium may correspond to the etherfield supposed to be employed in wireless telegraphy. As electrical movements are conducted without wires, or other visible media, so may brain-discharges be conveyed beyond the mechanism of the battery, without the intervention of nerves — except as they may constitute a part of the battery. Generally speaking, such discharges would originate in two ways: by direct mental action, or by mental or physical states — perhaps by a combination.

Telepathy and hypnotism illustrate these suggestions.

Fourth basic fact. — The brain-battery manifests, first in ordinary conscious mental action; secondly, in the action of the subconscious mind. Both the conscious and the subconscious minds are capable of originating vibratory movements in the ether-medium.

Professor James declares for "the existence of two different strata of consciousness, ignorant of each other, in the same person."

He also says: "The evidence for telepathy, weak and strong, taken just as it comes, forms a fagot and not a chain. No one item cites the contents of another item as part of its own proof. But taken together the items have a certain general consistency; there is a method in their madness, so to speak. So each of them adds presumptive value to the lot; and cumulatively, as no candid mind can fail to see, they subtract presumptive force from the orthodox belief that there can be nothing in any one intellect that has not come in through the orthodox experiences of sense. . . . For me the orthodox belief has not merely had its presumption weakened, but the truth itself of the belief is decisively overthrown."

These considerations suggest the following

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#### **EXPLANATIONS:**

1. The theory of "Spiritualism."

2. Mental energy conveyed by means of an invisible material medium — impressing, not only minds, but inanimate objects as well, as suggested above.

3. Direct contact of man's spiritual self, by some mysterious "astral" extension or projection of itself, with other selves or with inanimate objects.

4. The existence of an universal, immaterial, spiritual medium, in which all persons and things are immersed, and by means of which the communications and impressions are conveyed.

All the phenomena attending the supposed return of spirits can be accounted for, in the author's opinion, by the second explanation. This does not disprove "spiritualism;" it simply makes the demonstration of the latter impossible to science, however true it may nevertheless be.

Extension of the self and direct contact of finite minds can never be scientifically verified by facts sufficiently connected or cumulative to form a basis for inevitable opinion, because all the facts can be referred to the second explanation.

Sir Isaac Newton said: "It is inconceivable that inanimate brute matter should, without the mediation of something else which is not material, operate upon, and effect other matter, without mutual contact; as it must do, if gravitation, in the sense of Epicurus, be essential and inherent in it. . . That gravity should be innate, inherent, and essential to matter, so that one body may act upon another, through a vacuum, without the mediation of anything else, by and through which their action and force may be conveyed from one to another, is to me so great an absurdity, that I believe no man who has, in philosophical



matters, a competent faculty of thinking, can ever fall into."

And Dugald Stewart, commenting upon these words, remarked : "The same train of thinking, which had led these philosophers to suppose, that external objects are perceived by means of species proceeding from the object to the mind, or by means of some impression made on the mind by the brain, has suggested to a late writer a very different theory; that the mind, when it perceives an external object, quits the body, and is present to the object of perception. The mind is not where the body is, when it perceives what is distant from the body, either in time or place; because nothing can act, but when, and where, Now the mind acts when it perceives. The mind, it is. therefore, of every animal who has memory or imagination, acts, and by consequence exists, when and where the body is not; for it perceives objects distant from the body both in time and place." That is, quits the body and comes in contact with the object perceived.

The existence of an universal spiritual medium is a possibility too remote, in view of the equally possible and more easily handled second theory, to require discussion. It would only demand attention after disproof of the latter. And it is immaterial, so far as methods and results of the manifestation of mind-power are concerned, whether the second or the fourth theory be adopted.

The thought of science rejects the "extension" theory.

It remains, then, to affirm that the conveyance of these extraordinary communications and impressions have no explanation, or that they all may be referred to the second statement of theory — always excepting the action upon the finite mind of the Infinite, who, in the nature of the case, does not *necessarily* require an intervening medium.

The author holds that the theory of an universal material medium, at least in our present existence, is reasonable and accords with the facts brought to light by psychic investigation.

In "Mental Suggestion" Professor J. Ochorowicz indicates some detail considerations:

" Every living being is a dynamic focus.

"A dynamic focus tends ever to propagate the motion that is proper to it.

"Propagated motion becomes transformed according to the medium it traverses.

" Motion tends always to propagate itself.

"Therefore, when we see work of any kind — mechanical, electrical, nervic or psychic — disappear without visible effect, then, of two things one, either

"A transmission; or

"A transformation.

"Where does the first end and where does the second begin ?

" In an identical medium there is only transmission.

"In a different medium there is transformation.

"You send an electric current through a thick wire. You have the current, but you do not perceive any other force. But cut that thick wire and connect the ends by means of a fine wire; the fine wire will grow hot; there will be a transformation of a part of the current into *heat*. Take a pretty strong current and interpose a wire still more resistant, or a very thin carbon rod. The carbon will emit *light*. A part of the current then is transformed into heat and light. This light acts in every direction round about, first visibly as light, then invisibly as heat

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and as electric current. Hold a magnet near it. If the magnet is weak and movable, in the form of a magnetic needle, the beam of light will cause it to deviate; if it is strong and immovable, it will in turn cause the beam of light to deviate. And all this from a distance, without contact, without special conductors.

"A process that is at once chemical, physical and psychical goes on in a brain. A complex action of this kind is propagated through the gray matter, as waves are propagated in water. . . Regarded on its physiological side, an idea is only a vibration, a vibration that is propagated, yet which does not pass out of the medium in which it can exist as such. It is propagated as far as other like vibrations allow. It is propagated more widely if it assumes the character which subjectively we call emotive. But it cannot go beyond without being transformed. Nevertheless, like force in general, it cannot remain in isolation, it escapes in disguise.

"Thought stays at home, as the chemical action of a battery remains in the battery; it is represented abroad by its dynamic correlate, called in the case of the battery, a current, and in the case of the brain — I know not what; but whatever its name may be, it is the *dynamic correlate* of thought.

"I have chosen to use the term *dynamic correlate.* There is something more than that; the universe is neither void nor dead. A force that is transmitted meets other forces, and if it is transformed only little by little, it usually limits itself to *modifying* another force at its own cost, though without suffering perceptibly thereby. This is the case particularly with forces that are persistent, concentrated, well seconded by their medium; it is the case with the physiological equilibrium, nervic force,

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psychic force, ideas, emotions, tendencies. These modify environing forces without themselves disappearing; they are but imperceptibly transformed, and if the next man is of a nature exceptionally well adapted to them, they gain in inductive action."

### THE PRESENT THEORY.

Here, then, is a *possible* explanation of communications and influences conveyed from mind to mind without the intervention of the common, visible means, or of the physical senses as ordinarily understood.

The conclusion will be the same on the supposition of a special refinement of sense-perception beyond that recognized in the text-books, so that such impressions are still conveyed to their appropriate nerves, the latter being, however, capable of receiving inconceivably minute vibrations of the surrounding medium. Whether the communications are concerned with the brain centre only, or with the entire nervous system, would seem to be an indifferent question.

And if brain-energy can thus pass the limits of the body, and if the medium of such action is an ether-like existence in which all things are immersed, may we not have here an explanation of the popularly-believed "influence of things"?

In a "Mortal Antipathy," Oliver Wendell Holmes makes Dr. Butts say: "The circumstances connected with the very common antipathy to cats were as remarkable in many points of view as the similar circumstances in the case of Maurice Kirkwood. The subjects of that antipathy could not tell what it was which disturbed their nervous system. All they knew was that a sense of uneasiness, restlessness, oppression, came over them in the

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presence of one of these animals. . . It may be through some emanation. It may be through the medium of some electrical disturbance. What if the nerve-thrills passing through the whole system of the animal propagate themselves to a certain distance without any more regard to intervening solids than is shown by magnetism?"

Doctor Holmes gives, in "Over the Teacups," an interesting account of a breakfast conversation with the members of his own household concerning a case of "trial by battel," and of his finding immediately, in the morning mail, a letter from an English friend referring to the specific trial — that of Abraham Thornton — which had been under discussion, and to nothing else.

Then "Number Seven" remarks: "The impulse which led you to tell that story passed directly from the letter, which came charged from the cells of the cerebral battery of your correspondent.

"What ! you cannot conceive of a charge of *cerebricity* fastening itself on a letter-sheet and clinging to it for weeks, while it was shuffling about in mail-bags, rolling over the ocean, and shaken up in railroad cars? And yet the odor of a grain of musk will hang round a note or a dress for a lifetime. Do you not remember what Professor Silliman says, in that pleasant journal of his, about the little ebony cabinet which Mary, Queen of Scots, brought with her from France-how 'its drawers still exhale the sweetest perfumes'? If they could hold their sweetness for more than two hundred years, why should not a written page retain for a week or month the equally mysterious effluence poured over it from the thinking marrow, and diffuse its vibrations to another excitable nervous centre?"

In these illustrations there is at least a suggestive

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value. Doctor Holmes remarked elsewhere: "We know that every human being, as well as every other living organism, carries its own distinguishing atmosphere. If a man's friend does not know it, his dog does, and can track him anywhere by it. This personal peculiarity varies with the age and conditions of the individual. It may be agreeable or otherwise, a source of attraction or repulsion, but its influence is not less real, though far less obvious and dominant, than in the lower animals."

The immediate vicinity of the individual or thing, then, existing in various states and conditions, may be called the Psychic, or

### THE PERSONAL ATMOSPHERE.

Let it be noted, however, that the theory of the following pages is hypothetical. It is set forth and analyzed as a basis for practical suggestions that will surely prove useful in contact with other people. It involves many elements of truth, even though it be not sound as a whole. The fact that it is not new in its basic idea - thought communicated through ether-vibrations - but is rather common in current literature, may lend weight to its analysis as given in these pages. The ether is accepted by science as a reality, and as a medium for light, heat, electricity, magnetism, etc. The nervous system is certainly comparable to an electric battery with connecting Communications of thought and feeling without wires. the mediation of sense-perception as commonly understood, is now established. Inanimate objects exert, now and then, "strange influences." People certainly carry with them a Personal Atmosphere. The representation of the condition of these facts by a Psychic Field compared to the magnetic or electric field becomes, therefore,

if not plausible, at least convenient. By means of the theory the facts and various practical suggestions may now be readily indicated.

This book has all along aimed at clearness and the steady mood of reason. It seeks to avoid as malarial all mists and "metaphysical" fog-banks. Whether or not the details of the theory be accepted as such, the analysis stands for facts of common experience, and the rules that come after call for a rational and beneficial exercise of the great soul-power herein treated — the practical Will.

There are many kinds of Personal Atmospheres, depending, first, upon the character of the individual Will, whether permanent or variable; secondly, upon individual gifts or endowments; thirdly, upon certain personal characteristics.

In the first order are those suggested by the *Moods* of *Will* : —

The Atmosphere of Feeling.	The Lethargic.
The Atmosphere of Energy.	The Indolent.
The Atmosphere of Concession.	The Insistent.
The Atmosphere of Decision.	The Indecisive.
The Atmosphere of Continuance.	The Fickle.
The Atmosphere of Understanding.	The Non-perceptive.
The Atmosphere of Reasonableness.	The Irrational.
The Atmosphere of Righteousness.	The Unrighteous.

In the second order are those suggested by *natural* gifts : —

The Poetic Atmosphere.	The Prosaic.
The Artistic Atmosphere.	The Non-æsthetic.
The Musical Atmosphere.	The Non-musical.
The Inventive Atmosphere.	The Non-inventive.

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The Logical Atmosphere.	The Illogical.
The Scientific Atmosphere.	The Non-scientific.
The Commercial Atmosphere.	The Non-commercial
The Oratorical Atmosphere.	The Non-magnetic.
The Atmosphere of Leadership.	The Subservient.
The Executive Atmosphere.	The Non-executive.
The Judicial Atmosphere.	The Non-judicial.
The Constructive Atmosphere.	The Destructive.

In the third order are those suggested by certain personal *characteristics* : —

The Altruistic Atmosphere. The Trustful Atmosphere. The Intellectual Atmosphere. The Reasonable Atmosphere. The Practical Atmosphere. The Sane Atmosphere. The Law-abiding Atmosphere. The Ambitious Atmosphere. The Cheerful Atmosphere. The Hopeful Atmosphere. The Inspiring Atmosphere. The Quiet Atmosphere. The Peaceful Atmosphere. The Strong Atmosphere. The Brilliant Atmosphere. The Social Atmosphere. The Attractive Atmosphere. The Soothing Atmosphere. The Polite Atmosphere. The Gentle Atmosphere. The Pure Atmosphere.

The Selfish. The Sceptical. The Emotional. The Unreasonable. The Visionary. The Insane. The Criminal. The Lethargic. The Gloomy. The Discouraged. The Depressing. The Restless. The Stormy. The Weak. The Dull. The Solitary. The Repelling. The Irritating. The Boorish. The Harsh. The Impure.

The *Will-atmospheres* are all subject to intelligent control and development. If the directions of this book have been followed, these elements of your Personal Atmosphere have been already highly cultivated. Your Psychic Field is full of feeling, of energy, of a rational concession, of decision, of perseverance, of intelligence, of reasonableness and of righteousness.

The Gift-atmospheres are endowments of nature. Examine the illustrative lists to discover corresponding qualities in your own Personal Atmosphere. If you possess any indicated by the left-hand column, cultivate them to the highest possible degree, without neglecting other elements of your character. If any are absent, or if your Personal Atmosphere is indicated by any word in the right-hand column, observe whether attention to that matter is feasible or will avail anything. You may be hopelessly prosaic, or inartistic, or unmusical, or subject to the Will of others, etc. It will then be a waste of energy to attempt the development of what nature has not intended you to possess. But, on the other hand, you may be now illogical, yet capable of acquiring the power of correct thinking; or a poor speaker, yet capable of improvement in that respect; or not constructive, yet capable of growing an ability to put things or ideas in order and together. And so on. In any such case, a demand upon your Will appears. Will to improve in these particulars. This means self-culture and a stronger power of Will by exactly so much.

The Atmospheres of personal characteristics are all subject to the determined Will. Compare your self-knowledge with the two columns. Wherever you perceive your Personal Atmosphere to be indicated by any of the lefthand words, study it in that respect, note possibilities of

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improvement, and use the Psychic Field to the utmost and for the best. Wherever you see that any word on the right-hand suggests your Personal Atmosphere, become thoroughly familiar with the facts, and determine to eliminate from your Psychic Field all characteristics so indicated.

It would be well to make these studies and efforts subjects of special thought and Will-power for certain stated periods. Examples:

First order. — Atmosphere of Feeling. Throw the greatest conscious and sustained interest into everything taken hold of for a day or a week.

Atmosphere of Energy: Throw the utmost sense of Will into everything undertaken for a day or a week. And so on to the end of the list.

Second order. — The Poetic and Artistic Atmosphere. Elevate the mind to the level of poetry and art, with feeling and energy, in all things, carried on for a day or a week. Or, determine to cast out of your life everything that is prosaic, or deformed, or non-artistic. Invest all things with a sensible feeling of beauty, order, nobility. Some people do this naturally and habitually. The masterful Will can accomplish wonders in this direction. Make each study-effort an exercise for a day or a week, to the end of both lists, adapting yourself, of course, to the requirements indicated by the words.

The exercises here suggested are entirely practical. You can acquire any Personal Atmosphere, aside from some determined by natural endowment, you desire. It will be eminently worth your while to make an exercise as suggested of each line in the three orders of Personal Atmosphere, and proceed methodically to the end of all the lists. Having done this, return, and make the lefthand words permanent symbols of the Psychic Fields of your life.

Before proceeding, however, read the remaining pages of this chapter.

We now go on to a *further analysis* of the Personal Atmosphere. Such analysis yields the following propositions:

**Proposition 1.** Every centre of electricity and magnetism has its field in which the force is greatest, and from which that force radiates in every direction, if permitted to do so.

"The electrical field is the portion of space in the neighborhood of electrified bodies, considered with reference to electrical phenomena."

**Proposition 2.** The human brain has also its Psychic Field, the great Empire of Will.

**Proposition 3.** The body is gross matter provided with a nervous system extending to various parts of the surface.

Brain-energy is transmitted through the nervous system. In transmission beyond the body, it may proceed directly from the brain, or it may employ the nerves; or both operations may take place.

**Proposition 4.** The brain and nervous system is surrounded by, let us call it the ether. But it is also pervaded by such medium. It is immersed, as it were, in an etherbath, the material of which penetrates it throughout.

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**Proposition 5.** All bodily states, all nervous action, all mental activity, and mental conditions, set the pervading and including ether-medium in motion, of a vibratory character, and in established ways and according to established laws. And these may be governed largely by Will.

Let us suppose a mass of jelly to be suspended in water. The slightest movement taking place within the mass will be communicated to the pervading and surrounding water. Any movement in the water will also be conveyed to the mass. Movement from the mass will flow outward until absorbed, or diverted, or increased, or diminished by other movements originating elsewhere. The movements occurring in the immediate vicinity of the mass will of course be most numerous and pronounced Some movements will continue undisor appreciable. turbed for considerable distances. If there are similar agitated masses in the water, the various movements may be communicated to one another, and they may be augmented, or diverted, or decreased, or neutralized, or transformed, each by the other.

Similarly (for the illustration is suggestive only) with the brain immersed in the ether-medium.

Brain- and nerve-energy create the Field, the Personal or Psychic Atmosphere.

In the Field the vibrations are most numerous and intense.

Vibrations, or movements, extend outward from the Field, and by the Field vibrations or movements are received.

In the intervening space, vibrations from Fields from brains — meet, or cross, and are variously affected, as in the case of the supposed water-impulses.

In any Field incoming vibrations may be neutralized

in many ways, thus making no impression upon the otherwise receiving brain.

Or they may reach that centre, either with original force, or as augmented.

In the latter cases, the receiving mind may fail of recognition because of distracting conditions submerging consciousness of their reception.

Or, again, being recognized as impressions, they may, for various reasons, fail of correct interpretation.

They may also be transformed, so to speak, before reaching the receiving brain, and, being then correctly recognized and interpreted, carry a different signification from that originally obtaining.

If not thus modified, and if the two brains are in accord, as to Fields and as to conditions, and if various possible distractions are not present, the movements will be received, recognized and interpreted in their original character.

If such harmonious conditions obtain as between one Field and the Fields of several people, the vibrations will of course be greatly intensified.

*Proposition 6.* As nerve-energy may be stored up, so may thought-energy be accumulated. The brain may through the Will store up the force of such ether-vibrations. The Field may in turn be deliberately "charged."

*Proposition 7.* Such impressions, similarly, may be conveyed to and stored up by inanimate objects. The people are familiar with facts attesting the "influence" of things not to be explained by the operation of the senses or the imagination, or of communications between minds as suggested in this chapter. Things seem to ac-

quire a character of a personal nature. Beyond the philosophy of light the words of Professor John William Draper are true: "Upon the walls of our most private apartments, where we think the eye of intrusion is altogether shut out and our retirement can never be profaned, there exist the vestiges of all our acts, silhouettes of whatever we have done."

**Proposition 8.** But matter is never at rest, and as personal ether-movements are constantly passing from brains and constantly being received by brains, the accumulated impressions received from personality are, in weaker form, given off or reflected from immaterial objects.

Observe the following :

The clothing receives them. Do not wear the same outer garments for long without airing and change. Do not wear those of other people. Never put on secondhand clothing.

• They are impressed upon books. In using secondhand books shut the Will against any influence of former owners.

Similarly with furniture. If second-hand it should be thoroughly renewed. Constantly used furniture should also frequently be renewed and rearranged.

Like influences obtain with tools and various implements. Long used, they acquire some personal character, and should be neither borrowed, nor purchased, nor loaned. If they have passed through a morose, or evil, or unfortunate history, the owner may well afford a new set.

Frequented rooms and places store up this mass of human influences. The kitchen borrows the cook's char-

acter. The dining-room registers the public family life. Sleeping-chambers, especially, record the nameless history of undiscovered hearts. The writer is convinced that he has dimly "sensed" something of the personality of former occupants in various houses where he has lived. It is a common thought that rooms may be pervaded by the "presence" of absent people sometime unfamiliar there. The atmosphere of a vacated saloon must differ vastly from that of a reputable theatre, an art museum, a college or a church.

*Proposition 9.* The Personal Atmosphere exerts a marked influence upon others in certain familiar cases. It appears in the sick-room, in "magnetic" persons or speakers, in successful detectives and gamesters, in famous diplomats, in some so-called "revivals," in epidemics of a mental character, in vast popular movements. Here, especially, the influence of a strong Will is apparent.

*Proposition 10.* To the Personal Atmosphere may be attributed the origin of many deep and lasting friendships and loves, otherwise inexplicable, as well as of apparently causeless and groundless aversions and hates. In its occasional overmastering power we have an explanation of curious cases of personal subjection to others. It is often by brain- or heart-movements not accompanied by really offensive word or gesture that insult is perceived, the mind interpreting the invisible sign unerringly. Personal Atmosphere often assimilates other people's thoughts, a spontaneous unanimity of expression thus frequently springs up all over a country, and discoveries and inventions leap forth in surprising similarity.

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**Proposition 11.** The Personal or Psychic Atmosphere is, therefore, a *subject* of influences and communications, making for depression, exhilaration, hope, fear, courage, loves, hates, health, illness, moral forces, and the like. So, also, unaccountable impulses, determinations and "freaky" actions may thus originate.

**Proposition 12.** Psychic Atmospheres, as has been suggested, may mutually neutralize their influence upon their owners.

Or they may raise or lower one another's tone.

Or they may more or less modify to effects different from those of either originally.

Or they may coördinate, and thus cause mutual benefit or injury.

**Proposition 13.** The Psychic Atmosphere is in character both positive and negative.

One Field may be, now positive, now negative, to another.

One may also be negative to that of a second person, while positive to that of a third.

Proposition 14. Personal Atmosphere has further character:

It may be "good." In a moral sense; because of endowments; because of a healthy body or mind; because of helpfulness; because of its tone. And so on. An artist may possess a good moral Field, or a Field that is artistic whether moral or no; or a Field determined by a healthy body, or a healthy mind; or a Field that is easily and beneficially excited toward others; or a Field characterized by cheerfulness, or courage, or vigor, or dignity, or high purpose.

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It may be "evil." In a moral sense; because of unenviable endowments; because of ill-health, bodily or mental; because of indifference toward others; because of a low tone. The artist may not be moral; if moral, he may be endowed for inferior kinds of work; his body may be consumptive, or his mind may be more or less unsound or ill-balanced; his tone or temper may be low.

*Proposition 15.* The Personal Atmosphere is usually partly good, partly evil. The items enumerated in the two above paragraphs suggest a large number of possible combinations. Good health, bad morals, high and correct artistic influences, a melancholy tone, may combine to determine the Field of one person.

Proposition 16. The Psychic Atmosphere of one mind may be good in its action upon that of another, but evil in its action upon that of a third. The brain-vibrations of Fields do not always harmonize, do not always synchronize : "He is not to my mind." Apart from morals, the influence of a Personal Field is relative; whether it is good or evil depends greatly upon the relation of one person to another, either permanently or occasionally. Some Fields complement others, supplying what they lack : "She is just his mate." Some Fields excite others to intenser activity : "That person inspires me." Some Fields lower the intensity or tones of others : "What a depressing person !" The vibrations of some Fields entering others overwhelm the latter : "In his presence he seems to lose his personality."

*Proposition 17.* The Personal Atmosphere varies from time to time in the same person. Now the good or

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evil character prevails; now the ether-movements of the Field are numerous, active, intense, forceful, clear of confusion; now they are fewer, languid, weak and confused.

**Proposition 18.** The laws of action in Personal Atmosphere are simple :

1. Every good or evil condition of the Field is attractive toward a like condition in another Field, and repellent toward an opposite condition.

2. If a person's Psychic Atmosphere is good, either now and then, or prevailingly, he will, by so much, infallibly send out beneficial ether-movements to all similar persons around him, and will receive from them like beneficial influences.

3. Conversely, a false or evil Field makes itself felt upon people of its kind, and as well receives readily their ether-vibrations.

4. A perfect and healthy Psychic Atmosphere, morally, intellectually and emotionally, possessed of a strong Will intelligently employed, would never yield to influences of an evil nature.

But in all human beings the Personal Atmosphere is of a mixed character. Hence, every person, even though possessing a Psychic Field in the main good or healthy, throws out vibrations of an evil and injurious kind, and the Atmosphere of each is, therefore, subject to malinfluences swarming around it in inconceivable numbers and complexity.

So, also, few, if any, people are absolutely bad, but are causes of various good influences, and subject to the vast sea of benevolent ether-movements surrounding them.

**Proposition 19.** The great and predominant characteristics of *Psychic Atmosphere in its best estate* may be expressed in the following words:

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HEALTH. Self-control. Intelligence. TALENT. EDUCATION. WILL. ENERGY. LOVE. PRIDE. HOPE. CHEERFULNESS. BELIEF. FRIENDSHIP. BENEVOLENCE. TRUTH. MORAL PURPOSE. **JUSTICE.** WORSHIP.

Proposition 20. The evil Personal Atmosphere may be symbolized by opposite words: Ill-health — weakness — dullness — ignorance — flabby Will — indolence — lovelessness — vanity — pridelessness — discouragement — irritability — melancholy — scepticism — unfriendliness — low purpose — selfishness — injustice — untruthfulness — indifference and irreverence.

**Proposition 21.** Personal Atmospheres differ in *nature* as well as in character. The nature of the Psychic Field is determined by the individual's original constitution; its character by the quality of personality behind it, as suggested on page 339.

Character is the sum total of traits and qualities acquired by the use or modification of original endowments. Nature is the force with or against which every individual must work in determination of his character. Both the nature and the character of the Psychic Field are, therefore, supremely matters of Will.

**Proposition 22.** The laws and operations of Psychic vibrations constitute the natural causes of social groupings. All other influences drawing individuals into combinations are accidental and artificial. Psychic segregation is of the nature of things, and tends to permanency. Here is the othodoxy of reason in "Heaven" and "Hell."

Proposition 23. Inevitably, now, it must appear that the Will is the secret spring and power in all Psychic Atmospheres.

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Every human being has the privilege to make his Personal Atmosphere largely what he will as to modifications of original endowments, and altogether what he will as to character.

The Psychic Field is the Throne-room of the Will.

A weak Will means a feebly vibrant Personal Field, whatever the man's character.

A feeble Will cannot control its own Atmosphere, nor send out strong influences, nor repel the ether-movements proceeding from others. It can only yield its Field to psychic control.

A strong Will vibrates its Field, fills it with powerful ether-movements, and repels or receives approaching influences as it chooses, equally irrespective of its owner's character.

A strong and good Will attunes with the nature of things, which is God. The region of character is here.

## Proposition 24. It is for the Will, then —

1. To originate and maintain and control the best possible Personal Atmosphere.

2. To draw into its own Field the ether-vibrations of others at its sovereign election.

3. To permit the incoming of ether-movements as it may determine.

4. To repel all evil and injurious influences.

Remember! The attracting and repelling power of Will acts through the Psychic Atmosphere of the individual. The weak cannot attract or repel the strong, except by the affinity or repulsion of moral conditions. The good Atmosphere *will* attract, not the evil, but its own kind alone, and will repel the evil. The evil *can* attract, not the good, but its own kind alone, and will repel the good.

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Similar laws obtain as to the *nature* of Personal Atmosphere.

Hence, the vast importance of intelligent Will-culture.

The development and control of a good Personal Atmosphere, with endowments improved and character built up, must, therefore, for highest success in life, be powerfully and constantly willed.

Ill bodily conditions attract evil physical influences unless Will steadfastly opposes them, creates counter vibrations, and invites healthful incoming ether-movements.

"Flabby" intellectuality creates a bad Personal Atmosphere, which must be transformed into a higher, the latter to be maintained by resolute determination to cultivate a vigorous and reasonable mind.

The Personal Atmospheres of health, self-control, intelligence, education, Will, energy, love, pride, hope, cheerfulness, belief, friendship, benevolence, justice, truth, moral purpose, worship, are all products of strong, persistent and right Will-power.

And of nothing else, for "the Power not ourselves that makes for righteousness" coöperates with Will, and never transcends it.

These Atmospheres may be created and mightily urged to attract their kind and to repel their opposites. If you will take these words just above, one at a time, and make each for a day, or longer, the centre of thought and feeling, wherever you are, whatever you may be doing, seeking to know all its meaning, trying to make it a part of yourself, endeavoring to be and to live that word, you will unfailingly develop its corresponding, that is, a strong and good, Personal Atmosphere. Sink them into the latent mind.

So, also, the Atmospheres suggested by the opposite

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set of words may be gradually eliminated from your life by resolute and persistent exertion of the Will. But this is to be accomplished, not by thinking of the words or their conditions and trying to repel them, but by dwelling upon their opposites, and by determined shutting of the Personal Field against evil vibrations, whenever made known in consciousness, and as a permanent attitude in life.

Hence, for a perpetual régime the student should observe the following

#### PRACTICAL RULES.

I. First, in a general way. —

*Rule 1.* Shun as much as possible all articles, furniture, books, tools, rooms, etc., which have been certainly or probably impressed by evil or non-helpful Atmospheres.

*Rule 2.* In the necessary use of such, maintain the two attitudes of Will: that of positive repulsion as to injurious influences; that of assertive invitation to beneficial influences.

Rule 3. When an unpleasant or injurious Atmosphere is perceived in connection with an article, dispose of the article immediately, if possible. If this is not possible, have the article thoroughly cleansed and renewed.

*Rule 4.* Shun all persons, so far as may be, who manifest, or seem likely to manifest, the evil or non-helpful Atmosphere.

*Rule 5.* If it is necessary to associate with them, maintain the negative and repelling attitude of Will toward such Atmospheres, but send out toward their owners all possible beneficial influences for their welfare. Rule 6. Maintain the receptive attitude of Will toward all good Atmospheres.

Rule 7. Associate as much as possible with people of sound health, of cheerful disposition, of intelligence and education, of benevolence and moral purpose. Tone up your Personal Atmosphere by contact with such.

*Rule 8.* Resolutely, persistently and intelligently maintain a true and strong Psychic Field by constant exercise of strong Will-power toward all high realities: beautiful objects, right ideas, — health, peace, truth, success, altruism, — right-minded persons, the best literature, art, science, the noblest movements and institutions of the times, and a true religion.

Rule 9. Surround yourself, as much as possible, with objects, forms, colors, circumstances, etc., that are agreeable, and exercise a cheerful and uplifting tone upon your Personal Atmosphere.

II. Secondly, as to contact with other people for legitimate personal ends. —

*Rule 1.* Preserve a right and full Personal Atmosphere, in which all your ether-movements are open, frank, honest, sympathetic, etc.

*Rule 2.* When desiring to maintain your own counsels, close the Personal Field to the interrogations and receptivity of other Psychic Atmospheres with reference to such matters.

*Rule 3.* Within the limits of good-will, open the Field to all communications proceeding unconsciously from persons with whom you are dealing.

*Rule 4.* Whenever the unfriendly Atmosphere is perceived in others, keep your Field open to recognition of hostile influences, but closed to disturbance within. You should recognize these influences, but oppose to them the resolute Will.

*Rule 5.* Meanwhile, throw out toward such antagonistic Atmospheres intense vibrations of the utmost goodwill. You may not be inclined to this, but it is a perfect policy for self-interest, to say nothing of dignified moral character.

Rule 6. On discovery of "instinctive antipathies," felt on your own part, follow Rules 4 and 5. The Will may overcome these antipathies up to the point of discovery of their cause, in yourself or in others, and it is then for Will, if right aims in life require any attention thereto, to set about the task of removing such cause. But if the case becomes hopeless, revert again to Rules 4 and 5.

Rule 7. In seeking the legitimate control of others, bring to them the friendly, but assertive, movements of Personal Atmosphere.

Rule 8. If you desire them not to do or be certain things, send to their Psychic Fields resolute but kindly commands: "Be not! Do not!"

*Rule 9.* If you desire them to be or to do certain things, vibrate, by resolute Will-action, appropriate requests into their Psychic Fields.

*Rule 10.* Always must your attitude be resolute, but not harsh; kindly, but persistent.

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Rule II. In contact with other people, maintain in your Personal Atmosphere a perfect and constant calm. Bring your Will to the centre of your Field, and maintain absolute self-control. Let this be so complete that it may not betray the effort to secure it, either in disturbed etherwaves, or in movements which the other person's sub-consciousness will recognize as coolness or suppressed hostility.

Remember! Your Will-action in your own Field must be so strong that there may be created a surplus of commanding ether-movements above those produced in control of self, and sufficient to exert a controlling influence upon the Psychic Atmosphere of the person with whom you are dealing.

Avoid all excitement.

Send out no antagonisms.

Reveal to the inner consciousness of other people nothing in your mind calculated to injure their feelings.

Banish from your Field all feelings of contempt or ridicule.

Permit no vibrations of anger or irritation to escape into your Field.

Banish absolutely all thought-waves of fear for persons with whom you are dealing.

Banish all thought-waves of distrust as to success with such persons.

Maintain a Personal Atmosphere that is surcharged with the dynamic force of confident expectancy.

*Rule 12.* In dealing with people in masses, you have to contend with a constant play of force going on around different Psychic Atmospheres. You must, therefore —

Maintain your own at its best in the midst of innumerable and complex ether-movements. With utmost alertness, keep your consciousness open to recognition of ether-movements proceeding toward you, both favorable and unfavorable. In the one case, send out vibrations with redoubled energy to return those favorable to their originators so as wholly to secure such persons for your ends. In the other case, follow the above rules so far as appropriate.

Rule 13. The law of rest requires that you should occasionally "let up" in your ether-assaults upon certain kinds of people.

Some Personal Atmospheres may be caused to vibrate so strongly and rapidly as to confuse their owners, or to weary them. Leave these undisturbed for a time.

Others cannot be made to vibrate your way except by reaction caused within themselves after a period of rest.

Rule 14. In still other persons the Psychic Atmosphere is unresponsive, not easily vibrated. The problem here is to adjust yourself in such a way as to induce unconscious favorable vibrations. This may require the direct, but concealed assault, or the roundabout attack, or a gentle initiation of ether-movements within their Fields which their minds will come to accelerate, if they do not discover your influence, into harmony with your own ethermovements. If they discover your influence, they will inevitably close their Fields thereto.

Rule 15. In another class of persons the Psychic Atmosphere is always vibrant in repulsion of all influences recognized as personal., It is not you alone whom they antagonize; it is anything human. You must now transform your ether-movements (as muscular action may be transformed into heat or light) in disguise. Any method which will translate your thought-force into a suggestion appearing to proceed from things, circumstances, conditions, exigencies, a law of society or nature, etc., so that it seems to originate within themselves and spontaneously, will secure their interest in the movements of your Field and induce their coöperation.

*Rule 16.* In public speaking, the Psychic Atmosphere must be full, free, open, frank, honest, receptive, out-going, active, intense, intellectual, emotional, clear of confusion, full of genuine heat and the light of the informed soul, purposeful, courageous, expectant of success, sympathetic, with Will pulsing vibrant force toward the audience like a strong, steady, inexhaustible dynamo.

If you are a public speaker, carry into every effort the thought of the above words. Commit the paragraph to memory. Repeat it while facing the audience prior to speaking. "Charge up" with its details and become saturated with its feeling. Then summon the interesting and masterful Will.

*Rule 17.* In all things maintain the confident and expectant mood of success.

*Rule 18.* The substance of the above principles and especially the rules should be committed to memory and constantly employed by the Will.

*Rule 19.* But the theory should not be permitted to carry you over into any feeling or state of mysticism. It is for the right mind always to hold itself firmly to the solid ground of common sense.

The Psychic Atmosphere is, above all, the light or shadow of what the person actually is. His influence upon others, in the last analysis, is simply a matter of intelligent adjustment — that and the masterful Will.

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## CHAPTER XXIX.

### THE CHILD'S WILL.

**( \ \ \ \ \ E** ARE all born to be educators, to be parents, **V** as we are not born to be engineers, or sculptors, or musicians, or painters. Native capacity for teaching is therefore more common than native capacity for any other calling. . . . But in most people this native sympathy is either dormant or blind or irregular in its action; it needs to be awakened, to be cultivated, and above all to be intelligently directed. . . . The very fact that this instinct is so very strong, and all but universal, and that the happiness of the individual and of the race so largely depends upon its development and intelligent guidance, gives greater force to the demand that its growth may be fostered by favorable conditions; and that it may be made certain and reasonable in its action, instead of being left blind and faltering, as it surely will be without rational cultivation." - Principal James A. McClellan.

The thought of the present chapter is not juvenile education, but the culture of the child's Will.

In this, the aim is suggestion rather than exhaustive discussion.

In its actual life the young child is little more than an animal.

It is endowed with a Will because it is an animal.

It is endowed with reason because it is a moral animal.

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The Will of the human animal finds sole explanation in its moral intelligence.

Without moral nature, reason has no purpose. Without reason, or instinct, the Will has no significance. Without the Will, reason is impossible.

Man is justified in his moral nature, and the moral nature becomes possible in the self-disposing Will.

The first, middle and last idea in all Will-training of the child, therefore, is the permanent welfare of a moral being.

At the outset, then, certain basal requirements are to be noted :

That the parent or teacher understand at least somewhat of child-nature in general.

That the parent or teacher understand as far as possible the particular child in hand.

That the parent or teacher possess a right Will.

That correct methods be employed in culturing the child's Will.

It is, moreover, to be remembered that treatment of the child's Will cannot be reduced to prescribed and specific rules. This for two reasons:

Child-nature and child-Will are individual.

Specific rules would obscure rather than settle the problems involved.

At this point appear some

#### COMMON ERRORS.

*First Error*: That the child's Will should be conformed to a certain standard set up by parent or teacher. This implies a making over of original nature. Original nature can be cultivated and improved, but it always determines the final results.

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The true question is this: What is the peculiar Willcharacter of this particular child? Or, how can this particular Will be improved? The child's individual Will is its personal motive-power. It is not like a boiler in a factory, connected with a good or bad set of machinery, and to be replaced by a better, or remodeled, if not satisfactory. It is a living thing, and is indissolubly related to its mental mechanism; it is the mind's power — this mind's power — to determine, and therefore cannot be conformed to any standard not indicated by itself.

Second Error: That the child's Will should be broken. "Breaking the Will" is a heresy against the nature of things and a crime against man. The future adult's success depends upon his own kind of Will, and upon some power of that Will as a human function. To "break the Will" is to destroy the soul's power of selfdirection; that is, to wreck at the start the child's chances of success. If the Will is properly understood, no one will wish to "break" it.

Teaching the child obedience does not demand an assault upon its Will, either with the calm resistlessness of an iceberg or the fierce clash of arms in battle. The sole intrinsic value of obedience is found in the child's Will; it does not reside in obedience itself, nor in the results of obedience disconnected from Will. The one justifiable goal of enforced obedience is the Will in the child taught to will the right thing. A Will that is merely coerced is not with you, and, so long as coercion lasts, cannot be with you. In other words, enforced obedience does not in itself strengthen Will, except in the spirit of resistance. Enforced obedience may lead to reflection and discovery of the rightfulness of commands,

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and thus strengthen the Will indirectly. If it does not, or may not, lead to such discovery, it is worse than useless; it is then a positive injury to the child. The child should be taught the nature of law, but a greater lesson is the nature and value of reason.

Here may be given

THE MAXIM OF BEST CHILD TRAINING:

Force, physical or other, sparing; reason abundant, patient and kind.

The application of this maxim must always depend upon the nature of the individual child. The more difficult the case, nevertheless, the more urgent the maxim, and the greater the demand that grows out of its application, to wit:

The parent or teacher must possess reason — be reasonable — and be able and willing to show the same with self-control and confidence in reason's power.

Do not, then, attempt to conform the child's Will; patiently train it.

Do not try to break the child's Will; seek its intelligent development.

Do not leave the child's Will-action to its own impulses; culture it to symmetrical conditions.

Always regard the child's Will as an unspeakably holy thing.

Do not relegate the child's Will to chance methods; give it a thoughtful and deliberated education — the education of a Prince Royal of the Blood. Such an education involves

THREE FUNDAMENTAL PROCESSES.

First, the training process;

Second, the developing process;

Third, the process of symmetry.

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FIRST PROCESS OF WILL-CULTURE — TRAINING.

This branch of Will-culture has reference to the power of Will as now possessed. It is not an abstract problem; it is concrete.

Such problem involves two basic principles, Reason and Interest.

#### The first basic principle is Reason, or Judgment.

The child's Will requires for its perfect training an atmosphere of reason, so that its own judgments may be saturated with the feeling of reasonableness and may impel corresponding volitions.

This principle of reasonableness attaching to Willacts comes, on analysis, to be broken up into certain questions, which should be kept constantly before the child's mind, but in a way to encourage rather than to harass it: —

1. Is this act *correct*? Is this the correct way to do the thing in hand? Example — handling a saw or a needle.

2. Is this act *complete*? Have you left nothing undone? Example — making a toy, or stitching an apron.

3. Is this act your best? Example -- your best recitation, or your best manner.

4. Is this act *wise*? Is it likely to be followed by satisfactory consequences to yourself? Example — the desired picnic, or tardiness at school.

5. Is this act *understood*? Example — the lesson, or the way of doing a particular thing.

It is primary that arousing the child's understanding enlists its Will. The average child is an animated and creative ganglion of interrogations. Here is a huge opportunity. It may be seized by means of a few familiar pronouns — Why, How, Where, When, What, Whose —

all sharp openers to the young intellect, because perfectly in harmony with its own activities.

Example: A command has been given; the child's mind proceeds to enquire — "Why must I do this?" "Why must I do this in a particular manner?" "Why must I do this at a prescribed *time*?" "Why must I do this at some particular *place*?"

Similarly in a different series, as the following: "How must I do this?" "Where must I do this?" "When must I do this?" "What must I do?" "At whose desire or for whose interest must I do this?" "What will be the consequences of this act?" "What will be the consequences of omitting this act?" "What experience have I had in similar cases?"

This general suggestion may also be employed by the teacher. It will astonish you to discover how the child's intellect can be electrified by the touch of the interrogative pronoun. It will unearth ignorance thus seen to be unnecessary both in the child and in the parent or teacher. Try the following questions as to any common object:

What is this thing? How is this thing? Where is this thing? When is this thing? Whose is this thing? Why is this thing?

The fact is, the child is too largely compelled to discover for itself the necessity for such questions, is left to its own impulses for their asking and their answers. This is the rough-and-tumble education of life.

The amount of unintelligent teaching with which the child has to contend, at home and at school, is enormous.

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Adults do not understand or think; why should the child understand and think? The teacher does not draw all the water out of the well; why should the child be expected to do so, or to know what is at the bottom?

I asked a child how she would ascertain the number of square feet in a certain wall. She repeated the rule. Then I asked, "Why do you multiply the number of feet on one side by the number of feet on the other or longer side?" She did not know. It had never occurred to the teacher to go beyond the rule with the child.

I asked another child why summer is warmer than winter, notwithstanding the greater distance of the sun. She answered, "Because in summer the sun's rays are direct." "But why does that fact make the weather warmer?" She did not know. It had never occurred to the teacher to ask that question.

"A friend of mine," says Professor James, "visiting a school, was asked to examine a young class in geography. Glancing at the book, he said: 'Suppose you should dig a hole in the ground, hundreds of feet deep, how should you find it at the bottom — warmer or colder than at the top?' None of the class replying, the teacher said: 'I'm sure they know, but I think you do n't ask the question quite rightly. Let me try. So, taking the book, she asked: 'In what condition is the interior of the globe?' and received the immediate answer from half the class at once: 'The condition of the globe is in a condition of igneous fusion.'"

In this case the prime fault lay with the writer of the geography — or the school committee. But a teacher or a parent ought to break into pieces the usual forms of instruction that come the child's way. No marvel that tasks set to the child's Will train it only imperfectly.

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Make doubly sure that the child understands the nature of things as taught and their main purpose. Understanding involves action of the reason, and thus, without direct effort, trains the Will.

6. Is this act *right*? Is it right because I have suggested it, or because of a higher law? Example: the use of certain words, or of exaggeration.

It is imperative that Will-training be conducted on the lines of morality. The absence of ethical quality in Will-culture, on the part of the parent or teacher, and of the child, destroys confidence, undermines the foundation of commands, leaves the child without a sense of authority other than that of force, and confuses the whole question of any right use of the Will.

If, now, the basis of Will-training in the child is reason or understanding, certain attitudes common at home and in the school require condemnation.

Never dominate the child with that inexcusable tyranny — "Do as I tell you." "Because I say so."

If the command has no better support, it is a species of bullying.

If you have better reasons, but will not kindly declare them, your command is a sure bidder for future anarchy. The child's reason is an acute questioner and judge. It obeys, but inwardly rebels because its master is arbitrary, and its Will is thus demoralized by nursed and secret resistance. Its power has become hostile both to yourself and to the child's welfare.

Never put off an answer to the child's questioning for the reasons connected with a command. The child ought never to be compelled to act or Will blindly. Your reasonableness will develop its faith, always a prime factor of the right Will.

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Seldom draw on the child's Will in the form of a command. In the long run, if other things are equal, expressed desire will be doubly efficient. Even when the direct command seems necessary, the reasons which make it your desire can be urged upon the child's attention, and will ultimately win the thing you ought to wish — a willed obedience.

Throughout all engagements of the child's reason, the element of interest plays an important part. In the main it is inevitable, for an awakened mind is an interested mind. The child may, however, perceive the correctness of an act, its ideal, its present possibility as an ideal, its wisdom and its moral rightness, yet be altogether lacking in the Will-attitude which expends itself in Will-Such Will-attitude must be either forced, or culture. If it is forced, nothing is directly gained for won. the Will. If it is won, it is by so much strengthened To win the child's Will, its interest and trained. must be excited. This requires infinite trouble and patience, but the method is sure to justify in a better power and quality of Will-action. A Will trained through interest becomes finally a Will that can plod at the goading of necessity or dreary duty, and hold to purpose after all interest save that of duty has waned.

The second basic principle, then, is Interest.

The child's interest, now, responds to *certain appeals* : To the feeling of curiosity.

To the desire to imitate.

To the desire to emulate.

To the desire to know.

To the desire to benefit itself.

To the desire to please others.

To the desire for independence.

These feelings and desires are incessantly active in every normal child. They may be turned hither and thither, always causing the child to will with what Will it possesses.

It is *curious* — and wills to discover.

It wishes to *imitate* — and wills thought, action, speech.

It wishes to emulate — and wills to equal others.

It wishes to *know*, to possess serious knowledge — and wills the exercise of its faculties.

It wishes to *benefit self* — and wills the discovery and use of means appropriate.

It wishes to *please others* — and wills its conduct into line.

It wishes to be *independent* — and wills judgment and freedom.

The lessons for parent and teacher are evident:

1. Keep the child's curiosity vigorously alert.

2. Train the imitative desires wisely, in the matter of selection, avoidance, discrimination and manner of imitating. Is it merely aping? Repress. Is it imitating poorly? Improve. Is it imitating unwisely? Repress. Is it imitating in a beneficial manner? Encourage. See that it has the best possible examples, and incite interest to do its own best.

3. Imitation may lead to emulation. All the suggestions in regard to imitation apply here. But imitation may be spontaneous, and if right, should be made voluntary. Emulation always involves the Will. The difference between imitation and emulation may be illustrated. John repeats the language used by his father, as a parrot might do, without any act of the Will beyond that required for the proper control of his vocal organs. This is imitation.

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But John may be taught to admire his father's ways, principles, purposes; to think about them, and to desire that they may appear in himself. His imitation has now become emulation.

Is the child emulating a bad example? Turn the capacity in another direction. Is it emulating a good example incompletely? Improve. Is it emulating for an inferior purpose? Direct its attention to a higher. Bring to its mind matters and persons worthy of emulation, and invest the idea of emulation with every possible interest. You are seeking to train the child's Will; noble emulation is one of nature's great provisions.

4. Cultivate the desire to know. Ask a thousand questions about the child's affairs. Encourage it to bombard you with questions of its own inventing. This thing has its limit, to be sure, but the limit is large. Questions are the crackling noises of an opening brain.

Never reply to questions, "Oh, because !" "Oh, never mind !" "Oh, do n't bother me !"

If you are too busy to answer just now, make a future engagement to attend to the matters, and keep the appointment.

If the child cannot now understand, promise to answer its questions when it can, and fulfill that promise.

If you do not know, honestly confess. Then look up that matter as a thing of first importance, and give the child the desired information.

Secure interest in all tasks. The uninteresting is the unwilled. Example: Sewing aprons merely to keep busy will very likely be poor work; sewing on the next party dress is an intensely interesting thing securing good work, and is therefore an education. Or, again: the study of the geography of Spain-ruled Cuba a few years ago was a dull task poorly performed. "What's the use!" Studying that Cuba where your brother had gone to fight Spain's tyranny and plant the Stars and Stripes was "just fun." The "fun of the thing" awakened the Will and illuminated geography.

5. Cultivate the child's desire to please and benefit itself. This desire is one of nature's strongest motors in man, and should be intelligently developed and regulated. It works injury only when misunderstood or wrongly applied. Analyzed, it divides into two impulses, that of self-interest and that of selfishness. A few characteristics will reveal the difference between these forms of personal motive.

Self-interest seeks the best interest of self; selfishness seeks a false benefit which ultimately injures self.

Self-interest is ascertained by a study of law; selfishness is conceived in indifference to law. The one is represented by liberty; the other by license.

Self-interest respects the consensus of opinion; selfishness ignores the general opinion.

Self-interest is always concerned with the highest welfare of others; for man's life is a community-organism, and his highest interest is realized through lawabiding independence subordinated to service; selfishness isolates itself from the demands of relations to others, and realizes in law-defying independence requiring service for self regardless of others.

Self-interest is an eternal reality; selfishness is eternally a denial of that reality.

Self-interest forever fulfills itself and creates larger capacities and huger worlds of opportunity; selfishness forever defeats itself, destroys capacity for welfare, and ultimates in the world of the infinitely little.

Hence, to cultivate the child's desire for its own benefit and pleasure is to cultivate true ideals of happiness and welfare. This means a reasonable and kind process of education resulting in the elimination of selfishness from life and the substitution therefor of a true self-interest.

How, then, shall the child's desire to please and benefit itself be trained ?

By appeal to *experience*. The child has sought to please itself selfishly; see to it that disagreeable consequences are emphasized in its thought and memory. If none are likely to be apparent, bring them about, not necessarily as punishments, but as natural consequences and wholesome lessons.

If the child has subordinated itself, bring out clearly the beneficial results. If none are apparent, manage the matter in such a way as to secure them, even if artificially.

Always must the child's Will be kept in mind. The will to do for a real pleasure or benefit will certainly be stronger after proper experience duly emphasized than the will to do for fancied happiness or welfare shown in experience to lead to unhappiness.

By appeal to the *love of reward*. Reward is a fruit of the nature of things. It should have a large but regulated place in the child's life. Here is perfect stimulation to right exercise of Wlll. Hence, — Do not reduce the child's life to the plane of mere duty.

Do not compel it to perform an act simply because you order it. Suggest rewards of some sort, — gifts, or pleasure promised, or benefits upheld as certain to come about naturally.

Do not seek to dominate the child's conduct by remote or abstract ideas. Teach the remote through the present, the abstract through the concrete.

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By appeal to *theory*. Theory builds on the practical for the practical. It must be made to appear to the child in a concrete form as a concrete value. If the child does not perceive such value, its interest ceases and the Will flags. If it suspects that theories are mere visions and personal notions, it loses respect for your teaching. It must in some way be made to get hold of principles and their reality, so that it may intuitively apply them to various practical cases. The circles called home, street, school or play-ground, neighborhood, village or city are all ramified by certain general principles which guarantee welfare. We may suggest them in the word "respect."

Respect for the *feelings* of others. Respect for the *rights* of others. Respect for the *opinions* of others. Respect for the *customs* of others. Respect for the *beliefs* of others. Respect for the *opportunities* of others. Respect for the *liberty* of others. Repect for the *destiny* of others.

Such principles may be thrown into ideals or maxims and made incessantly prominent in all the child's relations to the various circles of life.

6. Cultivate the child's desire for the happiness and welfare of others. The preceding suggestions inevitably make for these ends. But life ought at times to forget even self-interest. Encourage, therefore, action for others which does not think of self. A thousand opportunities are afforded for this effort. Certain simple rules may be indicated:

Request the child; do not order it.

On compliance, express your thankfulness.

For unusual obedience, manifest appreciation.

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For voluntary service, exhibit a lively gratification. Occasionally provide some unexpected pleasure.

For exceptional thoughtfulness, indicate corresponding approbation.

7. Cultivate the child's desire for independence. With all safeguards thrown around it, the child must, in countless ways, think, determine, act for itself. The more frequently and fully it does so, under wise supervision, the more surely will its Will-power be trained, and its future be mortgaged for the largest success. A right spirit of independence may be cultivated, —

By appeal to the *love of ownership*. The child ought to own many things in "fee simple," as it were. Its ownership should be thoroughly respected, and seldom overshadowed by any superior claim. In addition to possession in the ordinary run of life, it should also be made owner of special things with responsibilities or unusual opportunities connected therewith, as a piece of land, an animal, a boat, a set of tools, some kind of mechanism for making various articles, materials to be worked over, etc.

By the appeal of the *practical in society*. Under proper restrictions, stores, shops, factories, farms, public buildings, and the like, afford fine opportunities to acquire familiarity with common objects and common ways of doing things which inevitably minister to the child's sense and power of independence in times of special need.

By throwing the child upon its own resources and judgment, as far as may, in any given case, be wise. This requires that it be given as large a measure of liberty as is compatible with a long-headed view of its best welfare. Sooner or later it must depend upon itself. The present question is, shall its future freedom be that of liberty or

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that of license? The man's liberty must grow out of the child's law-governed independence.

Do not smother independence, therefore, but regulate it.

Do not tie the child to your tether of personal notion. Cut the apron-string, or get a long rope. This increases your care, but it builds the child's Will.

If the child gets hurt in its freedom — experience is a good teacher. If it falls into error — there is your opportunity to preach an illustrated sermon like a storyteller, with all points suggested above for divisions, and self-regulated independence as the main lesson.

Never say " No " to a child merely to relieve yourself of trouble.

Never say " No " to a child without stopping to think.

Do your first thinking silently. If favorable, repeat the process to the child. If unfavorable, and you wish to give the child a lesson in experience, repeat the process aloud and say, "Yes." If you are found to have been mistaken, reason the matter out to the preservation of the child's respect for you, notwithstanding. If you were right, abstain from gloating, but impress the lesson handsomely. If your judgment is unfavorable to the child's desires, and you do not wish to chance the lesson of experience, repeat the process of thought and say "No."

Always make the "No" as easy as possible.

Never say a reasonable "No" and change to a thoughtless "Yes."

Never say "No" when "Yes" would be exactly as wise. Avoid the habit of senseless objection.

Never say "Yes" and change to a thoughtless "No."

Never say, "Oh, I don't care!" This shows that you rule or permit without thought.

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If the problem will not resolve itself to your thought, state the case fairly, and win the child's assent to your doubt. Cultivate independence, again,

By inducing the child to *launch out*, now and then, in some heroic venture, always forefended and watched over.

By encouraging heroic endurance of consequences.

By encouraging frank and *heroic assumption of blame* for mistakes of its own.

By encouraging *modest appropriation of legitimate praise* and satisfaction for favorable outcomes of independent decisions, conduct and ventures.

These suggestions will readily recall to mind various illustrations as to means and methods, and need not be further elaborated.

Now, the child's interest is usually spontaneous and natural. But nature constantly indicates that spontaneous interest may be invented. It is the possibility of invented interest that enables Professor James to state the following

LAWS OF INTEREST : ----

First law of interest: "Any object not interesting in itself may become interesting through becoming associated with an object in which an interest already exists. The two associated ideas grow, as it were; the interesting portion sheds its quality over the whole; and thus things not interesting in their own right borrow an interest which becomes as real and as strong as that of any natively interesting thing."

This law suggests three practical rules :

1. Associate in the child's life interesting things with uninteresting things; or, cause the uninteresting things to borrow interest from things that are in any way possessed of interest to the child. As this rule may be divided, —

2. "Begin with the line of his native interests, and offer him objects that have some immediate connection with these.

3. "Step by step connect with these first objects and experiences the later objects and ideas which you wish to instil. Associate the new with the old in some natural and telling way, so that the interest, being shed along from point to point, finally suffuses the entire system of objects of thought."

In a few words, get hold of the child's interest in some way, immediate or remote, in the subject or task in hand; then connect its interest, as it exists, by any roundabout way, with the thing or act desired.

Second law of interest: "Voluntary attention cannot be continuously sustained; it comes in beats."

This is true in the adult mind. Voluntary attention in the child's mind is much more fickle; hence the value of the prescription :

"The subject must be made to show new aspects of itself; to prompt new questions; in a word, to change.

"From an unchanging subject the attention inevitably wanders away. You can test this by the simplest possible case of sensorial attention. Try to attend steadfastly to a dot on the paper or on the wall. You presently find that one or the other of two things has happened: either your field of vision has become blurred, so that you now see nothing distinct at all, or else you have involuntarily ceased to look at the dot in question, and are looking at something else. But, if you ask yourself successive questions about the dot — how big it is, how far, of what

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shape, what shade of color, etc.; in other words, if you turn it over, if you think of it in various ways, and along with various kinds of associations, — you can keep your mind upon it for a comparatively long time."

Third law of interest : In the child's life the concrete is always the realest and the most interesting.

All is things. The mind constantly concretes the abstract. It is this fact that gives life an enormous fictitious interest; examples: units = apples, dolls, etc.; freedom = eating all the jam you want; God = a huge man who is invisible, but, because He is omnipresent, can be caught in an old shoe and tied up — a real case in the family of a religious professor of physics.

Make the child's Will, therefore, a mover of concrete realities.

Always is it to be remembered that the child is preëminently a subject of education. And what education is, let Professor James tell us:

"It cannot be better described than by calling it the organization of acquired habits of conduct and tendencies to behavior."

At home or school, this process of "organizing acquired habits" involves a great aphorism :

"No reception without reaction, no impression without correlative expression."

The preceding basic principles of reason and of interest, with the suggestions noted, simply mean that whatever properly goes into the child's mind should be worked over, by itself, in its concrete life. All such reactions tend to train the Will. Right reaction equals right Will-exercise. Similarly, all right impressions upon the child's mind are to be returned in some kind of expression in action. If you arouse judgment or reason and interest, you inevitably secure reaction and expression in life. The rule is infallible.

Second Process of Will-culture — Development.

Right training of the child's Will must, in the nature of the case, result in more or less increase of its power. But the specific end, a stronger Will in the child, becomes now the larger goal.

The Will is merely the mind's ability to put forth volitions.

The mind, willing repeatedly in any given direction, acquires greater ability to will in some directions.

The mind, willing readily and strongly in one direction, may be so trained in that direction as to will readily and strongly in other directions. This has been disputed, but it seems obvious. He who acquires facility in performing a certain kind of mental task may thereby acquire power for other tasks. He who successfully resists one temptation prepares himself for successful resistance of A Will trained in the use of reason another temptation. and by appeals to a true interest, becomes a better and stronger Will for response to the naked call of duty. It is not necessary to acquire power for all different kinds of acts; the soul stores power adequate to untried cases. Any general faculty of the mind may be developed as a general faculty.

Development of Will regards, indirectly its present state, but primarily the increase of power wherein the mind lacks. The mind possesses a certain ability to will at present; it may be educated, unfolded, so as to acquire power to put forth volitions more strongly for any purpose.

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For such development of Will-power the basic principle is now practice. This brings as to the

EXERCISES OF THE PRESENT WORK.

In following these exercises, reason and interest must be kept constantly at the fore.

PHYSICAL RÉGIME. The exercises for physical I. régime should be practised by the parent or teacher with the child. A small group of children would be preferable. This will bring out all possible forms of reasoning and It will stimulate curiosity, the desire to imitate, interest. to emulate, to know, to please self, to please others. The exercises can be made to appeal to the child's prime interest in the concrete. They may also be made to stimulate its love of mastery and its native power of invention in the way of adding other exercises not specified. Here is an opportunity to develop the child's Will with no fear of dullness or weariness. If properly conducted, Physical Régime will become a kind of play. In order to success, observe the following suggestions:

Manifest yourself a lively interest in the exercises.

Follow the directions carefully, but strive always to invent new exercises for each thing in hand.

Practise the exercises in the order given.

Set apart a certain time each morning for this practice. The child's mind should be fresh; the exercises will prepare it for other tasks. Do not vary the time fixed.

Do not pass from one set of exercises to another in a haphazard way. Finish each set before the next is taken up. Do not extend the time suggested for each set in the book. Do not undertake more than one set of exercises at a time.

Do not combine practice of Physical Régime with practice of Mental Régime. Let the rule be : one thing at a time; progress step by step.

Begin the work with a little talk on the Will. Give the class simple outlines, with picturesque illustrations. From time to time during the progress of the exercises review this talk.

Occasionally select a rule or two from those given at the close of Part I, and instil the same into the minds of the class. Illustrate their use and value.

Now take up the exercises, in the order given.

*Exercises for the Eye.* Explain the eye. Explain vision and its media. Explain attention, and show its necessity in all the exercises. Ask the questions: "How do you attend with the eye?" "What is the value of the eyes?" "What is the relation of Will to the right use of the eyes?" "What is its place among the organs of sense?" "Is it of the most interest to you?" "Of the most value to you?" Always keep the child's Will at the fore. Practise the exercises as directed in Chapter IX.

*Exercises for the Ear.* Repeat, as far as appropriate, the foregoing explanations and questions. Remember the Will. Practise the exercises as directed in Chapter X.

*Exercises in Smell.* Repeat, as before. Practise the exercises as directed in Chapter XI.

*Exercises in Taste.* Repeat, as before. Practise the exercises as directed in Chapter XII.

*Exercises in Touch.* Repeat, as before. Keep the Will foremost. Practise the exercises as directed in Chapter XIII.

*Exercises for the Nerves.* Repeat, as with the eyes. Suggest the importance of preserving the nerves in a good condition and of controlling them. Practise the exercises as directed in Chapter XIV.

*Exercises for the Hands.* Describe the hands. Show how the hand is one of the mind's executive organs. Show its relation to man's progress. To the child's life. Practise the exercises as directed in Chapter XV.

*Exercises in Steadiness.* Repeat, as with the eyes. Appeal always to Will. Practise the exercises as directed in Chapter XVI.

During all these exercises, compare the interest and value of the various organs. Induce the child to put its mind into the use of the senses.

In the meantime, secure the best possible practice of all the exercises by enquiring:

Have you performed this act correctly? All of it? In your best way? Is it a good or useful or wise exercise? Is it a right exercise? Is your mind wholly in this exercise? Do you perform it because I require it, or for its benefit, or because you are interested in it?

Seek to bring into play the child's *curiosity*, its desire to *imitate*, to *emulate*, to *know*, for present *pleasure*, the *pleasure of parent or teacher*, for *mastery*, and for *independence* in the invention of other similar exercises.

Above all, try to induce the child to think of and strive for a better and stronger Will. This idea, brought

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into the foreground of its consciousness, will suggest itself when demands for Will appear on other occasions.

MENTAL RÉGIME. The suggestions given on page 371 for Physical Régime should be observed here. In addition, note the following:

This field is more or less abstract, but the exercises must be kept as far as possible in the concrete.

The child's reason and interest must be appealed to incessantly.

Begin the work of Mental Régime with a simple talk on the brain and the mind. Describe the mind's usual divisions. Show that the Will is not a separate faculty, any more than are other mental faculties, but the mind's ability to originate, or determine upon, some kind of action. Indicate the Will's relation to mental powers, and the importance of its conscious and intelligent use in all the exercises to be taken up.

Show how that, if we constantly think of our Wills, and seek the strongest and best Wills, we shall gradually come to use our present power of Will at its best, and to strive for its greatest development.

Repeat these and similar talks from time to time, and, by reiteration and reviews, fix them in the minds of the class.

Now take up the mental exercises.

*Exercises in Attention.* Explain the nature of attention by the mind. Give a little talk on mind-wandering, and show how the Will may cure that habit. Indicate the importance of real attention under all circumstances. During the exercises, secure constantly the Will-mood in the child, urging it by such exclamations as, "Attention!" "I resolve to will!" and in any other way suggested to your mind. Practise the exercises as directed in Chapter XVIII.

*Exercises in Reading.* Describe true and false reading. Show the necessity of attention in reading. Let a child read a passage from some standard author; then ask him to state in his own words what the author has said. Arouse emulation in the class. Practise the exercises as directed in Chapter XIX.

*Exercises in Thinking.* Describe the common notion as to thinking, and contrast it with true thinking. Show the necessary work of attention in thinking. Cause the child to understand that it is to will to think, and to will to acquire the habit of willed, that is, true thinking. Seek to induce the child always to look for reasons, and principles, and to know all about the thing in hand. Practise the exercises as directed in Chapter XX.

*Exercises in Memory.* Give a little talk on the memory. Show the imperative necessity of attention for a good memory. Indicate the value of willed attention in memorizing. Instil into the child's mind the importance of frequent reviews, and make such reviews interesting. Explain the cause of forgetting. Induce the child now and then to commit selections from the best authors. Let the class commit useful lists of things, as of dates, states, battles, public buildings, great men, etc. But you will need to employ the law of interesting associations. Cultivate the memory for other concrete facts. Do not forget memory for principles. Call for frequent reviews. Practise the exercises as directed in Chapter XXI.

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*Exercises in Imagination.* Give a simple talk on the imagination. Show the need of close and careful attention here. Introduce lessons in observation, at home, in the school-room, on the street, in the fields, for the purpose of gathering materials for the imagination. Have the class describe imaginary objects, persons, scenes, plots, journeys, etc. Present imaginary conduct, and ask : "What would you do in such a case?" "What would be the probable consequences of your decision?" And so on.

Let a child read a passage in literature involving imagination; then bring out what the class feels, sees, understands, about it. Always maintain the Will-mood during these exercises. The class are to will to bring the imagination into action, and for the sake of the Will. Practise the exercises as directed in Chapter XXII.

Above all, the child should be taught to cultivate the determination always to will the right and reasonable in its thought and action.

# THIRD PROCESS OF WILL-CULTURE --- DESTRUCTION OF HABIT.

Destruction of undesirable habits in the child involves definite appeals to self-interest, to public opinion, to the desire for happiness in others, to moral ideas.

The aim is now, by incessant appeals as above, to induce the child to set its Will resolutely against such habits. This means a genuine desire awakened to replace them by good habits. In seeking to arouse the latter desire, the reason or judgment and the interest must be brought into the liveliest action. The particular objectionable habit must be held up so that the child can see it as a mere habit apart from itself, and thus appreciate its

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objectionableness and its injurious tendencies. Show that it is opposed to the child's own interest. Emphasize the best public opinion, or the opinion of some admired friend who would condemn the habit. Most undesirable habits possess some near or remote moral quality. Make this appear in the case in hand. If the child doesn't care, persist until it does. Set the best of examples in regard to your own habits. The child will probably seek to imitate or emulate you, and, doing so, will have regard for your pleasure. Appeal to its natural desire to give happiness to others. Do not be economical with rewards. Encourage it to believe that it can overcome. Inspire in every way its Will to decide against wrong habits, and to persist in their extermination. At every victory, manifest the greatest pleasure. Reward it handsomely when the thing is accomplished.

Take up the various habits discussed in Part IV. Give simple talks, from time to time, to the class or the child, on each of the habits mentioned. Apply, little by little, the suggestions of this book, so far as may be practicable, but without ostentation — tactfully, patiently and with confidence. Seek to know the habits of the children under your care, and set about the effort to weed them out. Carefully guard against the detective spirit, the outcropping of superior goodness, and any feeling of discouragement. Study temperament; handle different cases according to their natures and flexibility. Remember, you are seeking the development of the child's Will, not the realization of your own Will-standard.

Second to the need of desire in the cure of habits is memory of the thing to be done. This may be secured in many ways, but the following method is suggested:

Select some brief sentence expressing the character

of a habit, and keep it before the child in a striking but not tiresome manner, as by writing it on a black-board or on writing-copy, etc., or by having it recited in concert from time to time. Occasionally substitute a new sentence. Examples:

Profanity. — Profanity spoils language and degrades holy names.

Exaggeration. — Exaggeration is a kind of lying.

Irritability and Anger. — Irritability and anger poison · blood and mind.

The Tobacco Habit. — Tobacco forgets with its memory. Shun first indulgence; thus you win !

The Drink Habit. — Alcohol makes the Will crazy. Slang. — Slang is the language of thieves.

Hesitation in Speech. — Think first; then speak with your Will.

Mind-wandering. — Mind-wandering is the crazy-quilt of mind.

Garrulousness. — Too much talking betrays secrets. Thoughtlessness. —

"I didn't think" is just a poor excuse For just forgetting. Brains were made for use.

Indecision. —

The boy or girl who can't decide No horse will own, no carriage ride.

Want of Opinion. ---

The mind that fears its thoughts to prize Must others serve. It ne'er will rise.

Opinionativeness. —

Insist that white is white, and pink is pink. But then — admit that others also think !

## FOURTH PROCESS OF WILL-CULTURE — RESOLUTION FOR RIGHT CONTACT WITH OTHERS.

The rules given at the close of Chapter XXVII may be suggested to the child from time to time, by the voice, by recitation in concert, by writing on a black-board or on copy-paper, but above all, by examples observed to which attention may be called in an interesting way. These rules should be suggested with discrimination, and in small doses. The aim should be to inspire rather than to enforce observance of them. The child's Will must be enlisted if such precepts are to prove of value.

Parent and teacher should illustrate principles of right contact with others in their own conduct. The Golden Rule has always a fair opportunity in child-life, if judiciously inculcated and actually exemplified by adults.

In a kindergarten way, the general thoughts of the chapter on the Personal Atmosphere may from time to time be given to the child. Keep the subject clear of mere mystery. Suggest only the outlines of the fact that each person carries with him an "atmosphere," a kind of influence originating, not in what he says or does, but in his hidden self, which strikes other people in an agreeable or a disagreeable way, for their good or their injury, and that the best way of getting on nicely with others is to make sure that the inner self is right and honest and kindly and helpful. The child will recognize this fact as a matter of his own personal experience. He will tell you that he has felt the "influence." He will remember, when you talk about it, that some things and some places strike him in a similar way. He will think about the matter in a matter-of-fact manner because it has been a part of his experience. And, now that it is thrown upon his attention as a common fact, he will remember its utility, and

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profit by its suggestions for his own conduct. The writer of these pages believes that the most reasonable being in this world is the little child. Of such is the kingdom of reason and therefore of Heaven.

Above all, teach the child that its relations with other people must depend almost wholly upon its own Will.

For the art of expression in conversation and public speaking, the most of the suggestions in Chapter XXVI may be profitably followed with the child. Here are opportunities for brief and simple talks on the thoughts brought out and for many interesting class-exercises adapted from the directions given. The child will need some ability in this direction in its future career. It should be trained to will writing and speaking during its school life. The following would seem generally to cover the entire subject, so far as the child's education is concerned :

Teach it to read for the sake of information gained.

Encourage it to talk about what it has learned.

Lead it through analyses of various passages in the best literature.

Induce it to speak the thoughts set forth in its own language.

Teach it to reason, connectedly, to a point, for a purpose.

Teach it to do this on its feet and in the presence of others, orally.

Encourage it in practice, until it acquires self-possession.

Moderate precocity and vanity.

Teach it to control the body when engaged in speaking anywhere.

Teach it to overcome fear of others as an audience.

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Inspire in its mind a desire and determination for excellence.

In every lesson appeal to its sense of the Will-power.

# FIFTH PROCESS IN WILL-CULTURE — DEVELOPMENT OF SYMMETRY.

The idea of human symmetry in character and development is always relative. Education in symmetry, therefore, must have the child's nature, endowments, weaknesses and surroundings always in mind. The fundamental idea in any existence determines symmetry and makes it possible. A wild forest may be symmetrical, but not in the manner of an artistically laid-out garden landscape. No man has the symmetry of an angel. No child can be symmetrical in the sense that an adult may be symmetrical. Tommy the son of Tim may develop into a very symmetrical citizen, but he will still exhibit dents where the son of New England's best blood - or, for that matter, of Ireland's noblest - shows superior growth and finish. The child's Will may be never so strong and wise, yet still reach only its own peculiar possibilities. Individuality defies The purpose of this or that child's Will is realtheories. ized when it is set for the best this or that child can be or do, now, and for the future.

Now, the child *wills certain things feebly*. If these are right things, bring its Will-power up to the general standard of the general ideal as far as may be possible. If these are wrong things, cultivate the Will to resist until it determines, even if feebly, in the right direction.

The child *wills certain things strongly*. If these are right, encourage that use of the Will. If these things are wrong, induce desire for exercise of Will in opposing directions. Substitute the ideal of right for wrong, and

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direct desire for right in place of direct opposition to wrong conduct. Do not coerce, do not conform, do not destroy the child's Will, but turn its activity. The more Will, the better. The fault is not Will-power, but wrong use of Will-power.

After consideration of defects of Will arises treatment of aptitudes and talents. These are the child's capital stock for life, unless they are its handicaps. If they are handicaps, you must induce the child in some way to ignore them, to put them out of its life. And here, as elsewhere, direct warfare will probably keep them in the child's mind and inspire a determination to cultivate them at the first opportunity. The wise method of suppression is always indirect and without ostentation. Any means which will awaken interest in the use of other better talents, which will call into action better attitudes and secure interest in their cultivation, will result in the forgetting and disuse of aptitudes and talents that are objectionable. Nothing good comes of direct, avowed war on a child's Will, its talents, its aptitudes or its general nature. This is a settled law, for the child's life depends upon its use of its Will, and this power must often be caught unawares and set into right action with the accompanying belief that desire and interest command that thing alone. Parents and teachers can well afford to nurse the deception of child-independence and self-direction when manifest in right ways. As the end is the symmetrical child-Will, the child's Will, not yours, must be the real driving force. Hence the rule: treat objectionable aptitudes and talents indirectly, and seduce the child to undervalue and neglect them while directly trying to awaken its interest in and desire for other aptitudes and talents.

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If such talents and aptitudes are desirable, they should be cultivated. But they should not be made easy of development, for ease of acquisition tends to cheapen the value of labor and to encourage an overweening confidence in half-grown powers. Discourage precocity. Throw difficulties in the way of natural gifts. Set up a very high ideal of excellence as the standard to be accepted as a matter of course. The Will is here acting spontaneously; educate it in action determined upon deliberately and carried on through difficulties. The child needs iron as well as culture. Culture is the outcome of resistance, no less than of opportunity. If you desire symmetry in the child-Will, remember Emerson's saying : "Man is a stupendous antagonism, a dragging together of the poles of the Universe."

There are certain weaknesses in the child which may hamper it for life. Here are weak perceptions. Follow the exercises in Physical Régime. You must get this child to see, hear, feel in a larger and deeper way. Here is a poor general memory. You must throw yourself upon that faculty to increase its power. Here is, say, a good memory for incidents, but none for figures or dates, or names, or faces, etc. Your ideal now must be the datememory, or the memory for faces with names, or the memory for principles, and so on. The child may, if it will! The Will is master, if it desire. Here is a poor imagination, but perhaps a strong capacity for drudgery. A life-long drudge without imagination is Markham's "Man with the Hoe." This halting and blind faculty must be straightened and given light. Begin now. Read lively stories of the best kind. Tell stories of your own making. Excite this mind to see and hear with the inner eye and ear, by calling attention to beauty in nature and

hidden meanings lurking in all things and all life. Put color and music into this soul. Thrust art into its field. Bring into the mind great truths. Make existence an immense and a wonderfully beautiful thing. Lead the child into the upper world of honor, right and the heroism of man and God.

These suggestions are samples merely. They are designed to indicate that symmetry is your care and the child's privilege.

There are too many Topseys among children; it is too often true that the child "just grows up."

The great fault with child-education to-day is this, it is left to itself and to indirect methods. Socrates among the Athenians, Froebel among the Germans, Arnold among the English, and Elliott among the Americans, have all demanded educational methods that shall —

Discover to the child at the earliest period, its *real* self;

Discover to the child the *right use* of self.

In order to these discoveries, ----

The child must be trained in *observation*. "The fundamental method in all knowledge is observation, or watching."

It must be trained in keeping a correct record of knowledge obtained.

It must be trained in the *processes* of *comparison* and *inference*, or reasoning.

It must be trained in accurate and forceful *expression* of thought.

Now these great teachers have asserted, with Froebel, certain large principles as essential in all mind training :

"All education not founded on religion is unproductive."



"The starting point of all that appears, of all that exists, and therefore of all intellectual conception, is act, action." "From the act, from action therefore starts true human education, the developing education of the man."

Out of these general propositions may now be drawn four great fundamentals:

1. The child must be recognized as a growing organism. It is not a mere store-house; it grows. It not only grows; it does so as an organism. It is an individual; it must be brought out.

2. "The child-organism grows by creative activity." The stuffing process and the forced process are alike against the child's nature. The child is incessantly active; it must be made to create by action. To create what? Secondarily, a thousand thousand things; primarily, itself, its character, its rights, its place, its utility, its happiness.

3. The child, therefore, can only create in the full sense by as much as it puts the whole of itself into whatever it does. When it does that, it creates, as certainly as nature evolves seed and harvest. Education, if it be true, secures creation by the child — creation above all things else. Mind is power, not receptivity alone. Active power always creates.

4. "The function of education is to develop the faculties by arousing voluntary activity. Action proceeding from inner impulse is the one thing needful." Hence the importance of early training and culture of Will. For if the child's Will be aroused and regulated, its individual idea, its true self, will, in the future adult. inevitably appear. If it also acquire moral character, the realization of that idea will constitute its highest and all-essential success in life.

But the end of all educational processes centres in the Will. Develop in the child a strong Will, a reasonable Will, a moral Will, — and you have created the victorious human soul. In Kipling's "Brushwood Boy" there is a wise little paragraph looking to that end: "Not for nothing was it written, 'Let the Consuls look to it that the Republic takes no harm,' and Georgie was glad to be back in authority when the holidays ended. Behind him, but not too near, was the wise and temperate Head, now suggesting the wisdom of the serpent, now counselling the mildness of the dove; leading him on to see, more by half hints than by any direct word, how boys and men are all of a piece, and how he who can handle the one will assuredly in time control the other."



# CHAPTER XXX.

## CONCLUSION. THE SYMMETRICAL EXISTENCE.

"To find man's veritable stature out, Erect, sublime, — the measure of a man, And that's the measure of an angel." — Elizabeth Barret Browning.

O<sup>UR</sup> labors are now nearly concluded. Henceforth it only remains to carry out in daily life the ideas of the preceding pages. The book is not a treatise; it seeks to be a teacher, and thus leaves much to the intelligence of the reader. If it prove suggestive and lead to practical efforts for culture of the Will, the devotion of the long period required for its mastery will surely be justified.

As M. Guizot said to his class in lecturing on the "History of Civilization":

"The good fortune to have all the faculties called into action, so as to ensure a full and free development of the various powers both of mind and body, is an advantage not too dearly paid for by the labor and pain with which it is attended."

It is hoped that the following are among the *results* achieved:

The fundamentals of the mental constitution have been more fully disclosed.

The reader has been introduced to his own centre of power, the Will, and has perceived some of the tests and secrets of success in life.

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A neglected fact has been made plain, that the Will may be cured when defective, and thus trained and developed.

Recognition of the reader's self has been aroused as a psychic power possessed of two psychic instruments, body and mind.

Certain more specific results follow these considerations :

First. The body and the senses are better understood and controlled.

Life demands clear soul-windows.

Correct *hearing* allies with genius.

In the sense of *smell* the chemistry of instinct prepares for intelligent mastery.

The sense of *taste* foreruns the discriminations of a purposeful art.

The sense of *touch* advance-guards the soul's progress.

The *nervous* values of existence are measured by the degree of restraint imposed upon the nerve-system.

The *hands* should be the great art-servants of the mind.

Nerves and muscles act rightly together as they are mastered by *determined intelligence*.

The Will enjoins *health*; and its power depends upon the amount of order obtaining within its kingdom.

The labor which involves these discoveries originates indomitable *Will-power*.

Second. The mind has become a new kingdom, surveyed and given government.

The mind that can master attention, achieves.

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The gift of *reading* depends for value upon the focusing Will.

The attribute of *thought* is kingly according to the degree of concentrated personality behind it.

Masterful personality anticipates the future as its memory realizes the past.

The pioneer of life, which is the *imagination*, makes or destroys by as much as personality has willed *moral* or immoral *purpose*.

Willed moral purpose has absolute power over all . *habituated action*.

Man's *relations with his fellows* is rightly masterful if the reasonable Will is dominant.

The ability to *converse with the voiceless crowd*, any ordinary audience, is not a gift nor a trick, but is an extension of usual communication by the magnetic personality laboriously acquired.

The subtle secret of *true magnetism* is a mighty Will morally determined.

The *Personal Atmosphere* is a vibrant centre to be given moral quality by high-purposed Will.

The *child* may become the supreme benefactor of the man.

The labor which involves these discoveries originates self-conscious and indomitable *power of Will*.

Third. A deathless interest in such and further important discoveries appears.

Interest awakened in self — hitherto largely unknown. A wonderful domain has opened, causing astonish-

ment that it should have been so long neglected. Do educated people know themselves? Literature

and schools abundant ! Meanwhile, the psychic self pores

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and bores, unmindful and uninstructed that it is psychic or has a power of Will, and that this is given to be grown, and nurtured, and trained for ultimate destiny.

For, observe!

Nowhere to-day, probably, exists a college or university wherein the individual shall study and master himself to a degree, before engaging in the smaller conquest of infinite worlds.

But what history so valuable as that of a man's own growing soul?

What science so imperative as that of a man's own bones, nerves, muscles, limbs, organs, senses, functions?

What psychology so important to know as your own? What power so needful to understand as the electric

nerve-force, the secreting and expanding dynamics of thought, the sovereign energy of Will?

Discovery of the value of systematic labor in the fundamental fields of self for its own improvement.

Is it not largely true that prevailing educational methods set minds at work upon tasks concerning ten thousand matters, more or less remotely related to the growth of mind, rather than upon matters in the mind directly related to these multitudinous facts, so-called?

It is like trying to improve a machine by working it on inconceivable miscellanies of tasks, when reason would suggest the definite understanding and improvement of the mechanism preparatory to its adapted work.

Man's education should first concern his own fundamental powers and possibilities.

This requires more than one régime with every department of his constitution.

The value, therefore, of systematic labor on as well as with the senses and the various mental powers cannot be overestimated.

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This value should be directly and deliberately sought — in the man's self, not merely in an universe, the worth of which, to him, depends wholly upon what he knows and masters of himself,

The universe, as a field of endeavor, reacts upon the individual, to be sure. But the true goal is to get the man to react rightly upon the universe. This requires self-development, sought by direct methods, as well as by the roundabout methods of objective analysis and attack.

The direct and conscious development of Will, understood as within, as the man's master or his servant, as his maker or his destroyer.

If this book has been worked into the student, he has emerged from its pages a joyous, conquering Will; — a masterful personality. He ought now to decide with the prompt and compelling power of a rifle-shot. He ought now to "brake his wheels" with divine authority. He ought now to persist and sleuth-hound his purposes with the tenacity of nature's laws.

He will not have transcended his original endowments, but his true possibilities will certainly have come to the fore. That is his whole measure of responsibility and success.

If he has become self-reliant — a man who can stand alone or go alone, as his real interest may demand, he has achieved the Mood of the gods, confidence in his own throne and dominion.

The book has undoubtedly suggested many possible exercises not found in its pages. This is a value; it implies power in the reader. All such suggestions should be tried, tested, and, if practicable and useful, adopted, for temporary purposes or for permanent régime.

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## 392 The Symmetrical Existence.

Some additional chapters might have been written, as, for example, on the relation of the Will to knowledge, the place of Will in belief, the Will and the beautiful. But such chapters would prove afield of the end in view — a great Will. All exercises given tend to this end. Only in a secondary manner, probably, would practice in willing for belief or the cultivation of taste have so resulted.

It is a commonplace, however, that knowledge, in itself and as to its kind, demands willed purpose and willed selection; that right beliefs are legitimately within the province of a healthy and determined Will, in the way of forcing honest investigation and true methods, etc.; and that intelligent Will has much to do with the appropriation of art and the beautiful in general.

Will may determine æsthetics, either for a high or a low type, either for a purpose or an influence that is essentially moral or morally indifferent. Transform an artist's or a people's moral character, and note the function of Will in the elevation of art.

A final prime result should now be perceived :

Fourth. The goal of the Symmetrical Life. Let us observe :

The Symmetrical Existence is the ultimate of the perfected Will.

Man is a kind of personality. Personality is body plus sensation plus consciousness plus sensibilities plus intellect plus reason plus conscience plus moral judgment plus spiritual states plus environment plus Will.

These facts outline for us the following synopsis:

I. Every human possesses : ---

Physical life : Body, organs, muscles, nerves, functions;

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Mental life : Consciousness, sense-perception, sensibilities, memory, imagination, reason, intuitions, Will, consciousness;

Moral life: Conscience, spiritual states and perceptions, faith, affections, hope.

- II. Every human acquires : Defects ; Development or improvement ; Consciousness of the same ; Enjoyment or suffering from the same.
- III. Every human works with : Heredity ; Environment.
- IV. Every human unfolds : Character ; Conduct.

Hence, there are to be noted the Symmetrical and the Unsymmetrical Existences.

Examine these in the reverse order.

FIRST, THE UNSYMMETRICAL LIFE.

The Unsymmetrical Life is always individual, not typical. In other words, it is more or less blameworthy.

I. It is burdened with defects of Possession, — curable, incurable.

1. Of the *Physical life*. The *incurable* must be borne by Will. The *curable* must by Will be sought out and eliminated.

*Examination*: Put yourself under the most rigid scrutiny as to curable defects, —

Of body; examples — stoop-shoulders, toe-in, etc.;

Of senses ; examples — near-sightedness, dull hearing, etc. ;

Of organs; examples — indigestion, weak lungs, etc.;

Of muscles; examples — flabby, unequally developed, etc.;

Of nerves; examples — weak, "touchy," etc.;

Of functions; example — slow hearing due to dull mind.

Resolve to cure all these defects ! Begin the work now, desperately, with a high hand.

2. Of the *Mental life*. The *incurable* should be reluctantly recognized, then made the most of by indomitable Will. The *curable* must immediately be discovered.

*Examination*: As before, rigidly cross-examine the mind for these curable defects, —

Of perception; example — scant and slow observation;

Of consciousness; examples — vague, confused, not studied;

Of the sensibilities ; examples — unfeeling, too humorous ;

Of memory; examples — for names, faces, dates;

Of imagination; examples — with past experiences, with future contingencies;

Of reason; example — hasty judgments;

Of Will; example — indecision;

Of "intuitions"; example — personal antipathies.

3. Of the *Moral life*. The *incurable should never* be admitted. The moral always involves the Will. All defects, therefore, are curable. The Will must set about

the task with the desperation of life battling against death.

*Examination*: Here, particularly, search out unceasingly, in body and mind, minutest defects, —

Of conscience; example — in trade details;

Of spiritual states and perceptions; examples indifference to human interests or to Deity, imperfect ideas as to right and wrong in conduct;

Of belief and faith; examples — inadequate consideration of evidence, willful persistence in belief or disbelief in spite of alleged evidence; lack of confidence in an overruling Power;

Of the affections; examples — little thought as to the Golden Rule, ill-will freely entertained;

Of hope; examples — indifference to moral consequences, mental lethargy as to a future existence.

# II. The Unsymmetrical Life represents, further, wrong Acquisitions.

If the Will is right, what has been evilly acquired can be eliminated. If the Will is not right, it must be trained and developed. *All acquired defects are curable*. It is, first, a question of desire, and secondly a matter of Will.

*Examination*: Search every field of personality with minutest scrutiny for acquired defects. You enjoy them, it may be, and are not willing to perceive them. Look, hence, with the eyes of other people. Pass under honest review, —

Each factor of the body which is under the control of Will;

Every department of the mind for inequalities and wrong habits;

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The moral nature, for wrong beliefs, dispositions, tendencies, etc.;

The whole sphere of self-control, for indifference and acknowled weakness, for vagaries and want of practical tone and balance;

Erroneous and misleading "intuitions" or notions;

Consciousness of abilities and growth, for lack of same, for undue recognition of, for inadequate appreciation of self;

Enjoyment derived from such consciousness, for selfishness and the threat of sloth or arrogant pride;

Suffering caused by consciousness of defects, for reasonableness and relation to improvement;

Antipathies as to persons and things, groundless and uncontrolled.

## III. The Unsymmetrical Life involves defects of HEREDITY and Environment.

Of Heredity. The incurable must be borne by Will, and may often be utilized for self-benefit. Example: the blind develop extraordinary acuteness in the other senses. The *curable* may be brought to light with proper labor and care. They are handicaps, —

Of body; examples — consumptive tendencies, lefthandedness;

Of mind; examples — peculiar habits and traits which indicate abnormality;

Of morals; example — natural sharp bent in money matters.

Of Environment. The incurable must be made means for personal welfare in spite of their existence. This can be done only by the indomitable Will. The *curable* must be cautiously handled when discovered.

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*Examination*: Be fair as to defects of family, of house, of neighborhood, of town, of society, of church, of climate, of state.

Four questions here appear :

How can you contribute to the *reform* of these environments?

How can you best *adjust yourself* to them, after such contribution ?

How can you best secure *different* environments?

How can you *make the most* of your environments which cannot be reformed or changed ?

## IV. The Unsymmetrical Life stands for wrong UNFOLD-MENTS.

Your character is what you have made yourself. Of this, conduct is the truest expression. This book has had in view the growth of a power with which alone character can put forth right conduct and develop by its expression. Whatever you are, aside from incurable heredity, is due to your use of the Will. If character is weak, wrong, etc., it is because, with your original make-up, you have permitted it to become or remain so. Your standard is not some abstract ideal, but it is just this first nature and what you can make of it under all the circumstances of your life. Hence, all defects of character and conduct are curable.

Orison Swett Marden remarks suggestively: "How many of us rank high in most respects, but our average is cut down very low by some contemptible weakness or some vicious habit. How easy it is to forget that the strength of the chain lies in its weakest, not the strongest link; that a small leak will sink a ship as surely as a large one, it being only a question of time."

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IN THE SECOND PLACE, THE SYMMETRICAL LIFE.

The Symmetrical Life is, now, with the Unsymmetrical, always individual, not typical. In other words, the ideal is relative rather than absolute. With divisions as before, observe : —

I. As to Possessions. —

1. Here the possessions of the *Physical Life* require, —

That all the laws of health shall be obeyed;

That intelligent exercise shall be carried on;

That a rational control of the body shall be maintained;

That all defects shall be remedied as far as possible;

That a noble use of all powers shall characterize all movements.

2. The possessions of the Mental Life require, ---

That all powers shall be cultivated for their own sake;

That they shall be coördinated in the best possible manner;

That the reason shall dominate;

That the Will shall be conscious, intelligent and strong, yet judicious in exercise;

That the whole mind shall be rightly related to the surrounding life;

That life's abilities shall be enjoyed for the highest personal welfare;

And that the mind shall always be open to the truth, and nothing but the truth.

3. The possessions of the Moral Life require, —

That the conscience shall be enlightened, quick and healthy;

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That its dictates shall always be obeyed;

That it shall be nourished by the highest thought and action;

That spiritual states shall be taught, classified, intensified and used;

That belief and faith shall be founded in reason, developed by search for light and encouraged by right relations with, and reliance on, appropriate objects;

That the affections shall follow, carefully, intelligently and persistently the Golden Rule and the sublimest axioms of religion;

That hope shall be quickened by sensitive apprehension of moral qualities in things, ideas and actions, and rationally based in the nature of things as reverentially studied and ethically understood.

II. As to Acquisitions. —

The acquisitions of the Symmetrical Life require, -

That defects shall be discovered and immediately eliminated;

That every power of mind and body shall be assiduously developed;

That every faculty of the entire self shall be controlled by supreme Will according to the dictates of morality and reason;

That antipathies shall be banished if possible, and always regulated;

That consciousness shall embrace the sum total of acquirements in order to best use, and be enjoyed, not merely in appreciation of the present, but as well in expectation of greater developments to come;

That "intuitions" shall be disciplined by sound common sense.

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III. As to HEREDITY. ---

In the Symmetrical Life, *heredity*, if favorable, is to be utilized to the utmost; if unfavorable, overcome.

IV. As to Environment. ---

In the Symmetrical Life, *environment*, if indifferent to progress, is to be dominated by positive qualities; if hostile, is to be conquered, or reformed, or given up for better; if favorable, is to be taken with all advantages, not to be permitted mastery, which is always the tendency of propitious surroundings, but to be seized and controlled with the masterful Will.

In nature, environment is the workshop of heredity; in man, environment ought to be the Throne Room of Will.

V. As to CHARACTER. ---

*Character*, in the Symmetrical Life, if based upon heredity, is to be improved, corrected, or suppressed; if based upon right Will, is to be valued, studied, cherished and nourished, as eternal good;

VI. As to CONDUCT.

*Conduct*, in the Symmetrical Life must be right toward self, right toward man, right toward truth and Deity.

This outline sets forth a gigantic task. But life that is a failure involves gigantic toil, and it is an unspeakable ruin because it is Will-power regnant amid anarchy.

Let it, then, appear : That the Will is not the man entire ; That the perfect Will is the man matured ; That personality complete is the Will centering and ruling the maturing man — body, emotions, intellect, conscience, and all religious faculties.

All higher powers inhere in the Will. They are nothing without the Will.

They come to perfection through the Will. Their development involves culture of Will-power.

The Will is the centre from which all powers radiate to the circle of the perfected personality.

Hence, there can be no Symmetrical Life that is not determined, sought and secured by Will.

The Unsymmetrical Life is one in which Will fails, either to seek self-discovery and development, or to improve where defects and better possibilities are known. Here the radii of powers fail to extend out to the perfect circle of personality.

The majority of men are unnecessarily ignorant of their own defects and possibilities. The Will does not, thus, centre their selfhood.

A multitude of people recognize defects, but ignore them because of lack of Will to set about correction.

Discovery of fault should be instantly followed by remedy. This is often prevented by sloth, by fear of consequences, by dread of cost, by indifference to a true personality.

The Unsymmetrical Life is largely inexcusable.

It is a promise of ultimate bankruptcy.

It is the threat of culpable suicide.

In the Symmetrical Life the man seeks to improve all powers to the utmost. He gives due regard to each, carefully, persistently. He strives to bring out each radius to the perfect circle. He endeavors to fill up every depression in the sphere of his being. The Symmetrical Life, therefore, is independent of heredity; this is true because symmetry is not an abstract matter determined by reference to some universal standard, without regard to individuality, but is a concrete thing having reference to the man as originally endowed.

A rose is concrete symmetry, although it lacks the abstract symmetry of a glass imitation.

The Symmetrical Life starts with its own endowments, builds on its own foundation, develops according to its own laws.

Hence, there are grades in symmetry. Each grade has perfect value by as much as it is determined by intelligent Will.

The law and the privilege of life are that a man shall make the most of himself as heredity has really endowed him. He can develop symmetry in himself, however imperfect this may be as compared with others or an abstract ideal which is indifferent to his nature.

Superior beings and ideals merely assist in inspiring his symmetrical growth — the bringing out of his own powers. Such beings and ideals must never be regarded as discouraging standards.

The intelligent Will does not attempt the impossible.

The Symmetrical Life is, also, in a true sense, independent of environment. It cannot be destroyed, nor prevented by surroundings, provided its Will holds good.

A good Will *adjusts* to environment, and grows in its mastery.

A good Will *conquers* environment, and thus thrives on difficulty.

A good Will *makes* environment, and thus unfolds in triumph.

A good Will—at the last resort—forsakes old for new environment, and thus strengthens itself by a rational persistence.

Civilization attests all the above propositions.

Every truly successful man is an epitome of the civilization of his own time.

The secret of the Will's power over self, over heredity and environment, lies in the fact that it is active, that it is intelligent, that it is individual, that it is a law unto itself and thus subject to law, and that, therefore, it is free.

But the ideally free Will is the ideally perfect Will.

And the ideally perfected Will is the Symmetrical Existence.

In "Raja Yoga" there is this legend : A great Godsage, travelling everywhere, found a man who had been meditating until an ant-hill had been built up around his The man begged the sage to ask God to give him body. his ultimate freedom. Further on the traveler saw another man who was dancing and singing, and who begged him to ask the same boon. Later, the sage, returning, met the first petitioner, to whom he brought the message from "The Lord told me that you would attain freeheaven : dom in four more births." And then the man began to mourn. But the sage met the second petitioner, to whom "I have to tell you that as many leaves as there he said : are on that Tamarind tree, so many times you will be born, and then you will attain your freedom." And the second man shouted: "I will have freedom after so short a time!" But a voice came, "My child, you will have freedom this minute."

The Symmetrical and the Unsymmetrical Existence are near or far according to the persistence and energy of the Will.

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The following chart, which does not aim to be exhaustive, is now suggested for study and comparison with yourself. It should be read, again and again. "Know thyself." Indicate in writing on the chart your own photographic details, and resolutely set about the correction of defects, the improvement of excellences, and the bringing of all powers to a better condition and a greater harmony among themselves.

Permit no defect to continue.

Cultivate neglected faculties and capacities.

Make the best use of good qualities.

Compel your strong points to assist your weaker.

Overcome hostile heredity.

Master environment.

Seek the circle of individual perfection.

Resolve on the ideal in character and conduct.

The Symmetrical Existence is your ideal.

The ideal is absolute and relative.

The absolute ideal is never realized.

But the absolute ideal is the inspiration of the relative ideal.

The relative ideal is that of attainment just beyond and of high purpose now steadfastly entertained.

The ideal of purpose is always shifting. So soon as it is realized in attainment, a substitution appears : it is no longer ideal, but is actual, and the true ideal is discovered as a new goal.

The relative ideal of purpose is thus the impelling power of growth and progress. It is both the despair and the inspiration of the Symmetrical Life.

The reason why men are so unsymmetrical is largely the fact that the ideal is so seldom studied or sought. The study and search for symmetry makes great demands on the Will.

Endeavors to attain symmetry become by all odds the supremest instructors and developers of Will-power.

If you will honestly study the suggestions of this chapter, and resolutely and persistently devote your life to attainment of the Symmetrical Existence, you will fare on as a hero, a constantly growing soul and a creator of highest Will.

Your want of symmetry shows your need of alliance with the nature of things, with all noble spirits among men, and with that ruling "Power not ourselves that makes for righteousness."

The man who attempts to live without this is an anarchist. He contemns and disregards the law of best estate. He lives without the essence of life. He sluices out of himself all that guarantees and develops his human reality. He is slowly committing suicide.

You exist to help. This requires that you seek to know what the nature of things has designed for you. This is your goal — none other — your life, your immortality.

Said Wilhelm von Humboldt: "The end of man, or that which is prescribed by the eternal or immutable dictates of reason, and not suggested by vague and transient desires, is the highest and most harmonious development of his powers to a complete and consistent whole; the object towards which every human being must ceaselessly direct his efforts, and on which especially those who design to influence their fellowmen must ever keep their eyes, is the individuality of power and development."

John Stuart Mill, in comment, said: "Human nature is not a machine to be built after a model, and set to

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do exactly the work prescribed for it, but a tree, which requires to grow and develop itself on all sides, according to the tendency of the inward forces which make it a living thing."

And now, in the book, and in the Personal Chart, it is best to remember that life is not a judgment to drudgery. It is a glory, a dignity, an opportunity, a prelude and a reward. The Symmetrical Life has deep content; —

In itself,

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In its worlds,

In its brotherhood,

In its death-swallowing hope.

And it is for the body to rest, as well as to toil.

And it is for mind to relax and change, as well as to concentrate.

And it is for the man to play, to rejoice with the hills, to throb with the sea, to laugh with nature, as well as to struggle and pile up victories.

But it is for the Will to slumber not, to relax never, to go forth day and night, in the full majesty of conquest.

For, TO THIS END CAME THE KING TO HIS THRONE.

## A PERSONAL CHART.

Write your personal estimate against the lines, beginning with Division I.

A HUMAN POSSESSES :

1. Body. — General structure. Organs. Senses.

2. *Mind.* — Consciousness. Sense-perception. Sensibilities. Memory. Imagination. Reason. Moral Faculties. Will.

3. Character.

4. Conduct.

5. Heredity.

6. Environment.

7. A Past, a Present, a Future.

I. A BODY:

1. General structure. —

Weight. — [As to normal standard.] Note the fact. Dimensions. — [Normal standard.] Note the facts. Muscles. — Note whether strong or weak. Peculiarities. — Name them. Imperfections. — Name them. *Resolve on improvement.* 

Victor Hugo, in "'93," describes Gauvain, a hero: "He was thirty years old; he had a Herculean bust, the

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solemn eye of a prophet, and the laugh of a child. He did not smoke, he did not drink, he did not swear. He carried a dressing-case through the whole war; he took care of his nails, his teeth, his hair, which was dark and luxuriant. During halts he himself shook in the wind his military coat, riddled with bullets and white with dust. . . . He was a heroic and innocent soul. The sabre in his hand transfigured him."

2. Organs. —

Structural organs. — Lungs, liver, stomach, skin, bones, muscles, etc. Note conditions.

*Executive organs.* — Head, arms, legs, feet, etc. Note conditions.

Organs of voice. — Parts of mouth, of throat. Note conditions, and of voice.

Nerve organs. — Brain. Size. Condition. Subordinate system. Note general state.

Determine upon betterment. Exert the Persistent Will. Sense organs. —

Eyes. — Weak. Strong. Peculiarities. Defects. Ears. — Weak. Strong. Peculiarities. Defects. Smell. — Weak. Strong. Peculiarities. Defects. Taste. — Weak. Strong. Peculiarities. Defects. Touch. — Sensitive. Dull. Quick. Slow. Etc.

Will a course of improving treatment. Hear Robert Browning:

> "The animal life; but is there nothing more? In due time, let him critically learn How he lives; and, the more he gets to know Of his own life's adaptabilities, The more joy-giving will his life become."

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II. A MIND:

1. Consciousness. — [The sky of thought and feeling covering the all of self.]

- Awareness of self as subject of feeling and knowing. — State the facts.
- Awareness of self as aware of self. Degree. Intelligence. Reports.
- Awareness of self as separate from other existences. — Clear. Confused.
- Awareness of states of self. Clear. Confused. Enumerate general items.
- Awareness of states of self as of self. Subject to Will. Uncontrolled.
- Awareness of actions of self. Clear. Vague. Constant. Variable. Degrees.
- Awareness of actions of self as of self: physical, mental, moral. — State the facts. Degrees. Variable. Etc.

Determine to become more thoroughly acquainted with self.

"Consciousness," says Van Norden, significantly in this connection, "with each step upward becomes more comprehensive and intense, rising to higher outlooks upon the universe and more subtle and complex intellection."

2. Subconsciousness. — Note the facts in regard to the items below.

Of sleep. — Dreams. Logical. Illogical. Pleasant. Unpleasant. Vivid. Dim. Confused. Easily recalled. Easily forgotten. Of your business. Not of the same. Etc.

Of hypnosis. — Your susceptibility. Experiences.

Of telepathy. — Your susceptibility to reception. To cause. Experiences.

- Of clairvoyance. —Your susceptibility. Experiences. Peculiarities.
- Of clairaudience. Your susceptibility. Experiences. Peculiarities.
- Of hallucinations.—Your susceptibility. Experiences. Peculiarities.
- Of "psychometry." [Perception of hidden associations of things, hidden "influence" of things.] Your capacity for. Experiences. Particulars.

Relation of experience of "powers" to judgment, self-control, practical life.

If you possess any such "powers," cultivate and investigate them, but carefully and sparingly as to time devoted, and maintain unceasingly the Mood of the emphatic personality and of dominant and practical Will determined by moral considerations.

"Know thyself. Be master of thyself."

"As a man of science," wrote Dr. Holmes in "Elsie Venner," "he well knew that just on the verge of the demonstrable facts of physics and physiology there is a nebulous border-land which what is called 'common sense' perhaps does wisely not to enter, but which uncommon sense, or the fine apprehension of privileged intelligences, may cautiously explore, and in so doing find itself behind the scenes which make up for the gazing world the show which is called nature."

3. Sensation and Sense-perception. — [Sensation: a state of feeling of self connected with the body and referred either to the body or to objects outside of the body. Sense-perception: a knowing, by the self, through sensation, of an object, either as in the body or as outside of the body. Original sense-perception: "a perception

gained by a single sense exercised alone." Acquired perception: "a perception gained by using the knowledge given directly by one sense, as the sign or evidence of the knowledge which we might gain by another."] Note against the lines the character and quality of your senseperceptions.

- Of the muscles. Sense of. Degrees. Variability.
- Of the organs. Sense of. Degrees. Variability.
- Of the vital sense. Strong. Weak. Variable.
- Of the sense of suffering. Keen. Dull. Variable. Peculiarities.
- Of objects. Quick. Slow. Clear. Vague. Distinct. Confused. Etc.
- Of shape or form. Sharp. Confused. Accurate. False. Partial. Incomplete.
- Of size. Quick. Slow. Correct. Uncertain.
- Of extension. Full. Incomplete. Deceptive. Sure.
- Of magnitude. Quick. Slow. Correct. Uncertain.
- Of weight. Accurate. Uncertain. Quick. Slow.
- Of distance. Quick. Slow. Correct. Uncertain.
- Of direction. Quick. Slow. Correct. Uncertain.
- Of place. Sure. Uncertain. Quick. Slow.
- Of motion. Clear. Blurred. Vague. Intense. Quick. Slow.
- Of identity. Quick. Slow. Correct. Uncertain.
- Of pressure or resistance. Quick. Slow. Correct. Uncertain. Degrees.
- Of qualities. Color. Shade. Bright. Dull. High. Soft, etc. — Hard. Soft. Smooth. Elastic. Inelastic. — Sharp. Blunt. Solidity. Penetrability.

Heat. Cold. — Odor. Pleasant. Disagreeable. Sour. Bitter. — Flavor. Pleasant. Disagreeable. Sour. Bitter. Pungent. Puckery.

Of relations. — [Time. Space. Cause.] Quick. Slow. Correct.

Number of objects in field of consciousness. — Test and state.

Power and habit of observation. — State fact as to your use of the senses.

"To exercise the senses in the best way so as to accumulate the richest store of clear impressions," says Sully, "is the first step in the attainment of wide and accurate knowledge about the world in which we live."

4. Sensibilities. —

*Emotions.* — Write the details of your nature.

The beautiful.	Of courage.
The sublime.	Of fear.
The appropriate.	Of excitement.
The ludicrous.	Of regard.
Of happiness.	Of reverence.
Of unhappiness.	Of surprise.
Of approval.	Of wonder.
Of disapproval.	Of admiration.
Of pride.	Of cynicism.
Of egotism.	Of regretfulness.
Of shame.	Of depression.
Of modesty.	Of anxiety.
Of diffidence.	Of resentment.
Of humility.	Of embarrassment.

Observe whether given to these emotions excessively or imperfectly, and immediately set about improvement.

Desires. —

Instincts.

Self-sustaining. — Excessive. Defective. Particulars. Self-defending. — Excessive. Defective. Particulars. Self-acquiring. — Excessive. Defective. Particulars. Self-asserting. — Excessive. Defective. Impulsive. Particulars.

Persistently correct and improve.

Appetites. —

Preservative. — Note character and strength or weakness.

Injurious. — Name all. Degrees. Particulars.

Cultivate the first. Eliminate the second.

Propensities. — Indicate the facts in each case.

Self-preservation.	Vain-glory.
Self-interest.	Obsequiousness.
Ambition.	Hypocrisy.
Selfishness.	Esteem.
Rivalry.	Possession.
Adornment.	Miserliness.
Curiosity.	Avarice.
Fondness for novelty.	Meanness.
Bent for knowledge.	Destruction.
Credulity.	Power.
Imitation.	Despotism.
Emulation.	Friendship.
Fondness for distinction.	Society.
Fondness for honor.	Activity.
Fondness for fame.	Rest.
amina mith cana and improve	•

Examine with care, and improve.

Affections. ---

Benevolent.

- Love of persons. Weak. Strong. Rational. Impulsive.
- Love of truth. Natural. Moral. Weak. Strong. Love of man. — Neighbor. Townsman. The race.
  - Degrees.
- Love of place. Home. Neighborhood. City. Etc. Degrees.
- Love of institutions. Party. School. Church. Customs. Etc. Degrees.

Love of country. — Sentiment. Principle. Degrees. Friendship. — Strength of. Kind of persons.

Sympathy. — Deep. Lasting. Fickle. Brief. Etc. Gratitude. — Weak. Strong. Emotional. Practical. Public spirit. — Narrow. Broad. Degrees.

Examine self here without favor, and resolve on cure of defects and general improvement.

Evil.

Hate. — Impulsive. Settled. Etc.

Anger. — Quick. Slow. Long held. Evanescent. Resentment. — Weak. Strong. Quick. Slow. Persistent. Brief.

Envy. — Note all particulars.

Revenge. — Thoughtless. Purposeful. Degree.

- Jealousy. Causeless. Quick. Settled. Degree.
- Fear. Occasional. Habit of. Of persons. Of things. Etc.

Banish all these attitudes of mind forever.

Moral.

Love of duty — Sentiment. Principle. Degree. Faith in Deity. — Superstition. Reason. Degree.

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Love of moral truth. — Special. All. Degrees.

- Love of church. Sentimental. Practical. Rational. Blind. Degrees.
- Love of scriptures. Your views? The real? Degrees.
- Love of Christians. Strong. Weak. Spasmodic. Narrow. Discriminating. Etc. Degrees.
- Love of man as immortal. Theoretical. Practical. Degrees.
- Love of righteousness. Your estimates? Theory. Practice. Degrees.
- Divine approval. Appreciation. Value. Sense of. Hope for future. — Clear. Vague. Grounds. Your purpose.

Honestly schedule the facts, and will to improve.

Certain Characteristics. ----

Have you a faint sense of vitality or life? Are you effeminate? Are you prone to gormandism? Are you intemperate? In what respect? Are you excitable? On what occasions? Physically. Mentally. Are you indolent? Are you given to anxiety? Name objects. Are you naturally negligent? State particulars. Are you wanton? In sport? Various respects. Are you slow or inert? Are you apprehensive? State causes. Are you cautious? Excessively? Defectively? Are you reticent? Excessively? As to what? Are you prone to disclose your affairs? Are you fearful? State causes. Are you secretive? In what respect.

Are you easily alarmed? Is it of the nerves? Of the mind?

Are you resentful? For yourself? For others? Are you readily stirred against wrong? Particulars. Are you apt to repel injury? To yourself? To others? Are you apt to repel evil? Motives? Particulars. Are you prone to anger or wrath? Particulars.

Are you courageous? Particulars.

Are you an overcomer of difficulties? Particulars.

Are you given to efforts against vice? Motives. Particulars.

Are you timid? Respects. Causes.

Are you prone to artifice? Particulars.

Are you pusillanimous? As others see you.

Are you cowardly? Particulars. Causes. Degrees.

Are you subject to dread, terror, panic? Causes. Particulars.

Are you malicious? Particulars. Degrees.

Are you malignant? Particulars. Degrees.

Are you envious? Objects. Grades. Degrees. Particulars.

Are you jealous? Objects. Noble. Low. Particulars.

Are you given to detraction? Thoughtless. Venomous.

Are you a strong hater? Objects. Particulars.

Are you contentious? Circles. Purposes.

Are you censorious? Justly? Unjustly? Value? Are you oppressive? Objects. Motives. Particulars.

Are you unmerciful? Objects. Satisfaction?

Are you cruel? Objects. Satisfaction?

Are you lacking in natural affections?

Are you lawless? Generally. Particulars.

Are you harsh? Objects. Usually? Occasionally? Motives.

Are you callous? Cause. Satisfaction. Are you careless of others? State particulars. Are you a trifler? In what respects? Are you prudent? Money? Conduct? Reputation? Etc. Are you saving? Money? Things? Time? Power? Etc. Are you extravagant? Money? Time? Speech? Power? Etc. Are you destructive? Motives. Particulars. Are you kind? Objects. Usually? Occasionally? Are you unkind to animals? Usually? In anger? Negligent? Are you presumptuous? As to danger? Law? Persons? Are you assuming? For yourself? For others? Thoughtless ? Are you possessed of a sense of personal dignity? High? Low? Are you cleanly? Physically? Mentally? Home? **Business** ? Are you self-reliant? Degree. Success. Failure. Particulars. Are you just? In judgment? In act? To self? To others? Are you firm? Degree. Motive. Particulars. Are you mindful of self-respect? High? Low? Are you generous? Money? Thought? Are you illiberal? Money? Thought? Are you prone to fossilization? Degree? Cause? **Respects**? Are you conservative? Degree? Respects? Motives? Are you radical? Degree? Respects? Motives?

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Are you progressive? Degree? Respects? Motives? Are you magnanimous? Degree? Particulars. Are you polite? Home? Society? Street? Business? Degrees. Are you suave or boorish? Excessively ? Defectively? At all? Have you a strong or weak feeling of authority? Particulars. Have you a strong or weak feeling of proprietorship? Particulars. Are you egotistic? Respects? Opinion of others? Are you arrogant? Persons? Circumstances? Are you sarcastic? Usually? Occasionally. Home? School? Etc. Are you fond of bantering, hectoring, etc. ? Inferiors ? Equals ? Are you foolhardy? Respects? Experience? Are you obstinate? Particulars? Degrees. Are you proud? General sense of pride. Are you haughty? With inferiors? With equals? Grounds. Are you fond of show? Self? Town? Kinds? Purposes? Are you purse-proud? Grounds for? Satisfaction? Are you blood-proud? Grounds for? Satisfaction? Are you mind-proud? Excessive. Defective. Are you class-proud? Grounds for? Satisfaction? Are you imperious? Usually? Occasionally? Objects? Are you willful? Rightly? Foolishly? Are you patronizing? Objects? Result. Are you given to flattery? Objects? Motives? Are you given to duplicity? Motives? Causes? Are you strong or weak in parental affection? Degrees.

Are you strong or weak in filial affection? Degrees. Particulars.

Are you strong or weak in fraternal affection? Degrees. Particulars.

Are you indulgent? Objects? Motives? Grounds for? Are you clannish? State particulars.

Are you social? State particulars.

Are you fond of special cliques? Character.

Are you forgiving? Quickly? Slowly? Objects?

Are you given to reciprocating a "good turn"? Social? Trade? Etc.

Are you given to blood-hates? Degrees. Particulars.

Are you given to neighborhood hates? Degrees. Particulars.

Are you given to party-hates? Degrees. Extent. Particulars.

Are you given to race-hates? Name. Causes. Values. Are you given to church-hates? Name. Causes. Values. Are you fond of the opposite sex? Degrees. Par-

ticulars.

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Are you moved by physical beauty? Kinds. Feeling for.

Are you moved by mental superiority? Kinds. Feeling for.

Are you moved by moral superiority? Kinds. Feeling for.

Are you given to sensualism? Animalism? Luxury? Etc.

Are you given to adulation? Objects. Degrees.

Are you prone to infatuation? Objects. Degrees.

Are you finical or finicky? Dress? Other matters? Are you intellectually exclusive? Sense of? Par-

ticulars?

Are you pharisaical? Particulars.

Are you fond of nature? Degrees. Particulars.

Are you fond of science? Kinds? Degrees. Use of.

Are you fond of art? Music? Painting? Sculpture? Architecture? Degrees. Particulars.

Are you fond of literature? Kind? Grade of fondness. Particulars.

Are you fond of politics? Theory? Practice? Degrees? Particulars?

Are you fond of trade? Kinds? Reasons?

Are you fond of sports? Kinds? Motives? Degrees? Have you a fad? Name it. Value of? Its power over you?

Have you an avocation? Name it. Value? Power over you?

Do you manifest a tendency to idealize? Respects? Do you manifest a tendency to philosophize? Respects?

Are you inventive? In what department? Machines? Ideas?

Are you given to reproductions of any kind? State facts.

Have you a bent for improving things? Motives. Degrees.

Have you a bent for making things perfect? Motives. Degrees.

Are you given to day-dreams? Kinds? Occasions? Are you given to visionary schemes? Kinds? Particulars?

Are you given to impracticable schemes and plans? State facts.

Are you called by any person a "crank"? Justly? Unjustly?

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Are you given to routine? Respects?

Are you prone to burlesque things and persons? Degree? Particulars.

Are you given to buffoonery? Degree? Particulars.Are you given to bombast? Degree? Conscious? Unconscious.

Are you given to caricaturing others? Reasons? Results?

Are you given to ridicule? Objects. Reasons? Results?

Are you given to gossip? Thoughtless. Deliberate.

- Are you given to wit? Kinds. Puns? Stories? Etc. Degrees.
- Are you prone to waggery? To mockery? To satire? Degrees.

Are you vituperative? Usually? Occasionally? Are you naturally commendatory? Motive? Objects?

These questions touch all the great affections, instincts and propensities, more or less, and supplement the preceding pages.

#### Examine; see yourself; resolve on improvement.

Amiel said rightly, and his words may be applied to all the region of the sensibilities and affections: "We shut our eyes to the beginnings of evil because they are small, and in this weakness is contained the germ of our defect. *Principiis obsta*, — this maxim dutifully followed would preserve us from almost all our catastrophies."

5. Memory. —

For things. — Note facts as to your memory below.

For objects.	For language.
For persons.	For phenomena

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For dates.	For scenes.
For events.	For situations.
For names.	For numbers.

For principles. —

Of science. — Special cases. Strength. Weakness. Of art. — Kinds of. Strength. Weakness.

Of trade. — Special cases. Strength. Weakness.

Of government. --- Aptitude. Strength. Weakness.

Of law. — Clear. Vague. Quick. Slow. Strength. Weakness.

Of society. —Varieties. Strength. Weakness.

Of morality and religion. — Quick. Slow. Strength. Weakness.

Laws. — Idea of ? Exact wording. Application. State degrees.

Theories. — In any field.

For Relations. — Between objects. Persons. Ideas. Propositions. Events. Theories. Systems.

For States. — Of body. Of mind. Of moral nature. Will to acquire the symmetrical memory.

Wisely remarked an unknown writer: "No memory can be universal; it must have its strong and its weak side; but in proportion to its strength and its many-sidedness combined will be found the vigor of other faculties and the power with which they can be immediately brought to bear upon men."

6. *Imagination.* — [Your ability to embody, idealize, reproduce the real, enhance, beautify or perfect, depreciate.]

As to objects. — Things. Beings.

As to relations. — See "Relations," under memory.

As to scenes. — Not remembered, but thought out.

As to situations. — Same as above.

As to hallucinations. — Real.

As to fears. — Imaginary.

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As to consequences. — For yourself. For others.

As to causes and effects. — In nature. In life. Your conduct.

As to methods. — Means. Applications. Ways of using.

As to combinations. — Ideas. Acts. Mechanisms.

As to reasons. — For things. For actions. For facts. Etc.

As to states. — Of body. Of mind. Of being. Etc. As to the future. — Yourself. Other people. Events.

Note carefully the facts in writing against the above lines, and determine to improve and utilize this great power.

Sir Benjamin Brodie thus referred to the imagination : "That wondrous faculty, which, left to ramble uncontrolled, leads us astray into a wilderness of perplexities and errors, a land of mists and shadows; but which, properly controlled by experience and reflection, becomes the noblest attribute of man; the source of poetic genius, the instrument of discovery in science, without the aid of which Newton would never have invented fluxions, nor Davy have decomposed the earths and alkalies, nor Columbus have found another continent."

7. Reason. —

As to acquiring facts. — Find your mental defects.

- Through beliefs. Degrees. Prevalence. Rational. Thoughtless.
- As to nature. Popular proverbs. Observation. Science.

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As to society. — Conceptions of. Theories. Your place in.

As to politics. — Partisan. Independent. Study of. As to nations. — Understanding of. Trend. Relations.

As to art. — Music. Painting. Belles lettres. Sculpture. Architecture.

As to institutions. — Study of. Acceptance of. Etc. As to morals and religion. — Rational. Practical.

Through mental perceptions. — Weak. Strong. Slow, Quick. Etc.

By conceptions. — Quick. Slow. Vivid. Dim. Etc. By knowings. — Accurate. Thorough. Confused. Partial.

Through recollection. — See memory.

Resolve to develop the reasoning powers in all these respects.

As to combining facts. — Find your mental defects.

Abstraction.—Partial. Difficult. Dim. Incorrect. Etc. Generalization. — Correct. Hasty. False. Etc.

- Classification. Easy. Difficult. Too broad. Too narrow. Etc.
- Declaring thought. (Writing. Speaking.) Easy. Difficult. Etc.
- Theorizing. Excessive. Defective. Logical. Sophistical. Visionary. Etc.
- Invention. Weak. Strong. Useful. Useless. Bent for. Etc.

Imagination. — See above.

Determine mightily to master power in these directions.

"Did the Almighty," said Lessing, "holding in His right hand *Truth*, and in His left, *Search after Truth*, deign to proffer me the one I might prefer, in all humility, but without hesitation, I should request --- Search after Truth."

But, as Bryant sang :

"I would make Reason my guide, but she should sometime sit Patiently by the wayside while I traced The mazes of the pleasant wilderness Around me. She should be my counselor But not my tyrant. For the spirit needs Impulses from a deeper source than hers, And there are motions in the mind of man That she must look upon with awe."

8. Moral Faculties. —

As to Deity. —

- Belief. Wanting. Strength of. Reasons. Utility. Etc.
- Love for. Wanting. Strength. Sentiment. Principle. Etc.
- Confidence in. Unreserved. Partial. Occasional. Etc.
- Obedience to. Spasmodic. Partial. Constant. Weak. Strong. Etc.
- Confession to. Honest. Full. Inadequate. Absent. Purpose.

Hope. — Rational. A mere guess.

Reverence. — Deep. Weak. Occasional. Wanting. Sentiment. Principle.

Cultivate the attitude of highest judgment as to Deity and your relations to Him.

As to man. —

The individual. — Indifferent. Friendly. Altruistic. Etc.

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The neighbor.— Right relations. Hostile. Indifferent. Society. — Love of as moral possibility. Regard for. Indifferent.

The state. — Law-abiding. Patriotic. Indifferent. The race. — Benevolently disposed. Indifferent. Altruistic.

Resolve on right adjustments in all these regards.

As to self. —

Purpose in life. — State fairly. Judge honestly.

Conduct in life. — State fairly. Judge honestly.

Character acquired.— State fairly. Judge honestly.

Determine to acquire highest purpose, best conduct, noblest character.

An acute writer, Borden P. Bowne, exhausts libraries in these words: "The development of the ideal is a highly complex matter. Its most important factor is the will to do right. Where this is present, the most important element in moral development is given; and without it, moral life sinks into merely natural life. Unfortunately, speculation knows of no way of compelling men to be willing to do right. It can only tell men what they ought to be and do, and leave them to supply the willingness to obey."

9. The Will. -

As to body. - Defects. Control. Improvement.

As to mind. — Resolution as to results of study of this chart.

As to purpose. — Selfish. Altruistic. Indifferent. Moral. Religious.

As to conduct. — Impulsive. Selfish. Intentionally evil. Right in motive. Improving. Relation to self. To others. To state. To Deity. As to personal peculiarities. — Name them.
As to diseases. — Name them.
As to the Will. — Weak. Impulsive. Strong. Persistent. Etc.
Will to acquire the perfect Will.

Said Dr. Edward H. Clarke: "The Will or Ego, who is only known by his volitions, is a constitutional monarch, whose authority within certain limits is acknowledged throughout the system. If he chooses, like most monarchs, to extend his dominions and enlarge his power, he can do so. By a judicious exercise of his authority, employing direct rather than indirect measures, he can make every organ his cheerful subject. If, on the other hand, he is careless of his position, sluggish and weary of constant vigilance and labor, he will find his authority slipping from him, and himself the slave of his ganglia."

#### III. CHARACTER :

Principles underlying. — High. Low. Well-defined. Confused. Theoretical. Practical. Motives governing. — Main. Subsidiary. Moral. Fickle. Deep-seated. Non-moral. Permanent. Shallow. Theoretical. Practical. Ideals in life. — Moral. Non-moral. Permanent. Transient. Theoretical. Practical. Self estimate of. - Be rigidly honest. Estimate of others. - Too high. Too low. Efforts made for betterment. - Persistent. Shortlived. Particulars. Are you apparently stationary? Are you retrograding?

Faults. — As seen by yourself. As seen by others. Particulars.

Defects. — As seen by yourself. As seen by others. Excellencies. — State honestly. Credit all good. Resolve on improvement in each particular.

"I don't want such things" (plate, equipage, land), said Epictetus to a visitor, "and besides, you are poorer than I am, after all. Patron or no patron, what care I? You do care. I am richer than you. I don't care what Cæsar thinks of me. I flatter no one. This is what I have, instead of your gold and silver plate. You have silver vessels, but earthenware reasons, principles, appetites. My mind to me a kingdom is, and it furnishes me with abundant and happy occupation in lieu of your restless idleness. All your possessions seem small to you; mine seem great to me. Your desire is insatiate — mine is satisfied."

IV. CONDUCT:

Principles underlying. — Main. Subsidiary. Moral. Non-moral. Mixed. Theoretical. Practical.

Motives governing. — Main. Subsidiary. Moral. Non-moral. Permanent. Fickle. Deep-seated. Shallow. Theoretical. Practical.

Ideals in life. — Moral. Non-moral. Permanent. Transient. Theoretical. Practical.

Your views as to your own. — Be rigidly honest.

Views of others as to. — Just. Unjust. High. Low. State honestly.

Efforts made for betterment. — Persistent. Shortlived. Particulars.

Improving or not improving. — Exercise no leniency.

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Retrograding or not retrograding. — Make no excuses. Faults. — As seen by yourself. As seen by others. Defects. — As seen by yourself. As seen by others. Virtues. — State fairly. Credit all good.

### Resolve on improvement in all particulars.

John Jay Chapman, the essayist, remarks tersely: "All the virtues are different names for the injunction of self-mastery, by which the internal struggle is made more severe, and the force cooped in and controlled until it is released in the functioning of the whole man."

- V. HEREDITY:
  - In body. Defects. Traits. Gifts. Diseases. Health. Etc.
  - In mind. Defects. Traits. Gifts. Diseases. Health. Etc.
  - In moral nature. Defects. Traits. Gifts. Diseases. Health.

Resolve to overcome evil heredity or to make the best of it, whether or no.

"Man is also endowed with a spiritual nature. He possesses a conscious responsibility which enables him to control his animal nature, to exercise a discriminating power over his actions, and which places him on a far higher and altogether different platform than that which is occupied by the beasts which perish." So said, rightly, Sir William Turner.

VI. Environment:

Of home. — State the facts. Favorable. Unfavorable. Purpose.

Of neighborhood. — As above.

Of school. — Shop. Factory. Office. Etc. As above. Of society. — As above.

Of church. — Club. Association. Etc. As above.

Of place. — Town. City. Location. Etc. As above. Of climate. — As above.

Of opportunities. — As above.

Make the most of hostile environment. Improve, if possible. Change when necessary and possible.

But man has ability to transcend his environment by the outgo of his mind. Hugo wrote well: "Vast horizons lead the soul on to wide, general ideas; circumscribed horizons engender narrow, one-sided conceptions, which condemn great hearts to be little in point of soul." Yet Hugo in banishment was still great.

"Instead of saying that man is the creature of circumstance," declared George Henry Lewes, the English philosophical writer, "it would be nearer the mark to say that man is the architect of circumstance. It is character which builds an existence out of circumstance. Our strength is measured by our plastic power. From the same materials one man builds palaces, another hovels; one warehouses, another villas. Bricks and mortar are mortar and bricks, until the architect can make them something else. Thus it is that in the same family, in the same circumstances, one man raises a stately edifice, while his brother, vacillating and incompetent, lives forever among ruins; the block of granite which was an obstacle on the pathway of the weak, becomes a stepping stone on the pathway of the strong."

VII. PAST, PRESENT, FUTURE :

[Estimate your character, conduct, successes, in morals and affairs, and resolution as to the future.]

Yourself at the age of ten. Note as above. Yourself at the age of twenty. Note as above. Yourself at the age of thirty. Note as above. Yourself at the age of forty. Note as above. Yourself at the age of fifty. Note as above. Yourself at the age of sixty. Note as above. Yourself at the age of seventy. Note as above. Regrets. — State fairly.

Satisfactions. — State fairly.

Influence of regrets upon the present. — Utility. Uselessness. Dangers of. Profits of experience.

Influence of satisfactions. — Utility. Dangers of. Inspirations.

Determination as to the future. ----

In time : Ascertain. Establish. Beyond : Ascertain. Establish.

Resolve to entertain no unavailing regrets, to profit by experience, to improve in the future, and to secure the best estate in the hereafter.

Acutely M. Guizot said, in speaking of Cromwell: "We are apt to forget — extraordinary forgetfulness! that history is essentially successive. . . The Cromwell of 1650 is not the Cromwell of 1640. It is true, there is always a large stock of individuality; the same man still holds on; but how many ideas, how many sentiments, how many inclinations have changed in him! What a number of things he has lost and acquired! Thus, at whatever moment of his life we may look at a man, he is never such as we see him when his course is finished."

#### THE END.